

GOVERNMENT OF INDIA  
DEPARTMENT OF ARCHAEOLOGY  
CENTRAL ARCHÆOLOGICAL  
LIBRARY

CALL NO.

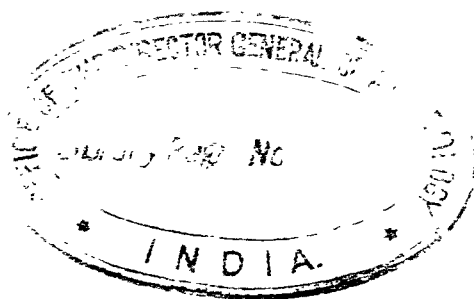
091.49455/A.S.B./Lue

ACC. NO.

37195

D.G.A. 79.

GIPN—S4—2D. G. Arch. N D 57.—25-9 58—1,00,000.

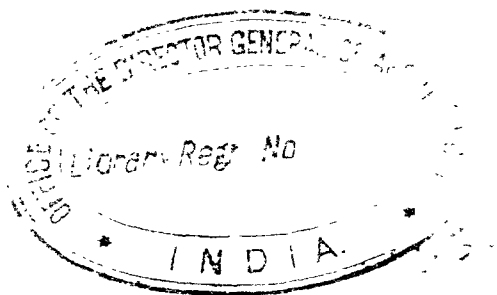




BIBLIOTHECA INDICA.

WORK NO. 241.

DESCRIPTIVE CATALOGUE  
PERSIAN MANUSCRIPTS.  
(CURZON COLLECTION.)





CHEMICAL  
RECORD

Acc. No 37195 .....

Date 29-6-63 .....

Call No 091.49155.....

A. S. B. / IVa.

THIS VOLUME IS DEDICATED TO  
**SIR EDWARD DENISON ROSS**  
BY THE COUNCIL OF THE  
ASIATIC SOCIETY OF  
BENGAL.



# TABLE OF CONTENTS.

|  | <i>Page</i> |
|--|-------------|
| List of abbreviations .. .. .  | ix          |
| Preface .. .. .  | xiii        |
| Rare works in the collection .. .. .   | xvii        |
| Note on the technical details of the Catalogue .. .. .   | xxiii       |
| <br>I. History Nos. (1-48) .. .. .   | <br>1       |
| 1. General History (Nos. 1-10) .. .. .   | 1           |
| 2. History of Muhammad and the Imams (Nos. 11-14) .. .. .  | 8           |
| 3. History of Iran and Turkestan (Nos. 15-22) .. .. .  | 9           |
| 4. General History of India (Nos. 23-40) .. .. .   | 13          |
| 5. Local Histories of India (Nos. 41-48) .. .. .   | 20          |
| <br>II. Biography (Nos. 49-87) .. .. .   | <br>25      |
| 1. Poets (Nos. 49-62) .. .. .  | 25          |
| 2. Saints (Nos. 63-84) .. .. .   | 71          |
| 3. Biographical varia (Nos. 85-87) .. .. .   | 90          |
| <br>III. Geography, cosmography, travels, etc. (Nos. 88-100) .. .. .   | <br>93      |
| <br>IV. Tales, legends, anecdotes (Nos. 101-124) .. .. .   | <br>103     |
| 1. Religious legends (Nos. 101-103) .. .. .  | 103         |
| 2. Anecdotes and fairy tales (Nos. 104-124) .. .. .  | 104         |
| <br>V. Epistolary models, official letters, specimens of ornate<br>prose, rhetoric and logographs (Nos. 125-184) .. .. . | <br>114     |
| 1. Epistolary models and official letters (Nos. 125-168) .. .. .   | 114         |
| 2. Prosody, rhyme, poetics and rhetoric (Nos. 169-183) .. .. .   | 144         |
| 3. Logographs (No. 184) .. .. .  | 152         |
| <br>VI. Poetry (Nos. 185-330) .. .. .  | <br>154     |
| Anthologies (Nos. 322-330) .. .. .   | 227         |
| <br>VII. Muhammadan Theology (Nos. 331-402) .. .. .  | <br>243     |
| A. Coranic Studies (Nos. 331-347) .. .. .  | 243         |
| 1. Commentaries on and translations of the Coran (Nos.<br>331-337) .. .. .   | 243         |
| 2. Methods of reading the Coran (Nos. 338-347) .. .. .   | 247         |
| B. Works belonging to the Sunnite Schools of Islam (Nos. 348-<br>370) .. .. .  | 252         |
| 1. Tradition (Nos. 348-355) .. .. .  | 252         |
| 2. Sunnite fiqh (Nos. 356-362) .. .. .   | 255         |
| 3. Principles of Sunnite theology, etc. (Nos. 363-370) .. .. .   | 258         |
| C. Works belonging to the Shi'ite School of Islam (Nos. 371-395) .. .. .   | 262         |
| 1. Tradition (Nos. 371-380) .. .. .  | 262         |
| 2. Shi'ite fiqh (Nos. 381-385) .. .. .   | 268         |
| 3. Principles of Shi'ite theology, etc. (Nos. 386-395) .. .. .   | 270         |
| D. Controversy (Nos. 396-402) .. .. .  | 275         |

|   | <i>Page</i> |
|---|-------------|
| VIII. Sufism (Nos. 403-482) .. .. .   | 280         |
| IX. The Sciences, Mental, Moral and Physical (Nos. 483-662)   | 344         |
| 1. Encyclopædias (Nos. 483-486) .. .. .   | 344         |
| 2. Philosophy, Ethics and Politics (Nos. 487-511) .. .. .   | 348         |
| 3. Logic (Nos. 512-515) .. .. .   | 366         |
| 4. Lexicography (Nos. 516-549) .. .. .  | 368         |
| 5. Grammar (Nos. 550-564) .. .. .   | 387         |
| 6. Astronomy and Mathematics (Nos. 565-584) .. .. .   | 394         |
| 7. Medicine (Nos. 585-615) .. .. .  | 405         |
| 8. Zoology, hunting, falconry, etc. (Nos. 616-624) .. .. .  | 422         |
| 9. Arts, technology, agriculture, etc. (Nos. 625-640) .. .. .   | 427         |
| 10. Magic, alchemy, divination, etc. (Nos. 641-662) .. .. .   | 433         |
| X. Varia (Nos. 663-694) .. .. .   | 446         |
| Translations from Sanskrit and Hindī (Nos. 677-694) .. .. .   | 453         |
| Appendix. Works which for various reasons have not been described in their proper places (Nos. 695-756) .. .. . | 460         |
| 1. History (Nos. 695-701) .. .. .   | 460         |
| 2. Biography (Nos. 702-705) .. .. .   | 462         |
| 3. Geography (No. 706) .. .. .  | 469         |
| 4. Anecdotes, tales, etc. (Nos. 707-710) .. .. .  | 469         |
| 5. Ornate prose, epistolography, etc. (Nos. 711-724) .. .. .  | 471         |
| 6. Poetry (Nos. 725-746) .. .. .  | 476         |
| 7. Theology (Nos. 747-753) .. .. .  | 485         |
| 8. Sufism (Nos. 754-756) .. .. .  | 488         |
| Indices .. .. .   | 491         |
| 1. Names of persons .. .. .   | 493         |
| 2. Titles of works .. .. .  | 533         |
| 3. Principal subjects .. .. .   | 551         |
| 4. Names of copyists .. .. .  | 568         |
| 5. Places of copying .. .. .  | 571         |
| 6. Dates of copying .. .. .   | 573         |
| 7. Correspondence between library marks and numbers in this Catalogue .. .. .                                   | 575         |
| 8. List of MSS. containing paintings and drawings .. .. .   | 579         |
| 9. List of vignettes .. .. .  | 579         |
| 10. List of calligraphically written MSS. .. .. .   | 579         |
| Additions and Corrections .. .. .   | 581         |

## LIST OF ABBREVIATIONS.

- AD.=A.D.  
*agric.*=work, or writer, on *agriculture*.  
 AH.=A.H.  
*anecd.*=work, or writer, on *anecdotes*,  
 tales, etc.  
 Ar.=Arabic.  
*astrol.*=work, or writer, on *astrology*.  
*astron.*=work, or writer, on *astronomy*.  
 Aum=J. Aumer, *Die Persischen Handschriften der K. Hof- und Staatsbibliothek in Muenchen, Munchen*, 1866. (*References are to pages*).  
 b.=بن or ابن, son of.  
 beg.=beginning, or beginning with.  
 Bh=Catalogue of the Persian Manuscripts in the Buhar Library (Calcutta), by Maulvi Abd-ul-Muqtadir, Calcutta, 1911. (*References are to numbers*).  
 Bibl. Indica=Bibliotheca Indica, a series of Oriental works published by the Asiatic Society of Bengal, Calcutta.  
*biogr.*=work, or writer, on *biography*.  
 Bk=Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library at Bankipore (Patna), by Maulvi Abdul Muqtadir, Calcutta, 1912-1921 (5 volumes published). (*References are to numbers*).  
 Bl=E. Blochet, *Catalogue des Manuscrits Persans de la Bibliothèque Nationale*, vols. I-II, Paris, 1905, 1915. (*References are to numbers*).  
 Br=E. G. Browne, *A Catalogue of the Persian Manuscripts in the Library of the University of Cambridge*, Cambridge, 1896. (*References are to numbers*, but the Roman figures are replaced by Arabic ones).  
 Br. Lit. Hist.=E. G. Browne, *A Literary History of Persia*, I (From the earliest times until Firdawsi), London, 1908; II (From Firdawsi to Sa'di), London, 1906; III (A History of Persian Literature under Tatar Dominion), Cambridge, 1920; IV (A history of Persian Literature in modern times), Cambridge, 1924.  
 Brockelmann=C. Brockelmann, *Geschichte der Arabischen Litteratur*, vols. I-II (Weimar, 1898, Berlin, 1902).  
 c.=century.  
 ca.=circa.  
*calligr.*=work, or writer, on *calligraphy*.  
*comt.*, *comit.*=commentary, commentator.  
 comp.=composed.  
 cond.=condition, state of preservation  
 d.=died.  
 Dorn C.=Catalogue des Manuscrits et Xylographes Orientaux de la Bibliothèque Imperiale Publique de St.-Petersbourg, St. Pétersbourg, 1852 (the Muhammadan MSS. described by B. Dorn). (*References are to pages*).  
 EB=E. Sachau and H. Ethé, *Catalogue of the Persian, Turkish, Hindūstānī and Pushtū Manuscripts in the Bodleian Library*, vol. I, Oxford, 1889. (*References are to numbers*).  
 EIO=H. Ethé, *Catalogue of Persian Manuscripts in the Library of the India Office*, vol. I, Oxford, 1903. (*References are to numbers*).  
 Elliot, Hist. of India=Sir H. M. Elliot, *The History of India as told by its own Historians. The Muhammadan Period*. Eight vols. London, 1867-1877.  
*encycl.*=encyclopædia, or encyclopædist.  
*epist.*=work, or writer, on *epistolography*.  
 Eur.=European (paper).  
 f., ff.=folio, folios.  
 Fl=G. Fluegel, *Die Arabischen, Persischen und Türkischen Handschriften der Kaiserlich-Königlichen Hofbibliothek zu Wien*, three vols. Wien, 1865-1867. (*References are to pages*).  
 Fleischer, Dresden C.=H. Fleischer, *Catalogus codicum orientalium bibliothecae regiae Dresdensis*, Lipsiae, 1831. (*References are to pages*).  
 Fleischer, Leipzig C.=H. Fleischer, *Catalogus librorum manu-scriptorum, qui in bibliotheca senatoria civitatis Lipsiensis asservatur*, Grimmae, 1834. (*References are to pages*).

Brockelmann=C. Brockelmann, Ge-

fragm.=fragment.

geogr.=work, or writer, on *geography*.

GIPh=H. Ethé, Neupersische Litteratur, in Grundriss der Iranischen Philologie, vol. II (Strassburg, 1896-1904), pp. 212-368. (*References are to pages*).

Gotha C.=W. Pertsch, Die Persischen Handschriften der Herzoglichen Bibliothek zu Gotha, Wien, 1859. (*References are to pages*).

gram.=work, or writer, on *grammar*.

hagiol.=work, or writer, on *hagiology*.

Hājī Khalifa=Lexicon Bibliographicum et Encyclopaedicum a Hājī Khalifa compositum, ed. G. Flugel, seven vols., London, 1835-1858.

Hind.=Hindustani, Urdu.

hist.=history, or historian.

Horn=P. Horn, Geschichte der Persischen Litteratur, Leipzig, 1901. (*References are to pages*).

Ind.=Indian.

Ind. libr.=Libraries in India.

IvASB=W. Ivanow, Concise Descriptive Catalogue of the Persian MSS. in the Collection of the Asiatic Society of Bengal, Calcutta, 1924. (*References are to numbers*).

JA=Journal Asiatique (Paris).

JASB=Journal (and Proceedings) of the Asiatic Society of Bengal (Calcutta).

JRAS=Journal of the Royal Asiatic Society (London).

Krafft=A. Krafft, Die Arabischen, Persischen und Türkischen Handschriften der K. K. Orientalischen Akademie zu Wien, Wien, 1842. (*References are to pages*).

leg.=work, or writer, on *legends*.

Leyden C.=Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae (by R. Dozy, P. de Jong, M. de Goeje, and M. Houtsma), six vols., 1851-1877, Lugduni Batavorum. (*References are to pages*).

lex.=work, or writer, on *lexicography*.

lith.=lithographed, lithograph.

ll=number of lines on a page.

Madr=Catalogue of the Arabic and Persian MSS. in the Library of the Calcutta Madrasah, by Kamālū'd-Dīn Ahmad and 'Abdu'l-Muqtadir, Calcutta, 1905. (*References are to numbers*, but the Roman figures are replaced by Arabic ones).

mathem.=work, or writer, on *mathematics*.

mechan.=work, or writer, on *mechanics*.

med.=work, or writer, on *medicine*.

Mehren=A. F. Mehren, Codices Persici, Turcici, Hindustanici variique alii bibliothecae regiae Hafniensis, Hafnae, 1857. (*References are to pages*).

moral.=work, or writer, on *moral philosophy*.

Morl=W. Morley, A Descriptive Catalogue of the Historical Manuscripts in the Arabic and Persian Languages, preserved in the library of the Royal Asiatic Society of Great Britain and Ireland, London, 1854 (*References are to pages*).

mus.=work, or author of a work, on *music*.

nast.=nasta'liq.

occult.=work, or writer, on *occult sciences*.

off. or offic.=officer, courtier, etc.

Or.=Oriental (paper).

orn. pr.=work, or author of a work, in *ornate prose*.

p., pp.=page, pages.

p.=poetical work, or poet.

pap.=paper.

Pers.=Persian.

philos.=work, or writer, on *philosophy*.

Pizzi=Italo Pizzi, Storia della Poesia Persiana, two vols., Torino, 1894. (*References are to pages*).

polit.=work, or writer, on *politics*.

Pr=W. Pertsch, Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin, Vierter Band, Verzeichniss der Persischen Handschriften, Berlin, 1888. (*References are to pages*).

R=C. Rieu, Catalogue of the Persian Manuscripts in the British Museum, three vols., London, 1879-1883. (*References are to pages*).

Ros=Baron V. Rosen, Collections Scientifiques de l'Institut des langues orientales. III, Les Manuscrits Persans, St.-Petersbourg, 1886. (*References are to pages*).

RS=C. Rieu, Supplement to the Catalogue of the Persian Manuscripts in the British Museum, London, 1895. (*References are to numbers*).

- RsBr=E. Denison Ross and E. G. Browne, Catalogue of the two collections of Persian and Arabic MSS., preserved in the India Office Library, London, 1902. (*References are to pages*).
- S=size (length and width of the pages of the MSS.).
- S.=Sayyid (in the indices only).
- shik.=shikasta.
- Spr=A. Sprenger, A Catalogue of the Arabic, Persian and Hindustany Manuscripts of the Libraries of the King of Oudh, vol. I, Calcutta. 1854. (*References are to pages*).
- suf.=work, or writer, on *Sufism*, or a *Sufi*.
- surn.=surnamed, or with the takhallus of.
- techn.=work, or writer, on *technology*.
- theol.=work, or writer, on *theology*.
- theos.=work, or writer, on *theosophy*.
- tol.=tolerably.
- Tornberg=C. T. Tornberg, Codices Arabici, Persici et Turcici bibliothecae regiae universitatis Upsalensis, Upsaliae, 1849. (*References are to pages*).
- tr., transl.=translated, translation, translator.
- tr. *Sanskrit*. =translation, or translator, from the Sanskrit.
- v., vol. vols.=volume, volumes.
- v=(after a folio-number) verso.
- vet.=work, or writer, on diseases of animals.
- vulg.=vulgar (handwriting).
- w.=wrote, was engaged in composition.
- ZDMG=Zeitschrift der deutschen morgenländischen Gesellschaft.





## PREFACE.

This volume completes the description of the Persian Manuscripts in the library of the Asiatic Society of Bengal, and deals with those belonging to the so-called "Curzon Collection."

This collection is the result of an attempt to acquire by purchase such valuable Persian and Arabic MSS. as could still be traced to the possession of small private owners in India. Such MSS. not only remain inaccessible to students and therefore useless to research, but they are also in constant danger of rapid decay or complete disappearance. The idea of making this attempt, aided by financial grants from the Government of India, is due to Sir E. Denison Ross, who at the time of suggesting it, in 1903, was the Philological Secretary to the Society. The Government—no doubt favourably influenced by the then Viceroy, Lord Curzon of Kedleston, who took a warm interest in the scheme and wholeheartedly supported it—sanctioned the necessary grants in the next year (1904).<sup>1</sup>

The Council of the Society, in honour of the memory of Lord Curzon, has resolved to name the collection the "Curzon Collection," in supersession of its previous informal designation as the "Government Collection."

To show likewise its deep appreciation of the far-sighted policy of Sir E. Denison Ross, to whom the creation of the collection is due in equal measure, the Council furthermore resolved to dedicate the present volume to him, in order to perpetuate the memory of his signal service to scholarship.

Since the inception of the scheme till 1910 a large number of MSS. have been purchased. After that year, when Sir E. Denison Ross left India, the details of the undertaking have undergone various modifications. The rapid growth of the collection necessitated limitation in new acquisition, and the available money from 1910 to 1923 has been largely devoted to work in connection with the arrangement and administration of the volumes acquired. From 1910 to 1923 only about 70 volumes were added to the collection. Since 1923 new purchases have been resumed on a larger scale and about 40 new volumes have been acquired annually. Of these latest acquisitions a fair number (10<sup>2</sup>) belong to those included in the list of rarer works given below.

At present the collection contains 712 manuscript volumes

---

<sup>1</sup> Letter No. 880, dated the 14th June, 1904.

<sup>2</sup> Namely Nos. 315, 332, 398, 446 525, 574, 692, 694, 702, 708.

of Persian works, which are described in the present Catalogue, and, in addition, about 1,000 volumes of Arabic and Urdu MSS. Since the beginning of the collection two lists of acquisitions have been published.

(1) A list of Arabic and Persian MSS. acquired during 1903-1907 (1106 nos.).

(2) The same, during 1908-1910 (540 nos.).<sup>1</sup>

A group of MSS. belonging to the earlier purchases has remained without a printed list, as have also the latest acquisitions, as their list has not yet been closed.

Attempts have been made before to compile a descriptive catalogue, but without definite results.

The compilation of the present Catalogue was begun on the 1st July, 1924, after the completion of the Catalogue of the older Persian collection of the Society.<sup>2</sup> The working conditions have considerably improved, and this circumstance has enabled the making of a closer study of every manuscript, here described, than was possible in the case of the work on the older collection.

The principles on which this Catalogue is compiled, are generally the same as those of the preceding one, which have been unanimously approved by many leading specialists.<sup>3</sup> A great number of minor improvements have been introduced, however, in the technical details of the work. They will be explained further on.

Although the present Catalogue is quite independent from the preceding one, dealing with the older Persian collection, it seemed advisable, for the sake of economy in space, not to give again a full description of the works which have already been fully dealt with in the previous publication. For these works only references are given to that Catalogue. Students working in this library, will obviously find no inconvenience in this.

The works here described belong chiefly to the Muhammadan literature produced in India. The rarer items—such as constitute precisely that portion in every collection which gives it its individuality—are almost all of Indian origin, and only a few of them have been produced earlier than the last two centuries.

With regard to its copies the collection is of quite modern

<sup>1</sup> These numbers do not coincide with the actual number of volumes, especially in the second list. Although many volumes containing several independent works have been given only one number, some others have several numbers, given to each separate item contained. In many others some items are also numbered separately, while others, also independent, have been overlooked or disregarded. Besides, a certain number of MSS. cannot be traced.

<sup>2</sup> W. Ivanow, Concise descriptive catalogue of the Persian Manuscripts in the collection of the Asiatic Society of Bengal, Calcutta, 1924.

<sup>3</sup> I take this opportunity to express my great indebtedness for valuable suggestions and corrections to Profs. R. A. Nicholson, C. Huart, and Mr. A. Storey.

origin; MSS. belonging to the last two centuries constitute almost 90% of it. It is interesting to find that this collection contains a rather large proportion of dated copies, almost half of the total. The earliest MS. is No. 405 (737/1337); copies dating from the IX/XVc. are only 5 in number. Those dating from the X/XVIc. number 29, and from the XI/XVIIc. only about 70—a total which is comparatively very small, just as in the case of the older collection of the Asiatic Society of Bengal. All other MSS. belong either to the XII/XVIIIc., or, in still greater numbers, to the XIII-XIXc.

The copies in which the place of transcription is mentioned constitute about 11% of the collection (83 in number). Of these only six early MSS. have come to India from other countries.<sup>1</sup> To these may be added several others amongst the earlier copies, the appearance of which clearly indicates their non-Indian origin.

The collection, as we see, may be justly regarded as a valuable supplement to the earlier acquisitions of the Society. Together with the latter it forms quite a rich library, of some 2,200 vols., representing with a considerable degree of completeness the Persian Muhammadan literature of India from about the IX/XVc., to our days.

In conclusion I express my profound gratitude to the President of the Asiatic Society of Bengal, Sir Rajendra Nath Mookerjee, who supported this undertaking, and to the General Secretary, Mr. Johan van Manen, who not only proposed to the Council the preparation of this Catalogue, but who has also greatly facilitated the work. Moreover, as in the case of the former Catalogue, he has actually participated in it, revising my English both in manuscript and in proof, devoting to this much of his scanty leisure.

W. IVANOW.

*The 16th January, 1926,  
Calcutta.*

---

<sup>1</sup> These were copied: four at Samarcand—No. 574 (923 1517); No. 513 (973 1566); No. 11 (beg. XI-XVIIc.); No. 436 (1015 1606); one in Persia, at Bārfurūsh, in Gilān (982 1574) (No. 253); the sixth is a striking instance of the surprisingly large distances over which MSS. sometimes travel: it was copied in Qazān, on the Volga river, in 1087/1676 (No. 523).



## RARE WORKS IN THE COLLECTION.

With a view to uniformity, a review of the present collection is here given on the same lines as in the Catalogue of the older Persian collection of the Society (pp. xv-xxvi). Those books chiefly are here mentioned which may be looked upon as rare—in general, or in the European libraries—and especially those which are for the first time described in the present Catalogue.

### I. HISTORY.

The works on history in the present collection are not numerous; there are several which may be regarded as rare, though not of special importance.

*Ā'ina-i-bakht* (comp. ca. 1069/1659) (No. 7).

*Tuhfatu'l-akh'yār* (comp. 1076/1666) (No. 5), both being brief compendia of general history.

Quite modern, but not common, are two local histories, of Kashmir and of Oude :

*Hishmat-i-Kashmīr* (comp. 1245/1830) (No. 42).

*Waqā'i-i-dilpadhār* (comp. 1253/1837) (No. 46).

Of the works dealing with the history of other countries than India, only one deserves mention as being comparatively rare :

*Qandiyya* (VI/XIIc.), on the history of Samarqand, chiefly with reference to the shrines and places of worship in that city (No. 349).

More interesting are the works, not specially devoted to history, but containing historical information :

#### (a) Historical documents :

*Inshā-i-Marwārīd* (beg. X/XVIc.) (No. 130), a rare collection of original documents belonging to the end of the dynasty of the Persian Timurides of Herat.

*Gulshan-i-balāghat* (beg. XI/XVIIc.) (No. 131). A collection of interesting letters concerning political matters connected with Persia and India, about 1000/1592.

*Munsha'āt i-Mād'hūrām* (comp. 1120/1709) (No. 150), containing documents from the time of Aurangzib.

*Gulshan-i-sa'adat* (comp. 1131/1719) (No. 153), documents referring to Indian politics of that period.

*Musawradāt-i-Kewal-Rām* (comp. in the middle of the XII/XVIIIc.) (No. 157). Also official correspondence of the same times.

A collection of official letters, etc., referring to the later Safawides (No. 158).

*Nāfi'u't-tālibīn* (comp. 1213/1799) (No. 135), an interesting historical commentary on the well-known *Mukātabāt-i-ʿAllāmī*.

(b) **Poetico-historical works.** There are only a few works of this class in the present collection. All of them are quite modern :

*Kār-nāma* (end XII/XVIIIc.) (No. 302), dealing with the history of the war against Aḥmad Abdālī.

*Fath-nāma* (1199/1785) (No. 303), a history of the Balūchī chieftains in Sind.

*Zafaru'z-zafar* (ca. 1857) (No. 317), the story of the Indian Mutiny of 1856.

(c) **Other auxiliary sources.** Amongst these may be mentioned :

An autobiography of Muḥammad Fayḍbakhsh of Kākori (ca. 1230/1815), giving information concerning the politics of the time (No. 87).

*Shaltāqiyya* (XI/XVIIc.) (No. 689). A political pamphlet, dealing with Gilan and Mazandaran.

*Tanībhū'l-ghāfilīn* (comp. 1233/1818), referring to Indian matters (No. 670).

**Biographical works** of interest, also of modern origin :

*Mīrājū'l-khiyāl* (ca. 1257/1841) (No. 60), dealing with 23 poets of the early XIII/XIXc.

*Hadā'iqu'sh-shu'arā'* (comp. 1262/1846) (No. 702). An interesting universal *tadhkira* of poets.

*Ishārat-i-Bīnīsh* (comp. 1265/1849) (No. 61), giving a collection of 66 biographies of the poets of XIII/XIXc.

*Tadhkira-i-sukhan-āfarīnān-i-hindī-zabān* (comp. 1191/1777) (No. 62). Biographies of Urdu poets, chiefly of the XII/XVIIIc.

The biographies of saints are also modern, but they are circumstantial and often give interesting references to the general contemporary life.

*Ganj-i-Fayyādī* (ca. 1147/1735) (No. 80).

*Ashjāru'l-jamāl* (middle XII/XVIIIc.) (No. 81).

*Raudatu'l-qayūmiyya* (ca. 1164/1751) (No. 82).

## II. POETRY.

Although poetical works constitute the most numerous class in the collection, those which are rare or remarkable amongst them are comparatively few.

(a) **Biographies of poets and anthologies.** The biographical works have already been mentioned above, in the section of history (Nos. 60, 61, 62, 702). Amongst anthologies the important ones are Nos. 322, 323, 326, 702, as containing biographical notes on poets besides quotations of their poetry.

(b) **Works on poetics, etc.** Only two are comparatively rare, although they are of modern origin :

*Shajaratul-Amānī* (comp. 1206/1792) (No. 181).

*Risāla dar qāfiya* (comp. XIII/XIXc.) (No. 182).

**Poetry** of different classes is mostly represented by well-known compositions. Those which may be regarded as rare are chiefly the works of quite modern Indian poets.

(a) **Epics** ; only a few :

*Ganj-i-ma'ānī* (comp. 941/1535) (No. 251).

*Sikandar-nāma-i-jabalī* (comp. 1141/1729) (No. 290).

*Bahr-i-gham* (comp. 1250/1835) (No. 313).

*Bahr-i-mawwāj* (comp. end XIII/XIXc.) (No. 315).

(b) **Romantic poetry.** The rare works in this group are still fewer than in the preceding one :

*Dastūr-i-himmat* (comp. 1096/1685) (No. 275).

Two lengthy *Mathnawīs* by Mun'im (end XII/XVIIIc.) (No. 308).

As a peculiar development of the Persian literature cultivated in India, it is necessary to note the appearance of various prose versions of the well-known romantic poems of the classical writers. The phenomenon may be partly explained by the decay of Persian learning in India, especially during the last century, causing the original works to become unintelligible to the majority of educated Muhammadans, but also partly by a general decay of intellectual life, a result of the exhaustion of creative power. Three such compositions, in hideously bombastic prose, are described under Nos. 246, 259, 314.

(c) **Lyric poetry**, as usual, contains a greater number of rare works, mostly the *diwāns* of modern Indian poets, whose compositions have not met with appreciation from the public.

First of all mention should be made of some valuable *kulliyāts* :

Of *ʿUbayd-i-Zākūnī* (No. 227), a modern, but good copy.

Of *Malik Qumī* (beg. XI/XVIIc.) (No. 264).

Of *Ta'thīr* (beg. XII/XVIIIc.) (No. 287).

Of *Rūḥī* (beg. XII/XVIIIc.) (No. 292).

The *diwāns* are by the following poets :

Mu'in (end IX/XVc.) (No. 240).

Walī Dasht-i-bayādī (beg. XI/XVIIc.) (No. 260).

Kirāmī Shāmlū (XI/XVIIc.) (No. 267).

ʿInwān (middle XI/XVIIc.) (No. 269).

Wālā (XI/XVIIc.) (Nos. 271 and 272).

Kirāmī Kashmīrī (beg. XII/XVIIIc.) (No. 289).

Ni'mat (XII/XVIIIc.) (No. 294).



- Gharīb (end XII/XVIIIc.) (No. 300).  
 'Alī Akbar (end XII/XVIIIc.) (No. 301).  
 'Alī Aṣghar (beg. XIII/XIXc.) (No. 307).  
 Akhtar (beg. XIII/XIXc.) (No. 310).  
 Masarrat (beg. XIII/XIXc.) (No. 312).  
 Mumtāz (middle XIII/XIXc.) (No. 315).  
 Tafta (end XIII/XIXc.) (No. 316).

### III. THEOLOGY.

This section is perhaps the most incomplete and casual in the present collection. There are, however, several works which are not common :

- Tafsīr-i-Zāhidī* (comp. in 519/1125) (Nos. 332 and 333), in two vols., slightly incomplete in the middle.  
*Ni'mat-i-'uzmā*, a large Shi'ite *Tafsīr* (comp. 1115-1704) (No. 337).  
*Mughnī-nāma* (comp. 932/1526) (No. 363).  
*Manhajū'l-fāḍilīn* (comp. 937-1531) (No. 396).  
*(Fiqh-i-madhāhib-i-khamsa)* (X/XVIc. ?) (No. 398).  
*Tuhfa-i-ithnā 'ashariyya* (beg. XIII/XIXc.) (No. 401).

### IV. SUFISM.

The Sufic literature, mostly Indian, is better represented, and there are many works which may be regarded as rare

#### (a) Sufic hagiology :

- A biography of Shāh Mīnā (X/XVIc. ?) (No. 70).  
*Riyāḍu'l-'arīḡyā* (comp. end X/XVIc.) (No. 704).  
*Jawāhir-i-Farīdī* (comp. ca. 1033/1623) (No. 72).  
*Firdausiyya-i-qudsiyya* (end XI/XVIIc.) (No. 78).  
*Ganj-i-Fayyāḍī* (comp. ca. 1147-1735) (No. 80).  
*Ashjāru'l-jamāl* (comp. ca. 1151-1738) (No. 81).  
*Raudatu'l-qayūmiyya* (comp. ca. 1164-1751) (No. 82).  
*Uṣūlu'l-maḡṣūd* (comp. ca. 1226/1811) (No. 83).  
*Manbahāt fī 'ilmī'l-amwāt* (comp. 1292/1875) (No. 84).

(b) **Orthodox Sufism**, and generally works belonging to the earlier Sufic tradition :

- Sawāniḥ*, by Aḥmad Ghazālī (beg. VI/XIIc.) (Nos. 406, 407).  
*Fihī mā fihī* (end VII/XIIIc.) (No. 417).  
*Ma'danu'l-ma'ānī* (end VIII/XIVc.) (No. 425).  
*Mawāṭin* (comp. 856-1452) (No. 431).  
*Irshādu'l-murīdīn* (X/XVIc.) (No. 433).  
*Manāẓir-i-akhaṣṣu'l-khawāṣṣ* (comp. 1050-1640) (No. 439).

*Anwāru't-tahqīq* (comp. ca. XI/XVIIc.) (No. 442).  
*Kanzu'l-hidāyat* (comp. ca. 1080/1670) (No. 445).  
*Risālatu'l-Mas'ūdī* (ca. XI/XVIIc.) (No. 447).  
 Works of Muḥammad Balgrāmī (end of the XIII/XIXc.)  
 (No. 459).

(c) **Sufico-poetical works :**

*Nāz-u Niyāz* (comp. 930/1524) (No. 248).  
*Tuhfa-i-Qāsimī* (comp. 1012/1604) (No. 261).  
*Mathnawī-i-Walī-rām* (comp. ca. 1055/1645) (Nos. 270,  
 462, 27).  
*Qisṣa-i-ḥaqīqat-i-rāy* (XII XVIIIc.) (No. 293).

(d) **Sufico-magical works :**

*Makhzan-i-da'wat* (comp. 1037/1628) (No. 437).  
*(Asnād-i-ashghāl-i-Shattāriyya)* (composed in 1045/1636)  
 (No. 438).  
*Khulāṣatu'l-arrād* (XI/XVIIc.) (No. 446).  
*Burhānu'dh-dhākirīn* (XII XVIIIc.) (No. 450).

(e) **Sufico-controversial works :**

Two pamphlets, on prayer to 'Abdu'l-Qādir Jilānī (XI  
 XVIIc.) (No. 443).

(f) **Popular Sufic works, Nos. 479-482.**

V. **FOLK-LORE AND ALLIED MATTERS.**

(a) **Tales, anecdotes, etc.** There are only a few tales or  
 collections of anecdotes which seem to be still unknown :

*Dilgushā* (comp. 1039/1630) (No. 707).  
*Maẓharu'l-i'jāz* (end XI/XVIIc.) (No. 708).  
*Muẓaffar-nāma* (beg. XII/XVIIIc.) (No. 117).  
*Nigāristān-i-Amīn* (comp. 1232/1817) (No. 123).

(b) **Works on Magic, etc.** The works in this group,  
 nos. 641-662, may be regarded interesting. Only five of them  
 have been described in other catalogues (Nos. 641, 642, 643, 651,  
 661).

VI. **SCIENCES AND ARTS.**

(a) **Encyclopaedias :**

*Matla'u'l-ʿulūm wa majma'u'l-funūn* (comp. 1262/1846)  
 (No. 486).

(b) **Ethics, etc.**

*Tahqīqāt dar buyān-i-ahwāl-i-mawjūdāt* (ca. X/XVIc.)  
 (No. 493).  
*Khulāṣatu'l-ḥayāt* (end X/XVIc.) (No. 497).  
*Ḥaqqu'l-yaqīn* (end XI/XVIIc.) (No. 499).

*Anīsu'l-wuzarū* (middle XII/XVIIc.) (No. 501).  
*Maṭālī'u'l-Hind* (comp. 1223 1809) (No. 505).  
*Kathīru'l-manṣa'at* (comp. 1232 1817) (No. 506).  
*Gulzār-i-i'tibār* (comp. 1281 1865) (No. 509).  
*Minhāju'l-mubīn* (logic, end VII XIIIc.) (No. 512).

(c) **Lexicography :**

*Farhang-nāma* (beg. VIII/XIVc.) (No. 516), very valuable.  
*Dastūru'l-afāqil* (comp. 743 1343) (No. 517).  
*Durr-i-durrī* (comp. 1018/1610) (No. 525).  
*Farhang-i-khānī* (comp. 1174/1761) (No. 527).  
*Muhaddhibu'l-asmā'* (ca. X XVIc.) (No. 542).

(d) **Grammars (Persian) :**

*Muthmir* (middle XII XVIIIc.) (No. 550).

(e) **Astronomy, Mathematics, etc. :**

*Durratu'l-masāhāt* (comp. 890/1485) (No. 572).  
 A work on astronomy (comp. 923 1517) (No. 574).  
*Mu'iniyya* (ca. X XVIc.) (No. 575).  
*Jāmī-i-Bahādur Khānī* (comp. 1249 1833) (No. 580).

(f) **Medicine :**

*Fawā'idu'l-insān* (ca. 1003 1595) (No. 592).  
*Tibb-i-Aurangzibī* (end XI/XVIIc.) (No. 600).  
*Mu'ālījāt-i-Nabawī* (beg. XII/XVIIIc.) (No. 604).  
*Tibb-i-manzūm* (ca. XII/XVIIIc.) (No. 607).  
*Qarābādīn-i 'Alawī Khān* (middle XII/XVIIIc.) (No. 609).  
*Tuḥfatu'l-Musīhā* (comp. ca. 1161 1748) (No. 610).

(g) **Zoology, etc. :**

*Bāz-nāma* (comp. ca. 570 1176) (No. 616).  
*Shikār-nāma-i-Ilkhānī* (VIII XIVc.) (No. 617).

(h) **Varia.** Translations from Sanskrit and Hindī :

*Tarjuma-i-Mahābhārata* (No. 677).  
 .. .. *D'harm-shāstar* (No. 687).  
 .. .. *Karm-bibāk* (No. 692).  
*Bhakt-Ūrbasī* (comp. 1162, 1749) (Nos. 693, 694).

# NOTES ON THE TECHNICAL DETAILS OF THE CATALOGUE.

## I. GENERAL REMARKS.

The principles followed in the compilation of the present Catalogue are on the whole the same as those followed in the catalogue of the older Persian collection of the Society (pp. xxvii-xxxiii).

1. **Description.** In this collection the volumes containing several works are fewer in number: it was therefore easier to observe the principle to describe every separate work in a separate note. Exceptions have been made in the following cases:—

- (a) Volumes containing a collection of works of one author.
- (b) Collections of short works, dealing with the same subjects.
- (c) If two or more works, which are bound together, possess some kind of internal connection between themselves.
- (d) Fragments, short notes, scraps of all descriptions.

2. **Transliteration.** The system of transliteration remains the same as in the former Catalogue. It represents the words according to their written forms, not according to their actual pronunciation. The vocalisation is given in accordance with the usages of good Persian, as at present spoken in Persia.

In Arabic words the same concession is made to the elementary principles of Arabic phonetics and grammar in names containing the definite article **ال**. Being of no importance to people who know Arabic, they often mislead those who do not. Therefore, instead of '*Abd al Raḥīm*', as is given in different catalogues, the form of '*Abdu'r-Raḥīm*' is used, or in the Genitive case, with *Ibn* or *Abū*, forms like '*Abdi'r-Raḥīm*'.

The *hamza* ( ء ) is marked only in the transliteration of Arabic expressions, given in their original Arabic form, not as loan-words in Persian. Therefore, e.g. the Arabic form is given as '*Tadhkkirat-n'l-awliyā*', but the Persian form as '*Tadhkkira-i-awliyā*'.

Table of transliteration:—

|             |              |
|-------------|--------------|
| ا a, i, u   | ث th         |
| ب b ( bh )  | ت t          |
| پ p ( ph )  | ج j ( jh )   |
| ت t ( t'h ) | چ ch ( chh ) |

|             |                |
|-------------|----------------|
| ح h         | ظ z            |
| خ kh        | ع ‘            |
| د d (د d’h) | غ gh           |
| ذ dh        | ف f            |
| ڌ ɖ         | ق q            |
| ر r         | ک k, g (ک k’h) |
| ز z         | گ g (گ g’h)    |
| ژ zh        | ل l            |
| س s         | م m            |
| ش sh        | ن n            |
| ص s         | و w, u (ū)     |
| ض ɣ         | ه h            |
| ط t         | ی y (ī).       |

*Note 1.* The letters o, e, v, x are used only in words of non-Persian and non-Arabic origin (Turkish, Indian, etc.).

*Note 2.* Diphthongs: *ay* for اِی, and *au* (or *aw*) for اُو.

*Note 3.* Wherever an accidental combination of consonants may lead to confusion with one of the aspirated letters used to render a simple consonant, the apostrophe (') is used (e.g. *nuz'hat*).

*Note 4.* The dash ( - ) is used: (a) to join two different words whenever they form one compound word; (b) with the Arabic article ال; (c) with the Persian *ālāfa*; (d) with the Persian conjunction و when it is pronounced like u after words ending with a consonant.

## II. THE SYSTEM OF THE DESCRIPTIVE NOTES.

1. **Numbers.** The serial numbers of the notes do *not* coincide with the actual numbers of the MSS. on the shelves of the library. A special index (VII) is provided to show the correspondence of these library marks with the numbers given in descriptive notes in the Catalogue.

The library marks given have the following meaning :—

I indicates the MSS. which have been included in the printed list of acquisitions of 1903–1907.

I' indicates a group of MSS. belonging to acquisitions of the same years which had never been included in the printed list.

II indicates the MSS. included in the list of acquisitions of 1908–1910.

**III** indicates the latest accessions, 1911–1925, a list of which has not yet been published (some 37 MSS. previously acquired which, it was found, had not been registered at all, have been included in this group).

2. **Titles.** Wherever the real title of a work has not been ascertained, or the work possesses none, a provisional designation is given *within brackets*. Lengthy titles are given in their abbreviated form in the headings, but mentioned in full in the text of the notes.

3. **Dates.** (a) All approximate dates given *in centuries*, whenever they are conjectural, are left without special expressions like ‘probably,’ ‘apparently’ etc., as superfluous.

(b) The dates of the reigns of rulers are given according to S. Lane-Poole, *Muhammadian Dynasties* (I have used the Russian translation with corrections by Prof. W. Barthold, St. Petersburg, 1899).

(c) In all cases in which the dates in the Muhammadan era are given with their equivalents in the Christian era, the former stand *first*, and the latter *second*, and the indications A.H. or A.D. are omitted.

(d) Wherever not only the year of the Muhammadan era is given, but also the day of the month, the latter has been rendered into its equivalent according to Christian era, with the help of F. Wüstenfeld’s *Vergleichungs-Tabellen der Muhammedanischen und Christlichen Zeitrechnung*, Leipzig, 1854.

(e) In the indices, and in repetitions of the same date, when the year in the Hijra era begins about the middle of the Christian year, and therefore corresponds to two years of the Christian era, only the *second* year is given, e.g. 881 1476–1477, is given in the indices as 881/1477.

4. **References to various publications.** In the descriptions of the works references are given in a *uniform* and strictly *chronological* order, the latest being given first --

(a) *General works* on Persian literature

(b) *Catalogues* of the Persian MSS. in different libraries, in so far as locally accessible.<sup>1</sup> (The Catalogues of Indian libraries are mentioned separately in order to show immediately what other copies are within the reach of residents of India).

<sup>1</sup> To my great regret the following catalogues were not accessible to me :—

(a) Kahl, A Catalogue of Persian and Turkish MSS. in the Tashkand Public Library, Tashkand, 1898 (*in Russian*).

(b) B. Dorn, Das Asiatische Museum d. K. Akademie zu St. Peter-burg, 1846.

(c) Rehatsek, Catalogue of the Arabic, etc., MSS. in the Mulla Firuz library, Bombay, 1873.

(The latter has now been acquired by the Society, but only when this Catalogue was already in the press)

(c) Critical editions, translations, or other publications. As the Society's library is very poor in this respect, the information given here is often based on earlier catalogues and other sources.

(d) Whenever possible, references are given to Oriental editions.

5. **Quotations.** In this Catalogue the principle is strictly followed that all quotations should be "true copies" of their originals, with preservation of all peculiarities of orthography and mistakes. Only the early MSS., dating from the XV and XVIc., written in Persia and Turkestan, are reliable and neat in their orthography. The copies of Indian origin, especially the more modern ones, show an amazing carelessness, inconsistency in orthography, and ignorance of Persian and Arabic grammar on the part of their scribes. As the collection consists for 90% of these modern Indian copies, it was impossible to note every case of deviation from the standard rules, and therefore only the most striking ones are here marked with a *sic*.

6. **Description of the appearance of MSS.** In the present Catalogue all information concerning the *copy* has been carefully separated from that about the *work* itself, and is printed in small type. As far as possible a strictly uniform order has been followed in these descriptions:—

(a) The date of the MS., exact or approximate, the name of the scribe, the place of copying, and any other details connected with the transcription which may be found in the colophon, etc. Special notes on paintings, if the MS. contains them.

(b) Number of folios.<sup>1</sup> If the work described in the note does not occupy the whole of the volume, but only a part of it, an asterisk is placed before the number of folios which contain it.

(c) The measurements of the page, and of the place occupied by the text (abbreviated as S), are here given in *inches*, with a precision to within a quarter of an inch.

(d) Number of lines (ll) on a page, and information as to the *jadvals*, or border lines. This detail has been added as it is often essential for the identification of a copy.

(e) Quality of paper (pap.) mostly only distinguished as Oriental (Or.), or European (Eur.), unless specially identified.

(f) General type of the handwriting.

(g) The state of preservation of the MS.

(h) Notes on fly leaves, or margins, seals, if found in the MS., or details as to lacunas, damaged folios, etc.

(i) Vignettes, etc., if found in the copy.

---

<sup>1</sup> As a result of energetic measures taken by the General Secretary, Mr. van Manen, the folios of all MSS. in the collection have at last been numbered.

## III. NOTES ON THE INDICES.

**I. Persons' names.** (1) All references are to *the serial numbers* of the descriptive notes in this Catalogue. Those in heavy type indicate that the person in question is the author, or translator, editor, commentator, etc., of the work described under the number.

(2) In order to make the alphabetical sequence as strict as possible only the *essential parts* of the names are taken into consideration. All honorific titles, initials in European names, etc., are *disregarded*, as well as other expressions which do not constitute the *principal* part of a name, unless there are special reasons for treating them otherwise. The list of these disregarded elements is as follows :—

|                     |                   |                             |
|---------------------|-------------------|-----------------------------|
| ABU                 | HĀFIẒ             | SAYYID                      |
| ABĪ                 | HĀJJĪ             | SHAYKH                      |
| AL-(Arabic definite | HĀKĪM             | SHAH                        |
| article in all its  | IBN ( <i>b.</i> ) | SULTĀN                      |
| modifications).     | KHWĀJA            | also : Persian <i>idāfa</i> |
| AMĪR                | MAKHDUM           | (-I-)                       |
| ĀQĀ                 | MAWLĀNĀ           | Arabic case term-           |
| B. ( <i>ibn</i> )   | MĪR               | inations -U, -I.            |
| BĀBĀ                | MĪRZĀ             |                             |
|                     | MĪYĀN             |                             |

In this volume great care has been taken to prevent these words from upsetting the alphabetical sequence of the principal names. They are either omitted or transferred behind the essential parts of the names. The *kunyas*, when they do not constitute the real name of a person, have been included in brackets, or within commas, and disregarded in the alphabetical arrangement.

(3) For reasons of economy of space names, repeated in several entries, are only once printed in full, heavy type, in the first entry and replaced by a hyphen in the following entries. One hyphen corresponds to one name only, except in those composed with *‘Abd-*, *Abū-*, and *-Allah*, *-Daula*, *-Din*, *-Mulk*, which are treated as one single word.

(4) The abbreviations used in the indices are also given in the general list on pp. ix-xi.

**II. Titles of works.** (1) References are to *the serial numbers* in the Catalogue. Those in heavy type refer to the notes in which the copies of the work mentioned are *actually described*, and show that the work in question is not merely referred to incidentally, in some connection.

(2) Dates, unless otherwise specified, exact or approximate, after the titles of works, indicate the time of composition.



(3) The expressions which have been disregarded in the alphabetical arrangement of the titles (unless constituting an essential part of the title), are :

|  |               |
|--|---------------|
| AL-(Arabic definite article,<br>in all modifications). | MAJMU'A       |
| BAYÂN  | MUKHTAŞAR     |
| DAR  | MUNTAKHAB     |
| FÎ   | RISÂLA (-T)   |
| INTIKHÂB   | SHARĤ         |
| KITÂB  | TARJUMA (-T). |

Also the Persian *idāfa* (-I-), or Arabic case terminations -U, -I.

(4) *Brackets* are used with provisional titles, not actually found in the text of works. They are arranged not under the *first* word, but under the word expressing their principal *subject*.

**III. Principal subjects.** In the present Catalogue the index of subjects has not been restricted to the fragmentary works, or others of which proper titles are not known. The index deals with *all* works, described in the volume treating of the same topic, chronologically arranged. The subjects under which references are given are only the most salient ones.

Indices IV-X are arranged on the same lines as in the former Catalogue.

---

# I. HISTORY.

## i. General History.

1.

طبقات ناصري

**Ṭabaqāt-i-Nāṣirī.**

I 645.

A good, but very incomplete copy of the general history by Abū 'Umar Minhājū'd-Dīn 'Uthmān b. Sirājī'd-Dīn al-Jūzjānī, from the creation of the world to 658/1259-1260. See Bl 246-247, EIO 14-15, EB 16. R 72, Morl 21, Aum 67, etc. *Indl. libr.* Bk 451. Cf. also Elliot, *Hist. of India*. II, 259-383. Part of it, relating to the history of India, has been published by W. Nassau Lees, *Biblioth. Indica*, 1864, and translated by H. G. Raverty, the same series, 1873-1881.

The present copy although clearly written and often giving very interesting and good variants to the readings of N. Lees' edition, is extremely fragmentary, and its leaves have been bound in a confused order. The opening folio is numbered as the '4th,' but, indeed, much more than only three leaves are lost in the beginning. In fact, the text begins with the early Abbaside khalifs, i.e. in the beg. of the IV *ṭabaqa* (at the end of it there is a lacuna between ff. 9 and 10).

The following *ṭabaqas* are complete: V (f. 10v), the kings of Persia; VI (f. 27v), the kings of Yaman; VII (f. 34), the Ṭāhirides; VIII (f. 36v), the Ṣaffārides; IX (ff. 38-39, 90, 41, 42, 44, 43v), the Sāmānides; X (ff. 43v, 45-46), the Būyides; XI (ff. 46-52v, 63-64), the Ghaznawides. *Ṭabaqa* XII (ff. 64-66v, 67-73v), the Saljūqides, is incomplete, and of the XIII (ff. 73v-75), the Sanjariyya kings, or *atābegs*, there is only a small fragment. *Ṭabaqa* XIV (on the kings of Sistan, etc.), is entirely lost, together with the greater part of the next, XV (ff. 78, 129-130v), on the Kurdish kings of Syria. Of *ṭabaqa* XVI (ff. 142-149, 53), on the Khwarizmshahs, there is only the end.

In the second half, as compared with the text of N. Lees' edition, there are in the MS. lacunas corresponding to pp. 55, l. 4 (fr. b.) to 58, l. 11; 70, l. 6 to 79, l. 11; 82, l. 11 to 106, l. 12; 116, l. 14 to 123, l. 10 (it is very peculiar that in the MS. there is no interruption in the text, f. 82v); 169, l. 3 to 171, l. 3 (fr. b.); 230 top to 233, l. 3 (fr. b.); the text in the MS. breaks off on p. 328, l. 3, i.e. in the beg. of XXIII *ṭabaqa*.

Copied probably in the xi/xvii c.

Ff. 151 numbered 4-154; then correct order is: 1-9, lac.; 10-39, 90, 41, 42, 44, 43, 45-52, 63-66, lac.; 67-75, lac.; 78, 129-130, lac.; 142-149, 53-62, lac.; 150-153, lac.; 40, lac.; 57, 85, 86, 82-84, 88, 89, 91-102, lac.; 154-156, 131-141, 76, 77, 79-81, lac.; 103-128; 8-14 x 8.5; 8.25 x 4.75; ll 21, within *jadwals*. Thick, in some places, double, yellow Or. pap. Clear nast. of Khorasani type. Cond. rather bad. Many f. folds have large holes due to white ants or worms.

## 2.

حبيب السير

## Ḥabību's-siyar.

I 989.

A short fragment of the *second* vol. of this work (for references see IvASB 34). It contains only the *first juz'* (ff. 1v-78v), dealing with the twelve Shi'ite Imams and some eschatological theories connected with the twelfth of them; and the beginning of the *second juz'* (ff. 78v-80v), dealing with the origin of the Omayyade Khalifate. The text breaks off on ff. 77v, l. 13 of MS. D 134 (IvASB 36). Beg. as usual (cf. EIO 86 and EB 72):

الحمد لله الذي جعل للمبشرين أسان صدق عليا و بعث اليه

At the end (f. 81v) there are a few lines from Suyūṭī's (d. 911/1505) *Jam'u'l-jawāmi'* (see Brock., II, p. 147, No. 56) with a Persian explanation.

Copied apparently in the xii/xviii c.

Ff. 81: S 9.25 × 5.5; 7.5 × 3.75; ll 25, no jādvals. Blue Or. pap. Ind. clear nast. Cond. tol. good, although the MS. is considerably damaged by worms. A few seals on f. 1: only one is legible, and contains the date 1231 1816. A few notes on the margins.

## 3.

لب التواريخ

## Lubbu't-tawārikh.

II 344.

Scanty remnants of a copy of this history, which was composed ca. 948/1541-1542 by Yahyā b. 'Abdī'l-Latīf Qazwīnī (d. 960-962/1553-1555), and was dedicated to the Safawide prince Bahrām-Mīrzā (f. 1v). See Bl 327-335, EIO 101-103, EB 88-95. R 104, Flügel, II, 71. Leiden C., III, 6, Krafft, s7. *Ind. libr.* Bh 6, Bk 469. Cf. also Elliot, *Bibl. Index*, 129 sq., *Hist. of India*, IV, 293-297. There is an old Latin translation, 1783, in A. F. Büsching's *Magazin*, vol. XVII.

The work is originally divided into four *qisms* (the index is given on ff. 1v-2), but the copy contains only the beg. of the *first qism*, dealing with the history of Muhammad (ff. 2-4v), a fragment (ff. 5-9v) of the *second qism* (on Persian kings), and two pages (ff. 10-10v) from the *third qism* (on the Atābegs). Beg. as usual:

حمد و سپاس خدائي را ست كه سلاطين جهان را

Copied towards the end of the xi/xvii c.

Ff. 10: S 8 × 5; 6.5 × 3.25; ll 23, within jādvals. Brownish Or. pap. Good Ind. nast. Cond. bad. Dirty, worm-eaten. Notes and seals (dated 1247/1831) on f. 1 and on a fly leaf at the end.

4.

تاریخ الفی

Ta'rīkh-i-alfī.

I 125-126.

A good copy of the general history of the Muhammadan world after the death of Muḥammad, already referred to in IVASB 41. The present transcript contains only the part dealing with the years 1-503 after Muḥammad's death, and divided into two volumes (years 1-170 and 171-503), with continuous folio numbers. Beg. as usual:

آغاز کتاب در بیان اموری که واقع شده در سال اول رحلت النبی

The copy, apparently written by different scribes, dates probably from the end of the xi/xvii c. or the beg. of xii/xviii c. A *fihrist* on the fly leaves.

2 vols. Ff. 507 (1-265 and 266-507); S 13 × 8.75; 10.5 × 5.5; ll 30, no jadwāl. Different Or. pap. Good Ind. nast., in some places rather calligraphic, about fifteen different hands. Cond. generally good, only ff. 405-453 are decaying.

5.

تحفة الاخيار

Tuḥfatu'l-akhyār.

III 92.

The *first* vol. of a general history, comp. at Murādābād in 1076/1666 (f. 1v.) by Muḥammad Ṣafī b. Walī of Qazwīn for Aṣālat Khān, a local official. As in the copy described in R 125, 1080, the present one ends with the story of the Khwarizmshahs. The headings of all chapters, and the names of the rulers are omitted, although space is reserved in every case, probably for writing in red ink. The title, given on f. 1v, is added above the line in a different handwriting. But beneath it there is قصه سلاطین متقدمین, which also seems not genuine, inserted in a different handwriting.

The author gives the usual legends of the ancient prophets, sages, Persian kings, Muḥammad, 12 Imams, and the first four khalifs. The story of the Omayyades begins on f. 61; the Abbasides, f. 79v; the Persian local dynasties begin on f. 90; the Tahirides, f. 90; the Ṣaffārides, f. 90v; the Sāmānides, f. 91v; the Ghaznawides, f. 94; the dynasties of Tabaristān, f. 97v; the Būyides, f. 100v; the Ismailis, f. 105; the Saljūqides, f. 108; the Atābegs of Mosul, etc., f. 115v; the Ghūrīdes and early Muslim rulers of India, f. 123; the Khwarizmshahs, f. 126v-130v (incomplete at the end).

At the end (f. 131) there is an incomplete and inaccurate index of the biographies of eminent men, etc., inserted in the narrative. On ff. 132-134v there are notes mostly of historical contents, dealing with the 'first king who has been crowned,' and

other similar matters. Some poetical scraps are also found on f. 1. Beg.

ثَنَا وَ سَتَائِشِ حَضْرَتِ آفَرِيدَةِ كَارِي رَا كِه طَبَقَاتِ سَمَوَاتِ السَّمَاءِ

Copied in the xii/xviii c.

Ff. 134; S 13×9.5; 11×7.25; ll 29, no jadvāls. Greyish Or. pap. Ind. nast. Cond. not good, especially towards the end where the MS. is slightly injured by moisture. Occasional notes on the margins.

## 6.

مِرْآتُ الْعَالَمِ

Mir'ātu'l-'ālam.

II 502.

A general history from the creation of the world to 1078 1667, usually ascribed (cf. f. 3) to 'Abdu'r-Rahmān Bakhtāwar Khān (d. 1096/1685), the head eunuch of Aurangzib, but in fact compiled by Muḥammad Baqā. See GIPh 214, Bl 350. EIO 124-125. EB 114-116, R 125-127, 890, 1080, Morl 52-56, etc. *Ind. libr.* Bh 12 (extr), Bk 477. Cf. also Elliot, *Hist. of India*, VII. 145-165.

The work is extremely concise, only the history of the Indian Timurides is dealt with in a more detailed manner. It contains also a great deal of biographical material, which is of rather little value on account of the shortness of the notes, mostly extracted from the well known *tadhkiras*. There are apparently only a few notes on the author's contemporaries. The compilation is divided into seven *ārā'ish*, each subdivided into several *numū'ish*, *payrā'ish*, etc. The present copy, dating from the beginning of the XII, XVIIIc, is in an exceptionally bad state of preservation, and very incomplete. It has been 'carefully' pasted over with 'transparent' cheap paper which now, probably only a few years since this has been done, has made entirely illegible, and useless for students almost the whole of the copy. The folios are badly misplaced. The contents of the work are as follows:—*Ārā'ish* I (f. 3) Pre-Muhammadan history, prophets, *hukamā*, etc.; II (somewhere about f. 20) Muḥammad and his time; III (about f. 67) Omayyades, Abbasides, and their time; IV (?—apparently very little of it remains here) Timūr, Safawides, etc.; V (f. 113v) Indian history; VI (f. 153v) Indian Timurides. Very little indeed remains of this section, as well as of the next, the VII *ārā'ish* (originally dealing with the history of the first ten years of Aurangzib's reign). Apparently only the end of it is preserved. The *af'ā'ish* (f. 173) is divided into 3 *namūds*: the first (f. 173) on famous calligraphers; the second (f. 177v) on different 'ajā'ib; and the third (f. 184) on some remarkable buildings. The *khātima*,

which may be complete (f. 186), deals with poets. Beg. abruptly with the *mugaddima*:

مقدمه در ذکر نخستین چیزی که خلعت خلقت پوشیده آن

Ff. 204; S 11.5 × 7; 9.5 × 4.25; ll 23, within jadvāls. Brownish Or. pap., good Ind. nast. Cond. hopeless. A mediocre vignette. A seal, dated 1211 A.H.

7.

آنکه بخت

Ā'ina-i-bakht.

III 35.

A brief conspectus of general history and biography to about 1069/1659. The arrangement of the material corresponds very closely to that in the *Mir'ātu'l-'ālam*. The information given here is very brief, and for many dynasties only lists of rulers appear in the text. The name of the author is not mentioned in this copy. The work is dedicated to Aurangzīb (cf. ff. 2 and 4v), and it is stated in the introduction (f. 3) that the narrative is to come to an end with the story of the four campaigns of that ruler, which decided his supremacy (قابع چهار معرکه). The latest date referred to here probably is 1069/1659 (on f. 93). The title, as given at the top of this note, is rather doubtful. The place in which it appears on f. 3 is injured, and only the following expression can be read:—

از پرتو بارقه خرد فیض آر ..... م آینه بخت رو نمود Under the words *Ā'ina-i-bakht* there are traces of figures (in red), so that the expression is here probably given as a chronogram. A similar chronogram is given in R 126 for the date of completion of the *Mir'ātu'l-'ālam*, i.e. 1078/1668 (in the form آنکه بخت; here, however, it is clearly written آینه بخت and this gives only 1068/1658). The author at the end of the book promises to write a detailed history of Aurangzīb.

All these indications suggest that this work is the same as the history written by Bakhtāwar Khān (see the preceding No.), referred to in R 126 as "an account of the four battles by which Aurangzīb won the throne, entitled *Chahār ā'ina*." In the original text of the *Mir'ātu'l-'ālam* (see the preceding No., f. 184) where it is mentioned, this is expressed exactly in the same terms as given above (f. 3 of the present work). There is little doubt therefore that both works are identical. The present one may have really been composed in 1068/1658 (and completed in 1069/1659), as indicated by the chronogram, and probably is the original draft of the *Mir'ātu'l-'ālam*, which contains additional details, besides the history of 10 years of Aurangzīb's reign. Apparently no other copies of this work have been so far described.

It is divided into forty *mu'ā'inas* (their fihrist is given on ff. 3-4v): 1 (f. 5) Prophets; 2 (f. 9v) Muḥammad; 3 (f. 17v) the four original khalifs and the 12 Shi'ite Imams; 4 (f. 22) the founders of the four Sunnite schools; eminent Sufis to the X/XVIc.; 5 (f. 33v) ancient kings of Persia; 6 (f. 42) ancient sages; 7 (f. 47) Muhammadan early philosophers; 8 (f. 51) Omayyades; 9 (f. 52v) Abbasides; 10 (f. 56) Tāhirides; 11 (f. 56v) Ṣaffārides; 12 (f. 57) Sāmānides; 13 (f. 57v) Ghaznawides; 14 (f. 58) Būyides; 15 (f. 58v) Saljūqides; 16 (f. 60) kings of Sistan; 17 (f. 61v) Khwarizmshahs; 18 (f. 63) Atābegs of 'Irāq; 19 (f. 63v) Atābegs of Fārs; 20 (f. 63v) Ismailis; 21 (f. 64v) آل عبد المؤمن; 22 (f. 65) Qarākhata'īs; 23 (f. 65v) Mongols; 24 (f. 66) ایلکانیه; 25 (f. 66) چوپانیه; 26 (f. 66v) Muẓaffarides; 27 (f. 67) Kurts; 28 (f. 67v) Sarbadārs; 29 (f. 68) ماوک طوائف; 30 (f. 68) Timurides; 31 (f. 69v) Qaraqoyunlu; 32 (f. 69v) Aqqoyunlu; 33 (f. 70) Safawides (to 'Abbās II); 34 (f. 70v) ملوک دهم; 35 (f. 71v) the Uzbek Khāns; 36 (f. 73) Indian rulers; 37 (f. 74v) Indian Timurides; 38 (76v) Aurangzīb; 39 (f. 96) local Indian dynasties; 40 (f. 102v-157) poets (in 12 *maqālas*). Beg.

سپاس نامه که سیر نگاران اصحاب تحقیق النعم

Copied towards the beg. of the xii' xviii c. A note on Bakhtāwar Khān on the fly leaf.

Ff. 157; S 6.5×4.5; 4.75×2.25; ll 11, within jadvāls. Or. pap. Clear Ind. nast. Cond. bad. Many folios badly damaged by worms. Several seals and عرض دیده notes on the fly leaf, dated the 23rd year of some ruler's reign.

## 8.

مرآت آفتاب نما

Mir'āt-i-āftāb-numā.

II 348.

A modern and very condensed compilation on general history, geography and biography of the Eastern half of the Muhammadan world, a sort of encyclopædia, chiefly concerned with India. As a history it deals with the events from the creation of the world to the thirtieth year of Shāh-'Ālam (1173-1221, 1759-1806), *i.e.* 1202/1787. It was composed by the prime minister of the prince mentioned, 'Abdu'r-Raḥmān Shāhnawāz Khān Hāshimī Banbanī Dihlāwī (d. 1222/1807), who wrote it between 1216/1801 (the title is a chronogram for this date), and 1218/1803 (expressed by another chronogram at the end, here on f. 540v, عیار المورخین). For details concerning the author's biography see R 131-132 and 1080. The book itself is described in EB 120, R 131-132, Morl 45, etc. *Ind. libr.* Bk 481, etc. Cf. also Elliot, *Hist. of India*, VIII, 332-333; JASB, vol. XVIII (old series), p. 233, No. 30.

As a work on history this book has very little value (cf.

Morley, p. 57). The same may be said about both its geographical and biographical parts. The first, because the information, derived from different sources, is mixed up, with no regard to the period to which it properly pertains. The biographical part does not contain any allusions to the prominent men contemporary with the author, but dwells on the celebrities of the past, repeating the statements of the well known *tadkhiras*.<sup>1</sup>

The work is divided into a short *muqaddima* (f. 4), and two *jalwas*:

I *Jalwa* (ff. 5-428v), chiefly dealing with history and biography, divided into six *tajallis*: 1st *tajallī* (f. 5), on creation, cosmology, mineralogy, etc.; 2nd *tajallī* (f. 68) ancient prophets; 3rd *tajallī* (f. 121v) Muhammad and his time; 4th *tajallī* (f. 142) Sufis, divines, philosophers, poets, etc.; 5th *tajallī* (here called the *sixth*, f. 244) pre-Muhammadan and Muhammadan mediæval dynasties; 6th *tajallī* (f. 287v) Timurides in Persia and India.

II *Jalwa* (f. 428v), in 8 *tajallis*, dealing with geography and description of 'ajā'ib. One *tajallī* is devoted to each of the seven *iqlims*, and the eighth deals with seas and rivers.

The *khātima* (the heading is omitted in this copy, f. 531) deals with 'wonders' and various anecdotes. Beg. as usual:

مقالی کہ خوشبئی لالی متلای و الغاظ آبدارش آرایش الخ

Copying completed on the 7th of Šafar 1233 the 17th Dec. 1817, for Nawwāb Nawāzish Khān.

Ff. 541; S 10×6; 8×4; ll 15, no *jadwals*. Or. pap. Good Ind. nast. Cond. tol. good. Worm-eaten in some places. A few marginal notes and emendations.

## 9.

The same.

II 347.

Another copy of the same work, also good, but not as carefully executed as the preceding one. It is approximately of the same age. The *muqaddima* beg. on f. 2v. I *Jalwa*: 1 *tajallī* on f. 3; 2 *t.* on f. 44v; 3 *t.* on f. 74v; 4 *t.* on f. 85v; 5 *t.* on f. 136; 6 *t.* on f. 159. II *Jalwa* beg. on 237v. *Khātima* on f. 297v. In some places rubrics are omitted. Beg. as in the preceding copy. An incomplete and worthless *fihrist* is given on f. 303-304.

Transcribed in the beg. of the xiii xix c.

Ff. 305; S 11×6.25; 8.5×4.5; ll 19, within *jadwals*. Yellowish Or. pap. Good Ind. nast. Cond. fairly good.

<sup>1</sup> There are only a few Indian Sufis and physicians who lived about the time of the author and concerning whom he might have had first-hand information (see ff. 174v-176v and 203v-206).



## 10.

تاریخ خلفا و سلاطین

Ta'rikh-i-khulafā wa salāṭīn.

III 72.

A very fragmentary extract from what may have been a work on general history. It deals with the usual legends about the pre-Muhammadan kings of Persia, here beginning abruptly with Dārāb; the early khalifs, f. 12; the Omayyades, f. 22v, and the Abbasides, up to Ma'mūn, f. 38v. The text begins and ends abruptly, and there are a very large number of lacunas; probably the whole of the period of Muḥammad himself, and the reign of Abū Bakr are completely lost.

It would be a very complicated task to identify the work to which this fragment belongs, and this would be hardly worth while. The author does not mention his name and vaguely refers to his authorities as *arḍab* *tawārikh*, etc. Only once Ṭabarī is mentioned (f. 33). Twice he refers to the 'compiler of the original of this extract' (*muṭlaḥ fi aṣl al-in* *muṭṭab*, ff. 22v, 24). He obviously means by this the author of the work from which the extract was made. It cannot be a translation from Arabic because a Persian versified list of the Omayyade khalifs is ascribed to the same original author. Beg. abruptly:

حکایت، کویند داراب جون بعد روم آمد اسکندر جامه بکردانید الن

The colophon which is found in the book, is modern, and cannot be older than a dozen years. It is however dated 1109, 1697, 1698 (here 1011), which probably is entirely fiction. The copy may date from the end of the xi xvii c.

Ff. 46: S 10 × 6.5: 5.5 × 3: ll 15, within *jadwals*. Or. and cheap modern European paper. (New margins have been pasted to the text.) Good Ind. nast. Cond. tol. good, although in many places considerably damaged by moisture.

## 2 History of Muhammad and the Imams.

## 11.

معارج النبوة

Ma'ārij-u'n-nabuwwat.

II 345.

A comparatively old copy of this well known biography of Muḥammad containing only the *muḡallīma* and the first of the four original *rukns*. For references see IVASB 50.

It is incomplete at the beginning; the first folio is lost.

Transcribed at Samarkand (see the colophon on f. 70v) by Muḥammad Zāhid b. Shāh 'Alī al-Bukhārī, probably about the beginning of the xi xvii c.

Ff. 192: S 14.5 × 10: 11 × 5.5: ll 25, within *jadwals*. Good Or. pap. Rough nast. of Khorasan type. Cond. tol. good, although paper is decaying along the *jadwal* lines. Only half of the full page *ṣurūd* (of mediocre quality) in the beg., and a vignette (*maḡḡara*) on f. 71v.

## 12.

روضة الاحباب

## Rauḍatu'l-aḥbāb.

I 466.

The *first maqṣad* of this well known biography of Muḥammad, see IVASB 53. In the colophon, which seems spurious and is written, together with the last five folios, in a handwriting different from that of the bulk of the volume, it is stated that the composition of this part of the work has been completed about 893/1489 (در حدود سنه ٨٩٣). Beg. as usual:

الحمد لله الذي من على المؤمنين ان بعث النسخ

The greater portion of the MS. was probably copied in the first half of the xii<sup>th</sup> xviii<sup>th</sup> c., but the beginning and the end are transcribed by a different hand.

Ff. 327; S 11 × 7,5; 9 × 4,75; ll 27, within jādwal. Greyish Or. pap. Ind. nast. Cond. tol. good; slightly worm-eaten. Marginal notes.

## 13.

The same.

II 355.

Another copy of a portion of the same *first maqṣad*, only as far as f. 122v, l. 8 of the preceding MS. Beg. as in the preceding copy.

Transcribed in the xii<sup>th</sup> xviii<sup>th</sup> c.

Ff. 196; S 10,5 × 6,5; 8 × 4,25; ll 19, no jādwal. Or. pap. Ind. nast. Cond. tol. good.

## 14.

روضة الشهداء

## Rauḍatu'sh-shuhadā'.

I 467.

The well known work of Kāshifī dealing with the story of the martyrdom of 'Alī and his descendants, see IVASB 59. The present copy is incomplete at the end as there is no *khātima*. Beg. as usual:

ای شربت درد تو دوائی دل ما' آشوب دای تو عطای دل ما' النسخ

Transcribed in the first half of the xii<sup>th</sup> xix<sup>th</sup> c.

Ff. 366; S 9,75 × 6,25; 7,5 × 4,25; ll 17, no jādwal. Or. pap. Vulgar Ind. nast. Cond. tol. good; slightly worm-eaten.

## 3. History of Iran and Turkestan.

(a) *Ante-Muhammadan Persia.*

## 15.

المعجم فی آثار ملوک العجم

## Al-mu'jam fī āthār mulūki'l-'ajam.

I 953.

The legendary history of the ancient and pre-Muhammadan kings of Persia. It was composed, in exceptionally bombastic

and inflated style, by Faḍlu'l-lah al-Ḥusaynī (see f. 17v), who dedicated it to an Atābeg of Luristan, Nuṣratu'd-Dīn Aḥmad (d. 733/1332-1333), cf. ff. 5v, 10, 16, etc. See EIO 534-535, EB 285, Pr 420-421, R 811, Morl 132, Aum 78, etc. *Ind. libr.* Bk 517. Lith. Tehran, 1843. Beg. as usual :

ان اول ما يفتتح به الكلام و ينجز به المرام الخ

The present copy has been transcribed by Muḥammad 'Ināyatu'l-lah of Aysūlī (ابسولي in Oudh), and completed the 15th Jum. I 1253/the 17th Aug. 1837. It contains numerous marginal glosses (in different handwritings) explaining rare words and obscure expressions. More notes on the fly leaves.

Ff. 151; S 9 × 7; 7,25 × 4; ll 16, no jādvals. Or. pap. Ind. nast. Cond. tol. good.

(b) *Ghaznawideṣ*.

16.

تاریخ مسعودی

Ta'riḫ-i-Mas'ūdī.

II 354.

The usual well known portion of the *Ta'riḫ-i-Mas'ūdī*, dealing with the reign of Mas'ūd, son of Maḥmūd (421-432/1030-1041), see IVASB 71. The present copy, slightly incomplete at the end, and breaking off in the beg. of the year 432 1041, opens in a way slightly different from that in Morley's edition :

ذکر نامه که از زبان اعیان ملک بامیر مسعود نبشتند، زندگانی خداوند

عالم سلطان اعظم الخ

Transcribed in the xii xviii c.

Ff. 281; S 12,5 × 7,25; 8 × 4; ll 22, no jādvals. Or. pap. Ind. nast. Cond. tol. good, although in many places damaged by worms. Numerous marginal notes.

(c) *Timūr and Timurides*.

17.

ظفر نامه

Zaḡfar-nāma.

I 650.

A comparatively old copy of Sharafu'd-Dīn 'Alī Yazdī's history of Timūr, which was completed in 828/1425, see IVASB 72. There are many seals and notes of former owners, some of them being dated 999 AH. (f. 1v), and later, 1031, 1035 AH., etc. The copy has therefore been probably transcribed in the middle of the X XVIc. The last folio is lost and has been replaced by a page in a modern handwriting. Beg. as usual :

حمداً كثيراً مبارکاً لمن یوتی الملک الخ

Ff. 395; S 8,75 × 6,25; 6,75 × 4,25; ll 21, no jādvals. Or. pap. Khorasani nast. Cond. tol. good. Slightly injured by moisture.

## 18.

The same.

II 366.

Another copy of the same work, comparatively good and well-written. Beg. as usual, see the preceding copy. Occasional marginal notes and glosses.

Dated the 10th Jum. I 1127, the 14th May 1715.

Ff. 388; S 12 × 9,25; 7,5 × 4,5; ll 20-23, no jadwals. Greyish Or. pap. (originally), margins added, of cheap yellow Eur. pap. Ind. nast.. different hands. Cond. tol. good; worm-eaten at the end.

## 19.

مقدمه ظفر نامه

Muqaddima-i-Zafar-nāma.

III 64.

The introduction to the *Zafar-nāma*, of which copies are rather rare, see IvASB 80. Beg. as usual:

افتتاح تاریخ جهاندارى و نامه ظفر و بختيارى الخ

A good transcript, completed by Murtaḍā-Qulī Qājār, at Jahānābād, the 4th Rab. I 1067/the 21st Dec. 1656. The text on the last folio, in which there is a hole in the middle, is partly restored by a quite modern hand.

Ff. 125; S 8,5 × 4,75; 7,25 × 3,5; ll 15, within jadwals. Greyish Or. pap., made dirty by being sprinkled with some 'silvery' dye. Ind. nast. Cond. not quite good, pasted with 'transparent' paper.

(d) *Safawides*.

## 20.

تاریخ عالم آرای عباسی

Ta'rikh-i-'ālam-ārā-i-'Abbāsī.

I 132.

A comparatively good copy of the *second* vol. of this history of Shāh 'Abbās I, by Iskandar Munshī, see IvASB 89. Both *maqṣads* (ff. 1v-175v, and 176v-231) begin as usual, the *first* (f. 1v):

عنوان صحیفه سلطنت و عالم آرای پادشاهان الخ

The *second* (f. 176v):

بعد از حمد و سپاس خالق آسمان و زمین الخ

The date of the transcription is rather doubtful, because the scribe expressed it very carelessly in the following way:

در روز دویم از ماه هشتم عشرینم از ماه اول از الف دویم

This may mean anything: but the date 1022/1638 seems probable.

Ff. 231; S 12,25 × 7,25; 9,25 × 5,25; ll 31, within jadwals. Or. pap. Pers. nast. Cond. tol. good. Marginal notes on some folios. A seal on the fly leaf, dated 1099 AH., and another, dated 1104 AH.

(e) *Nādir Shāh.*

21.

تاریخ نادرى

Ta'rīkh-i-Nādirī.

II 359.

The well known history of the last Safawides and of Nādir (1148-1160/1736-1747), by Muḥammad Mahdī b. Muḥammad Naṣīr Astrābādī. see IvASB 94. Beg. as usual:

بر دانايان رموز آكهى و دقيقه يابان حكمتهاى الهى الخ

The present copy was completed the 17th Muḥarram 1229 the 9th Jan. 1814. by Sūhan La'l.

Ff. 131; S 10,5 × 6,75; 8 × 4,5; ll 21, no jadvāls. Or. brownish pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

(f) *Afghans.*

22.

معاريف كابل و قندهار

Muḥārība-i-Kābul wa Qandahār.

I 898.

An account of Afghan politics during the reign of Shāh Shujā', apparently the same as the one described in R 214. Cf. also Bl 516. It similarly ends with the narrative of general G. Pollock's return with his force (Sept. and Oct. 1842). The book, as we learn from an introduction (ff. 1v-2v), has been originally written by Munshī 'Abdu'l-Karīm (cf. here No. 40), in Hindustani. As appears from the latter's preface (f. 3), it was composed by him in 1263/1847. This work has been translated into Persian by 'Abdu'r-Raḥmān Khān b. Hājji Muḥammad Raushan Khān (ff. 2 and 66), and was completed in 1264/1848. Apparently this work has been twice lithographed: Lucknow, 1848, and Cawnpore, 1851. It is based to a great extent on the *Akbar-nāma*, composed by Qāsim Jān (?—Khān?), most probably identical with IvASB 889, which was compiled in 1260/1844. Beg. of the translator's preface (f. 1v):

پرچم كشاني الويه تفير نسايں محمدت الخ

Beg. of the original work (f. 2v):

بعد حمد ملك من نشر جلت سطوة الخ

Dated the 5th Rajab 1285, the 20th Sept. 1871. by Mīr Muḥammad (b.) Naurūz 'Alī. A fibril is added on a fly-leaf.

Ff. 566; S 10 × 6,5; 7 × 3,75; ll 18, no jadvāls. Bad machine-made Indian paper, thin and brownish. Ind. nast. Cond. good, but the paper is beginning to crumble.

#### 4. History of India.

##### I. *General History of India, Sultans of Dehli, and Indian Timurides.*

23.

تاریخ فیروز شاہی

Ta'rīkh-i-Fīrūz-shāhī.

I 134.

The well known history of the first five years of the reign of Fīrūz-shāh III of Dehli (752-790/1351-1388), as well as an account of his predecessors, beginning with Ghiyāthu'd-Dīn Balban (664-686/1265-1287). The author, Dīyā'u'd-Dīn Baranī, to whom some other historical and religious books are ascribed, completed it in 758/1357 (cf. f. 9v). See Bl 557, EIO 211, Br 85, ER 172-174, R 919-920, etc. *Ind. libr.* Bh 61, Bk 546, etc. Cf. also Elliot, *Hist. of India*, III, 93-268; Nassau Lees' *Materials*, 441-446; *JASB* (old series), vol. 38, pp. 181-220, vol. 39, pp. 1-51, vol. 40, pp. 185-247. It was printed in the *Bibl. Indica*, 1862. The work is divided into eight books:

- I (f. 10v). Ghiyāthu'd-Dīn Balban (664-1265).
- II (f. 47). Mu'izzu'd-Dīn Kayqubād (686-1287).
- III (f. 63). Jalālu'd-Dīn Fīrūz Khiljī (689-1290).
- IV (f. 86v). 'Alā'u'd-Dīn Khiljī (695-1296).
- V (f. 132v). Quṭbu'd-Dīn Mubārak-shāh (716-1316).
- VI (f. 148v). Ghiyāthu'd-Dīn Toghluq-shāh (720-1320).
- VII (f. 159v). Muḥammad b. Toghluq (725-1325).
- VIII (f. 183v). Fīrūz-shāh (752-790/1351-1388).

Beg. as usual:

حمد و ثناء مر خدايي را كه اخبار و آثار انبياء الخ

The copy is clearly written and dates probably from the beginning of the xii. xviii c

Ff. 208; S 10.75 × 7; 7.75 × 4; ll 21, within jadvāls. Brownish Or. pap. Ind. nast. Cond. not quite good. Worm-eaten. 9 bad vignettes, some of them are discoloured.

24.

طبقات اکبر شاہی

Ṭabaqāt-i-Akbar-shāhī.

II 361.

An incomplete copy of this well known history of India by Nizāmu'd-Dīn Ahmad b. Muhammad Muqīm Harawī (d. 1003-1594), see for references *IvASB* 115. The present transcript is written by several different copyists, on different papers, not throughout with the same care. The *muqablatima* is incomplete at the beginning: the first three folios do probably not belong to the work. The text really begins at the place corresponding to p. 6, l. 8 of the printed edition. The first *ṭabaqa* begins on f. 12: in the

II *t.* the heading is not given (it begins somewhere about f. 200); the III *t.* on f. 223v; the IV *t.* on f. 276; the V *t.* on f. 319. *Tabaqas* VI-VIII have apparently no headings, several folios are probably lost. The IX *t.* on f. 346. The beginning of the geographical *khātima* also is not marked, and the greater part of this section is lost. Beg. abruptly:

اما بعد، اکبر و افضل متفقند که شاعری النخ

Copied in the beg. of the xii/xviii c.

Ff. 351: S 11 × 7; 8,75 × 5; ll 21, no *jadwals*. Different brownish and bluish Or. pap. Ind. nast. and *shikasta*, different hands. Cond. tol. good.

## 25.

The same.

I 643.

Another copy of the same work, incomplete both at the beginning and the end. It opens with f. 1v, l. 2 (fr. b.) of D 229 (IvASB 115), and ends with the narrative of the events of Akbar's 25th (here called 24th) year (988/1580). corresponding to f. 344, l. 5 (fr. b.) in the same volume.

Copied in the beg. of the xii/xviii c.

Ff. 167 (the first is missing); S 11 × 6,25; 8,75 × 4; ll 21, no *jadwals*. Or. brownish pap. Ind. nast. Cond. tol. good; worm-eaten.

## 26.

اکبر نامه

Akbar-nāma.

II 336.

A good copy of the *second half* of the *first volume* of the *Akbar-nāma*, by Abū'l-Faḍl b. Mubārak 'Allāmī (d. 1011/1602) see IvASB 122. It contains only the history of Akbar's accession to the throne and the first 17 years of the reign, and corresponds with the II vol. of the printed edition. Beg. as usual (after the heading: (جائوس مندرس النخ):

سلسله انتظام کار که آفرینش که مظاهر حقیقت النخ

Transcribed in the xi/xvii c.

Ff. 201; S 13,25 × 8,5; 10 × 5,5; ll 21, within double *jadwals*. Thick Or. pap. Bold Ind. nast. Cond. good. A good vignette.

## 27.

جهانگیر نامه

Jahāngīr-nāma.

II 449.

A modern copy of the original version of Jahāngīr's memoirs, see IvASB 142. Before the usual beginning some laudatory

verses are prefixed, and a portrait of Jahāngīr himself, of very mediocre artistic value (f. 2). The verses begin :

بِذَمِّ پادشاه پادشاهان، بلندی بخش تخت قبله گاهان،

The original text begins on f. 3, in a slightly different way :

از عذایات الهی بتاریخ دهم جمادی الثانی سنه ۱۰۱۴ هزار و چارده  
هجری صبح روز یکشنبه الخ

The copy was transcribed at Lahore, by Rājārām, surnamed رُوحه, towards the middle of the xiii/xix c. (here 1910 of the Sambat era, probably 1853 A.D.)

Ff. 160; S 9,75×6,5; 7×3,75; ll 13, within double jadvāls. Or. pap. Clear Ind. nast. Cond. very good. A bad modern vignette.

28.

افبدالذم ج. تکبیری

Iqbāl-nāma-i-Jahāngīrī.

II 340.

The *third* vol. of this work, completed in 1029/1620, by Muḥammad Sharīf Mu'tamad Khān (d. 1049/1640), dealing with the history of the reign of Jahāngīr, see IVASB 145. Beg as usual:

شایسته سیر سلطنت و فرعون روائی الخ

The copy apparently dates from the xii/xviii c. Several folios at the beg. and the end of the volume are of more modern origin.

Ff. 127; S 8,5×6,25; 7×3,75; ll about 15 (portions of many pages are written in oblique lines), no jadvāls. Brown Or. pap. Bad Indian shikasta, with pretences to 'elegance.' Occasional marginal notes.

29.

(تاریخ فتح کاندِه)

(Ta'rīkh-i-fatḥ-i-Kāngra).

I 625.

Six stylistically different versions of the same account of an expedition against the rebel called Sūrajmal and the capture of the fort of Kāngra, in the year 1027/1618. The style is particularly bombastic and flowery. The author's name is mentioned on ff. 31v and 50, in the colophons as جلال طباطبا، i.e. Jalālā Tabātābā'ī. An account of him is given in R 258. The present work was composed shortly after 1044/1634-1635. See also Elliot, Hist. of India, VI, 517-531. The different versions begin on ff. 1v, 19v, 32v, 43v, 50v, 57v. Beg. as in the British Museum copy:

حضرت حکیم علی الاطلاق جل جلاله در ازال الخ

Dated the 11th Dhī'l-Qa'da 1257 the 25th Dec. 1841.

Ff. 62; S 11×6,5; 7×3,5; ll 15, no jadvāls. Or. pap. Ind. nast. Cond. tol. good.



## 30.

پادشاه نامہ

## Pādshāh-nāma.

II 353.

The *second* vol. of this history of Shāhjahān by 'Abdu'l-Hamid Lāhūrī (d. 1065/1655). In India it is often vulgarly called *Bādshāh-nāma*, see IvASB 149. The present copy is slightly incomplete at the end. On ff. 390v-400v and 410-414v, a list is given of the officials who occupied posts of different ranks under Shāhjahān (between f. 400 and f. 410 only one folio is missing, but a fihrist is inserted by mistake on ff. 401-409v). The last folio, 415, contains the beginning of an account of the Sufis and divines who flourished during the period. Occasional marginal glosses and notes. Beg. as usual:

سپاس و الحمد لله الذي جعل في الدنيا ملكا و كبريا و في الدنيا

A modern transcript, dating from the end of the xiii/xix c.

Ff. 415: S 11.75 × 7.75; 9 × 4.75; ll 17, no jādvals. White and bluish European paper (water marks A.M. Pollera). Ind. nast. Cond. good.

## 31.

تواریخ عالمگیری

## Tawārīkh-i-'Ālamgīrī.

II 365.

A history of the first five years of Aurangzīb's reign, the same as IvASB 159, usually ascribed to the authorship of 'Āqil Khān Rāzī (d. 1108/1696). The work is also called *Wāqī'āt-i-'Ālamgīrī* or *Zafar-nāma-i-'Ālamgīrī*. The present copy is not good, although apparently complete. Beg. as usual:

ابو المظفر محیی الدین اوزک زب بهادر الشیخ

Dated the 21st Dhī'l-hijja 1226 the 6th Jan. 1812 (not 1813 as it may also be read), or 1868 of the Sambat era.

Ff. 91: S 7.75 × 4.75; 6 × 3; ll 12, no jādvals. Or. pap. Bad Ind. shikasta and nast. Cond. not good. Worm-eaten. Scrappy notes at the end.

## 32.

خلاصة التواریخ

## Khulāṣatu't-tawārīkh.

II 342.

General history of India, to the beginning of Aurangzīb's reign, composed in 1107-1695 by Sujān Sing'h Dabīr (see f. 4, bottom), or, as he is usually called in other copies, Sujān Rāy Munshī. See Bl 544-748, EIO 362-364, Br 84, EB 216, Pr 455-456, R 230-231, Morl 69-71, Aum 84, etc. *Ind. Libr.* Bk 549, etc. Cf. also Elliot, *Hist. of India*, VIII, 5-12; Garcin de Tassy, *Hist. de la lit. hind.*, vol. I, p 31; JA, 1854, p 29; JRAS, 1894, pp 733-768.

The title appears on f. 3 bottom. There is no division into

chapters, but the book may be roughly divided into three principal parts: I. geographical, containing descriptions of different provinces of India (beg. on f. 232v-234v which are misplaced, continued on ff. 5v-66); II. tales about pre-Muhammadan rajas (ff. 66-131v); and III. Muhammadan period (ff. 131-415v). The appendix mentioned in EIO 362 is apparently not given in this copy. Beg. as usual:

نَدَاشَ فِکَرِ خَافِه کَیْفَاتِ وَ مَصَوْرِ کَر کَادِ مَمکِنَاتِ اَلْبَحْرِ

Transcribed in the 28th year of some prince's reign, probably that of Shāh 'Ālam, because its equivalent is given in the Fasli era as 1194; therefore the date must be approximately 1200-1786.

Ff. 415: S 11.75 × 7; 8.75 × 4; ll 18, within double padwals. Brownish Or. pap. Ind. nast. Cond. good. Bad vignette. Ff. 231-234 to be inserted after f. 4.

### 33.

The same.

II 343.

Another copy of the same work, incomplete both at the beginning (corresponding to f. 23, l. 9 of the preceding copy) and at the end (f. 411v of the same copy). The geographical part ends on f. 31v: the Indian legends are given on ff. 31v-79, and the Muhammadan period on ff. 79-302v.

Copied in the beg. of the xiii xix c.

Ff. 302: S 10 × 6.5; 8 × 4.5; ll 15, within padwals. Or. pap. Ind. nast. Cond. fairly good.

### 34.

تَاجِیْرِ اِرَادَتِ خَافِی

Ta'rikh-i-Irādat Khān.

II 363

A history of India for a short period between 1118 and 1125/1706-1713, composed in 1126-1714 by Mubāraku'l-lah, surnamed Wāḍih, with the title Irādat Khān son of Kifāyat Khān Shikastanawīs. See EIO 389-390, R 938, etc. *Ind. libr.* Bk 579. Cf. also Elliot, *Hist. of India*, VII, 534 sq. An old abridged English translation, by J. Scott, was published in 1780. Beg. as usual:

اَحْمَدُ لَمَنْ یَقُولُ فِی حَقِّ کَلَامِهِ فِی تَو (sic) بِسُورَةِ عَنْ مَثَلِهِ اَلْبَحْرِ

The present copy dates apparently from the beg. of the xiii xix c. It was transcribed by Gurū Hārīlāl.

Ff. 117: S 8.25 × 4.75; 6.25 × 3.25; ll 11, no padwals. Brownish Or. pap. Bad, crumbling Ind. nast. Cond. good.

### 35.

شَاهَنَامَه مَعْمُورِ کَلَامِ

Shāhnāma-i-munawwir-i-kalām.

I 133.

Memoirs concerning the reign of Farrukh-siyar and the first four years of Muḥammad Shāh, the same as described in Bl 604

and R 274. The author's name (f. 1v) is here given as Siwdās Lak'hnawī. The title, as above, is also given on f. 1v. The work seems to be rather rare. Cf. Elliot, *History of India*. VIII, 331. It may be valuable for the copies of various official documents quoted *in extenso*. Beg. as in the British Museum copy :

سپاس بقیڈس ایرد کارسز بی فیاز بیچون النخ

A very bad copy, completed the 2nd Muharram 1209/the 30th July 1794, and written in a very ugly and bad form of Shikasta with only few diacritical dots. The name of the scribe is illegible.

Ff. 100 (there is probably a lacuna after f. 94); S 7.5 × 4.5; 6 × 3; ll 13-15, no jādvals. Or. pap. Bad Ind. shikasta. Cond. not good. Worm-eaten.

### 36.

(حکایت فتح نادر شاه)

(Hikāyat-i-fath-i-Nādir Shāh).

II 350.

A criticism of the actions of Muḥammad Shāh and his amīrs at the time of Nādir's invasion (1151/1739), especially of Amīru'l-umarā' Šamšāmu'd-Daula Khān Daurān. The present little work deals with the same events as the *Jauhar-i-Šamšām*, by Muḥsin b. Hanīf, described in R 941, which is a much larger work, composed in florid, laudatory style. It is possible that there is some connection between both, the present work probably being a refutation of the former. There are, however, no direct indications in the text to this effect. The author's name and the title of the work are not given. Cf. Bl 614. It seems that this critical account has been written shortly after the events dealt with. Beg.

کیفیت سلطنت ملک هندوستان جنت نشان النخ

Dated the 6th Sha'bān 1241 the 26th March 1826.

Ff. 39; S 7.25 × 4.75; 6 × 2.25; ll 11, no jādvals. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

### 37.

سیر المتأخرین

Siyaru'l-muta'akhhirīn.

I 504.

The *second* vol. of this well known history of India by Ghulām Ḥusayn b. Hidāyat 'Alī Khān Tabāṭabā'ī, see IvASB 174 and 175. It contains the history of the period 1153-1195/1740-1781. Beg. as usual :

حمد و ثنای پادشاه علی الاطلاق و شکر و سپاس النخ

The copy was completed the 7th Ramadān 1258 the 12th Oct. 1842, by Karīmu'd-Dīn Muḥammad Jājpūri, surnamed Fākhir.

Ff. 150; S 10.25 × 7.25; 7.25 × 3.5; ll 17, no jādvals. Or. pap. Ind. nast. Cond. not good, the greater part of the MS. being damaged by white ants in the lower part of pages.

38.

عبرت نامه

‘Ibrat-nāma.

I 652

A portion of the *first daftar* of this history of Shāh-‘Ālam, by Khayru’d-Dīn Muḥammad Allahābādī (d. ca. 1243/1827), see IvASB 177 (in the beginning it is called دفتر سیوم). It deals only with the period of the 11th–19th years of the reign of Shāh-‘Ālam and corresponds to ff. 149v–268 of the first vol. of D 247. There are (ff. 175v–180) some additions in this transcript, which apparently are not found in that copy. The *first* has the heading (f. 175v):

آمدن ایلچ خان از اکبر آباد بلکه بنو النخ

The *second* (f. 178):

از سوانح بذیل کهند فوت شدن راجه بندوپت النخ

The *third* (f. 179v):

از سوانح ملک نواب امیر الامرا مرزا نجف خان النخ

A fihrist is given on five leaves at the beg. of the vol.; at the end there is a note on the names of the fourteen *ma’šūms*, based on Naṣīru’d-Dīn Ṭūsī, and scrappy notes. Beg.

آغاز دفتر سیوم از شروع سال یازدهم جلوسی ... بتاریخ سیوم ماه جمادی الاولى النخ

A bad and carelessly written copy, dating from the xiii xix c.

Ff. 182; S 9,5 × 6; 7,75 × 4,5; ll 15, no jadvāls. Or. pap. Bad Ind. shikasta and nast. Cond. not good.

39.

تاریخ مظفری

Ta’rikh-i-Muẓaffarī.

I 137.

A comparatively good and early copy of this valuable history, to 1225/1810, by Muḥammad ‘Alī b. Hidāyati’l-lah Anṣārī, see IvASB 182. It contains, in addition to a *fihrist* (on 9 folios), a special brief review of the contents (called here مقدمه دویم, ff. 1–7). The text is divided into two vols.: the *first* (ff. 1v–266v) ends with the events of 1173/1759–1760, and the *second* (ff. 268v–389v) contains the narrative of Shāh ‘Ālam’s reign, and breaks off in the second year of Muḥammad Akbar (i.e. 1222/1807). Beg. as usual (f. 8v):

حمدی از حد (و) اعتداد افزون نثار بارگاه شاهنشاهی است النخ

The date of the copy is expressed as follows:—

... نثارخ یانورددم رجب سنه ۱۲۷۳ (or ۱۲۷۲) جلوس انونص معین الدین محمد اکبر شاه ...

Most probably it must be read the 27th year, i.e. 1247/1831–1832.

Ff. 389 (there is a lacuna after f. 367); S 12 × 6,75; 9 × 4,25; ll 19, no jadvāls; Brownish Or. pap. Ind. nast. and shikasta, different hands. Cond. tol. good.

40.

مختصر التواريخ

**Mulakhkhaṣu't-tawārīkh.**

II 351.

An abbreviation of the *Siyaru'l-muta'akhhirīn*, mentioned above, see No. 37. It is apparently a copy from the printed "Moolukhkhus-ool-tuwareekh, being an abridgement of the celebrated historical work called the *Seir mootakherin*, prepared chiefly by maulavi Abdool Kerim," Calcutta, Education Press, 1827. It is necessary to correct an inaccuracy in R 943: there was no other abbreviation of the *Siyaru'l-muta'akhhirīn*, as mentioned there, and called *Zubdatu't-tawārīkh*. The latter title appears on the Persian title-page of the *same* edition, and is mentioned in the brief preface by 'Abdu'l-Karīm, but not in the text and the colophon, where the form *Mulakhkhaṣu't-tawārīkh* is used. The author, Farzand-'Alī al-Hasanī of Monghyr (this may also be read as a patronymic, *Farzand-i-'Alī*), may be identical with 'Abdu'l-Karīm, and the difference in the title may be explained by a belated desire to change it after the text had already been set up in type.

For references see R 943, etc. *Ind. libr.* Bk 585, etc. Cf. also Elliot, *Hist. of India*, VIII, 199. The work is divided into three *daftar*s: I (f. 7), dealing with the history of the Timurides, from Tīmūr to 1152/1739; II (f. 55v), history of Bengal and Patna for the second half of the XII XVIIIc.; and III (f. 100v), history of India for 1153-1195/1740-1781. The indices to the second and the third *daftar*s, and the preface of 'Abdu'l-Karīm are given on ff. 2-6 (f. 1 is missing). Beg. of the work itself (f. 6).

حمد بیحد و سبب بیحد نثار بارگاه عظمت النعم

Transcribed by Bayjūnā'h of Radaulī, and dated the 9th Rab. I 1250 the 16th July 1834.

Ff. 148; S 14.5 × 9.5; 10.25 × 6.25. Il 25, no *jadwals*. Thick Or. pap. Vulgar Ind. nast. Cond. good. Slightly worm-eaten in the beginning. Scrappy notes on fly-leaves.

## II. Local Histories of India.

### 1. *Kashmīr*.

41.

وفعات کشمیر

**Wāqī'āt-i-Kashmīr.**

II 364.

The well known biographico-historical work on Kashmīr. As the biographical element constitutes its principal contents, it would perhaps be more appropriate to deal with this book in the section on biography, not history, as is usually done. The author, Muhammad A'zam b. Khayri'z-Zamān Khān, composed it between 1148 1735 and 1180 1747. The chronogram for this last date

found at the end of the book, has been incorrectly copied and gives only 1135 : این بود (instead of the usual انزود کشمیر) . See Bl 629, EIO 513, EB 319, R 300, etc. *Ind. libr.* Bh 81, Bk 601, etc. Cf. also JASB, vol. XV (old series), pp. 409, 441; JA, vol. I, p. 366, vol. VII, p. 6; Wilson, in *Asiatic Researches*, vol. XV, pp. 2, 5; B. Dorn, in *Bulletin de l'Academie Russe*, vol. XIII, p. 352, etc. It has been translated into Hindustani.

The present copy does not contain the preface (in which the authorities of the compiler are mentioned, see R 300), and begins abruptly with a brief account of the native dynasties of Kashmīr before the appearance of the Muhammadan rulers. The beginnings of the two other sections, i.e., the period of the independent local Muhammadan dynasties, and that of the Indian Timurides, are not properly marked in this copy. There are also many lacunas. The *khātima*, on the *‘ajā’ib* of Kashmīr begins on f. 157v.

The chief point of the work is the glorification of the Sufic saints of Kashmīr, other celebrities receive less attention. The biographies of the poets, connected with that province, are meagre, and give nothing new : Āshnā (‘Ināyat Khān), f. 106v; Dhihnī, f. 92; Fahmī, f. 96; Faṣīhī, f. 96; Ghanī, f. 105v; Mīr Ilahī, f. 95; Istighnā, f. 106v; Jūyā, f. 121v; Kalīm, f. 94v; Mihri, f. 96v; Muḥammad Rafī, f. 107; Nadīmī, f. 95v; Qudsī, f. 92v; Salīm, f. 94; Sāṭī, l. 146; Tuḡhrā, f. 93v.

It opens abruptly with the reign of راجه مند .

Copied towards the end of the xii/xviii c. or in the beg. of the xiii c. Several folios in the beginning and in some places in the middle have been lost.

Ff. 164: S 11.25 x 7.25; 8.5 x 4.5; ll 21, within jadvāls. Brownish Or. pap. Legible Ind. nast. Cond. not good. Much worm-eaten and badly mutilated by repairs in many places, especially in the beginning and end.

## 42.

حشمت کشمیر

### Hishmat-i-Kashmīr.

III 63.

A history of Kashmīr, with brief notes on Tibet, Badakhshān, the hilly country between the Upper Oxus and Indus, etc. It was dedicated to W. A. Brooke (f. 1v), after whose title, حشمت الادب, the title of the work was given. The author calls himself ‘Abdu’l-Qādir Khān b. Qāḍī’l-quḍāt Wāsil ‘Alī Khān (f. 80v), and gives an account of the circumstances which led him to undertake the present composition (ff. 1-4v), fully dealt with in R 1016. The history has been completed at Benares in 1245/1830. It is divided into four *chamans* : I (f. 4v) on the history of Kashmīr; II (f. 58v) on Tibet and Qalmaqistān; III (f. 66) on Badakhshān; IV (f. 68v) on the hill tract inhabited by the Afghan tribes; and

a *khâtima* (f. 79), a sort of summary of the history of these countries. Beg. as in R 1016:

بعد حمد خالق الطيف الخبير که جماعه ابنیا النخ

The copy is dated the 25th Rab. II 1286/the 5th August 1869.

Ff. 80; S 10 × 6,5; 7,25 × 4,5; ll 13-19, no jadvāls. Brownish Or. pap. Ind. nast., different hands (bad shikasta on some folios). Cond. tol. good.

## 2. Gwalior.

43.

گوالیار نامه

Gwāliyār-nāma.

I 135.

A history of Gwalior, and especially of its capture by the British forces. The author is the well known compiler of the '*Ibrat-nāma* (see above, No. 38), Khayru'd-Dīn Muḥammad Allah-ābādī (d. ca. 1243/1827). He completed this work, as stated in the *khâtima* of the copy described under the next number (not given in the present transcript), in Muḥarram 1208, August 1793. The narrative is brought up to 1200/1786. See R 1028. Beg.

سپاس و ثنا مانعی را سزا است که بر فصول النخ

The present copy has been completed the 1st Shawwāl 1268/the 19th July 1852, by Narāyandās, son of Talūkchand; it is not as good as that next described, but the latter is incomplete.

Ff. 85; S 10,5 × 6,75; 8 × 4,75; ll 9-11, no jadvāls. Or. pap. Vulgar Ind. nast. Cond. tol. good. Slightly worm-eaten.

44.

The same.

I 845.

Another copy of the same work, slightly incomplete. The introduction (ff. 1-2v) is missing here, and the text opens with *خاتمه در سبب آغاز گوالیار نامه النخ*. At the same time there is added a *تألیف ابن کتاب* (ff. 35v-36v) which is not given in the preceding copy. The text seems to be more correct; there are numerous emendations and alterations, apparently not by the same hand as that of the bulk of the MS. The copy was probably intended to be transcribed in a more elegant form, and on the margins there are 72 remarks *مفاد تصویر*, apparently with a view to spaces for illustrations being reserved in the new MS. The date of copying is not given, but the transcript seems to be considerably older than the preceding one.

Copied in the beg. of the xiii/xix c.

Ff. 36; S 9,75 × 6,25; 7,25 × 3,75; ll 17, no jadvāls. Or. pap. Ind. nast, Cond. tol. good; worm-eaten.

3. *Deccan.*

45.

(مجموعه)

(Majmū'a).

II 335.

Two short notes, pertaining to some events which took place about 1865, in the Deccan, by Ghulām Zaynu'l-Ābidīn. The present copy is most probably either an autograph, or a transcript from it.

1. (ff. 1v-6). *Ahwāl-i-gharq-i-Machhli-bandar*. A short note on an inundation at Machhli-bandar (which took place on the 1st Jum. II 1282 the 22nd Oct. 1865), together with several letters of different people referring to it. Beg.

تمهید سخن به تکمید رب المجید و بذل کلام الخ

2. (ff. 11v-22v; ff. 6v-11 are left blank). An account, in florid, laudatory terms, of the death of Nawwāb Afdalu'd-Daula Nizāmu'l-Mulk Āṣaf-jāh, the 13th Dhī Qa'da 1285/ the 25th Febr. 1869, and of the accession to the throne of Nawwāb Mir Maḥbūb 'Alī Khān Āṣaf-jāh. Beg

ستایس و نیایش و تدبیرا ست که از ترتیب الخ

Transcribed towards the end of the xix c.

Ff. 22: S 7 x 5; 5,5 x 3,5; ll 11, no jādvals. Or. pap. Ind. nast. Cond. good.

4. *Oudh.*

46.

و قاع دلپدیر

Waqā'ī-i-dilpadhīr.

I 1095.

A history of the court of Oudh, chiefly narrated in connection with the biography of Pādshāh Begam, wife of Ghāziyyu'd-Dīn Ḥaydar, surnamed Shāh Zamān, the ruler of that province. It was composed in 1253/1837 (f. 2), by order of J. Doeswell Shakespeare, an assistant of the British resident at Lucknow, by 'Abdu'l-Aḥad b. Muḥammad Fā'iq (f. 1v). See R 961, where details of Pādshāh Begam's biography are given. Beg. as in R 961:

ابداری سیوف بارقه اسنه کشور کشایان معنئی الخ

Dated the 13th Rab. I 1279 the 8th Sept. 1862, by Gandaula'l.

Ff. 50: S 10,5 x 6,75; 8,5 x 4,75; ll 17-20, no jādvals. Or. pap. Ind. nast. Cond. tol. good.

5. *Maratthas.*

47.

خلایفہ حالات مرثا

Khulāṣa-i-ḥālāt-i-Marathā.

II 341.

A history of Marattha campaigns, between 1171 and 1199-1757-1785, the same as described in EIO 491, R 328 and



translated by A. Fuller in Elliot's Hist. of India, VIII, 257-297. It was composed in 1208/1793-1794, at Benares, by 'Alī Ibrāhīm Khān (f. 1v). Beg. as in EIO 491:

الحمد لله (sic) على نعمته و الصلوة (sic) على نبينا و آله  
و نافع بدائع آثاره عبرت فاعله ابو (sic) الابصا است الخ

A bad copy, dating from the xix c., in vulgar stumbling handwriting, written by the same Gurū Hārīlāl as in No. 34 in this collection.

Fl. 54: 8 6.5 x 4.25: 5 x 2.75: ll 13, no padwals. Blue Europ. pap. (watermarks C.F.A.) Bad, stumbling nast. Cond. good.

### 6. *Bengal.*

48.

نوازيه بنگال

**Tawārīkh-i-Bangālā.**

III 30.

History of Bengal for the period of 1107-1169, 1695-1756, by Munshī Salīmū'l-lāh, composed by order of H. Vansittart who was the Governor of Fort William in 1760-1764. See EIO 478, R 312, 1085, etc. Translated by Francis Gladwin, 'Narrative of the transactions in Bengal,' Calcutta, 1788.

The present MS. is somewhat defective at the beginning. The initial leaf is of entirely modern origin, and on ff. 2-3v there are spaces left blank probably with an intention to fill them in afterwards. Beg. (by a different hand, on modern paper):

حمد نامعبدود واجب الوجود (sic) به دريشت بی ساحل الخ

Transcribed by Najībū'l-lāh of مکتبہ محمدیہ in 1194 of the Bangla era, identified in the subscript as 1787 A.D. The appearance of the MS. permits to think that this may be true.

Fl. 138: 8 7 x 4.75: 5.5 x 3.5, ll 11, no padwals. Grey Or. pap. Ind. nast. Cond. tol. good: slightly worm-eaten.

## II. BIOGRAPHY.

### I. Poets.

(a) *Persian.*

49.

تذکرۃ شعراء

Tadhkiratu'sh-shu'arā'.

II 447.

A comparatively old copy of this well known *tadhkira* of Persian poets, by Daulat Shāh Samarqandī, comp. in 892-1487, see IvASB 218. The transcript is prepared with care, and seems to be complete, but the text within the *jadwals* has been cut out and pasted on new margins, so that all catchwords have disappeared. It would be impossible to verify the completeness of the volume without a thorough collation with the printed edition. Beg. as usual:

تعمدندی کہ شہید بلدی یرواز النجم

Copied apparently early in XVIII c.

Ft. 111: S 9.75 × 6.5; 5.5 × 2.75; fl 17, within *jadwals*. Or. pap. (different in the margins). Good Indo-Khorasan n. st. Cond. good. Slightly worm-eaten. Mediocre vignette.

50.

The same.

II 494.

Another copy of the same work, dated 1199-1782. It is apparently complete. Beg. as usual, see preceding No. 49.

Ft. 227: S 10.25 × 6; 5.5 × 3.5; fl 18, no *jadwals*. Or. pap. Ind. n. st. Cond. tol. good. A fihrist is added on a fly-leaf. Scrappy quotations.

51.

کلمات ا شعراء

Kalimātu'sh-shu'arā'.

II 434.

The well known *tadhkira* of Persian poets of the XI-XVIIc., completed ca. 1108-1697, by Muḥammad Afḍal Sarkhūsh (d. ca. 1127-1715), see IvASB 221. Several marginal notes containing additions and emendations of the text. Beg. as usual:

سخن جانست و دیگر گفتگو جانان : سخن بسندواغ

Dated the 5th Shabān 1111 (the 43rd year of Aurangzib's reign), or the 26th Jan. 1700, i.e., still within the author's life-time.

Ft. 70: S 6.75 × 4.5; 5.75 × 2.5. fl 15-16, no *jadwals*. Or. pap. Legible Ind. n. st. and shikasta. Cond. tol. good. Worm-eaten, several folios injured by dampness.

## 52.

The same.

I 832.

Another copy of the same work as the preceding one, slightly incomplete at the end (breaks off at f. 60, l. 4 of No. 51). Beg. as in the preceding copy.

Transcribed in xii xviii c.

Ff. 95; S  $7 \times 4.25$ ;  $5.75 \times 3$ ; ll 11, within jadvāls. Or. pap. Clear Ind. nast. Cond. tol. good. Slightly worm-eaten.

## 53.

The same.

II 435.

Another copy of the same work, apparently complete. Beg. as usual, see No. 51, but instead of *جانا زمن بشنو* there is at the end *جانان زمن بشنو*.

Written in bad shikasta, in the beg. of the xiii/xix c. *هنگام ماه ساون سنه ۱۲۲۰* (عملی), by Pancham Lal, son of Gōpāl-Lal, at Chanīpūr.

Ff. 89; S  $8.5 \times 5.75$ ;  $6.5 \times 3.75$ ; ll 13, no jadvāls. Or. pap. Ind. shikasta. Cond. tol. good. Worm-eaten. Many marginal notes.

## 54.

The same.

I 172.

Another copy of the same work, incomplete at the end. Beg. as usual, see No. 51. Its end corresponds with f. 57, l. 14 of No. 51.

Transcribed apparently in the middle of the xiii xix c.

Ff. 99; S  $9.5 \times 6.25$ ;  $7 \times 3.75$ ; ll 13, no jadvāls. Europ. pap. Ind. nast. Cond. tol. good; slightly worm-eaten. A few marginal notes.

## 55.

تذكرة الاحوال

Tadhkiratu'l-aḥwāl.

I 93.

The well known autobiography of Muḥammad 'Alī Ḥazīn (d. 1180-1766), see IvASB 225 (add R-Br 240, 2). It forms an item in a *majmū'a*. Beg. as usual:

نحمد و نساءه لتقى و نعتصم بعروته الوثقى الخ

Transcribed towards the end of xii xviii c.

\* Ff. 68v-118v; S  $11 \times 6.5$ ;  $8 \times 4.25$ ; ll 19, no jadvāls. Or. pap. Ind. nast. Cond. tol. good; worm-eaten and repaired. Marginal notes and sub-headings (in red ink).

56.

The same.

II 443.

Another copy, approximately of the same age as the preceding one, apparently complete. Beg. as usual, see No. 55.

Ff. 40; S 9.5×4; 8×2.75; ll 26-29, no *jadwals*. The lines are diagonal, transversal, etc. Or. pap. Bad Ind. shikasta and nast. Cond. bad. Worm-eaten. Notes on the last leaf. Marginal headings.

57.

رباعى الشعراء

Riyādu'sh-shu'arā'.

III 46.

A modern and incomplete copy of the well known *tadhkira* of 'Alī Qulī Wālih Dāghistānī (d. *ca.* 1170/1757), see for references IVASB 230. The date of completion is usually taken to be 1161/1748, but the author explicitly states at the end of his book (cf. f. 482v of D 102) that he wrote this last portion of it in 1162/1749. The majority of the biographical notes have, however, been compiled in 1160/1747, which year is referred to in a great many places. The arrangement of the notes is usually called 'alphabetical' in the catalogues. This is, however, not a proper term. As in many others, if not all known 'alphabetical' *tadhkiras*, the poets are grouped under the sections, corresponding to the first letters of their *takhalluṣes*. This alphabetical arrangement does not go any further. Within the limits of every letter biographies are arranged in a very confused chronological sequence. In many cases the author, having brought these notes up to a comparatively late date, starts again from the earliest times. This may be due to his additions from some new work dealing with the same subject which he had not yet perused. Sometimes it seems clear that when one series of poets, taken from one of his sources, comes to an end, he starts another one taken from other compositions. There are numerous cases of poets with identical *takhalluṣes*, and belonging to approximately the same period, but possessing slightly different names. These discrepancies may be due to the variants in different works, and the identity of some of them seemed very probable even to the author himself.

The sources of Wālih are chiefly 'Awfī for the earlier period, and 'Alī Shīr. Taqī Awḥadī. and Naṣrābādī for the later poets. References to Dawlatshāh. Sām Mirzā, Taqī Kāshī. and a few other works, are much rarer, and it is not always clear whether Wālih has personally consulted them or merely follows some other source, in which they were quoted. He only rarely refers to other books, such as Jāmī's *Nafahāt*, *Haft iqlīm* various historical works, etc. In a great many cases, in which the author was unable to

collect much information concerning the poets whom he mentions, he gives instead of a biography simply a few lines of rhetorics conveying no facts at all. Especially the dates are not regularly given, nor are even the approximate contemporaries mentioned. At the same time Wālih often adds his own critical remarks and suggestions as to a better reading of this or that verse.

The present MS., as stated above, is incomplete. It contains some lacunas in the beginning, due to damage to folios (the bottom of ff. 1v, 2, 2v, 3, 3v). On f. 3, although there is no interruption in the text, a long passage has been omitted, corresponding to ff. 3, l. 5 to 3v, l. 6 (from the bottom) in the Society's copy D 102 (see IvASB 230). The MS. breaks off (although there is a colophon, in which it is stated that the book is complete), with the passage corresponding to f. 354v, l. 5 (from the bottom) in D 102. Folios 17 and 18 must be placed between ff. 62 and 63. Ff. 421-432v are a repetition of ff. 123-134, inserted probably by mistake.

The list of biographies found in this important *tadhkira* has never been given so far, although such lists have been compiled for many other similar works. It is, therefore, appropriate to give it here. In order to facilitate references, the biographies are here arranged in strict alphabetical sequence. As the present MS. is incomplete and inaccurate, advantage is taken of a collation with and completion from the excellent and exceptionally accurate copy belonging to the Society's old fund, D 102, which it has not been possible to describe minutely in IvASB 230. Preference is given throughout to the readings of the names in this more correct copy. The references are here given *first* to the folios of the present MS., and *secondly* to the folios of D 102. Wherever a biography is omitted in either of them the reference is replaced by a hyphen on the corresponding side. Dates, exact or approximate, are inserted whenever available.

- |  |           |   |           |
|--|-----------|---|-----------|
| 1. 'Abbās I Safawī (995-1037-1587-1628) . . . . .                                | 350v-302  | 11. 'Abū'l-Bāqī Nihāwandī (came to India, beg. xi xvii) . . . . . | 349v-301  |
| 2. — Qulī Khān, son of Hasan Khān Shūmlū (xi xvii) . . . . .                     | 367-311v  | 12. 'Abū'l-Ghanī Tafīshī (beg. xi xvii) . . . . .                 | 379v-319v |
| 3. — Qulī Khān Dāghistānī (came to India, d. ca. 1149-1736) . . . . .            | 372-414v  | 13. 'Abdu'l-Haqq Dihlawī (India, the well known divine) . . . . . | 350-301v  |
| 4. 'Abbās (came to India, beg. xi xvii) . . . . .                                | 350v-301v | 14. — Qumī . . . . .  | 367-312   |
| 5. 'Abdu'l-ʿImma, son of Mīr Najār (d. shortly before 1169-1747) . . . . .       | 372v-315  | 15. 'Abdu'l-Hayy Isfahānī (obscene poet, xi xviii) . . . . .      | 373v-315v |
| 6. Shāh 'Abdu'l-ʿAlī Yazdī (xi xvii?) . . . . .                                  | 350v/301v | 16. — Qazwīnī . . . . .   | 352v-303  |
| 7. 'Abdu'l-ʿAzīz Kashānī . . . . .   | 336-292v  | 17. 'Abū'l-Husayn . . . . .                                       | 350v-301v |
| 8. — Khān Samarqandī (probably the Shaybānī prince, 947-957-1540-1549) . . . . . | 343v-297v | 18. 'Abdu'l-Falīl Balzramī (India, beg. xi xviii) . . . . .       | 370v-314  |
| 9. 'Abdu'l-Bāqī (b. 2 xi xvii) . . . . .   | 328v-287v | 19. 'Abdu'l-Khāliq Ghijduwānī (xi?) . . . . .                     | 335v-292v |
| 10. — Gūmābādī . . . . .   | 90-96     | 20. 'Abdu'l-Ishāh, son of 'Ishraqī, q.v. . . . .                  | 369v-313v |
|  |           | 21. — Ansārī Harawī (d. 481-1088) . . . . .                       |           |

22. **Abdu'l-lah** Farankhūdī 352 302v  
 23. — Ghālib b. Abī 'Abdu'l-lah  
 Munjī th-thānī b. Abī Hafṣ Munjī'l-  
 Mādī 328v 287v  
 24. — Jābirī, son of Sulaymān  
 Jābirī, q.v. 352 303  
 25. — Kāshānī (India, beg. xi xvii)  
 352v 303  
 26. — b. Khān Azam 352v 303  
 27. — Khān Ūzbeg (II: 991-1006  
 1583-1598)... 352 302v  
 28. **Abū** — Muḥammad b. Mūsā  
 Awāl (iv x) 411v  
 29. — Shūstarī (xi xvii) 352v 303  
 30. — Yaqqān al-Idajī al-Haḥharī  
 (vi xi?) 328v 287v  
 31. 'Abdu'l-Majīd 329 288  
 32. 'Abdu'l-Malik Abū Nasr Kun-  
 duzī (كندوزي) (an early poet)  
 329 288  
 33. 'Abdu'l-Mawlā, son of Baryād  
 Isfahānī (d. ca. 1158-1745) 434v  
 34. **Abdu'l-Qādir** or Maṭṭaḥa  
 343v 298  
 35. — Qāmī (vii xii) 376 292v  
 36. **Abdu'r-Rahīm** Khān Khūmān,  
 or Mun'im Khān (India, xi xvii)  
 204v 199  
 37. 'Abdu'r-Rahmān b. Kamāl d-Dīn  
 Qunī (end xi xvii) 369 313  
 38. **Abdu'r-Razzāq** 350 301v  
 39. — Gilānī (India, end x xvii)  
 349v 301  
 40. 'Abdu'r-Salam, *surn.* Qāḥi-zāda  
 Samarqandī 350 301v  
 41. 'Abdu'r-Ṣamad 'Amīlī, brother of  
 Bahā'ī (beg. xi xvii) 350v 301v  
 42. 'Abdu'l-Wahhāb, *surn.* Mumaqqim  
 Gilānī 343v 297v  
 43. 'Abdu'l-Wāṣi Jabālī (vi xvii)  
 104 116  
 44. **Abdāl** 28 28  
 45. — see 'Alī-shāh.  
 46. — Isfahānī (x xvii) 28 28  
 47. **Abdī**, 'Abdu'l-lah, son of  
 Muḥammad 'Alī Ṭabī, of Ushurjān  
 370 313v  
 48. — Abarqūhī (end x xvii) 350v 301v  
 49. — Gūmābādī (xi xvii?) 350 301v  
 50. — Warāmānī (Persia, beg.  
 xi xvii) 361 311  
 51. 'Ābid Isfahānī (x xvii) 348v 300v  
 52. 'Ābidī Khurāsānī 343 297v  
 53. Adnī (Idā'?) Qunī 41v 42v  
 54. **Ad'ham** Baghdādī (Turkey,  
 x xvii) 47v 49  
 55. — Beg (xi xvii) 37v 39v  
 56. — Kāshī 47v 49  
 57. — Qazwīnī, son of Mu'īd Beg  
 48 49  
 58. Ādhar, Luṭf 'Alī Beg (xi xvii)  
 67v 71v  
 59. Adharī, Jalāl d-Dīn Hamza b.  
 'Alī Bayhaqī (Isfahānī) 48 49  
 60. Aḥl, Ṣā'ir, Shihābu'd-Dīn (vi  
 xii) 10v 10v  
 61. 'Āḥl, Shāh Isma'īl II b. Ṭah-  
 māsip Ṣafawī (984-985-1576-1578)  
 328 287v  
 62. 'Ādihī 348v 300v  
 63. — Khurāsānī 343v 297v  
 64. Āfarīn, Faqīru'l-lah Lāhūnī  
 (he, he, was alive in 1147-1734  
 1735) 67 71  
 65. — Shamsu d-Dīn 16v 17  
 66. Āfatī (x xvii) 45 46  
 67. — Tūmī 44v 45v  
 68. **Āḡdal** (x xvii) 45 46  
 69. **Āhī** 45 46  
 70. — Muḥammad Panīpatī (an  
 Indian, d. 1635-1625-1626) 54v 56  
 71. — Beg (x xvii) 50v 51v  
 72. **Āfdalu'd-Dīn** Kirmānī 49v 51  
 73. — Muḥammad b. Dīyā' d-Dīn  
 Kirmānī (beg. x xvii) 49v 50v  
 74. — (Muḥammad) Kāshī (vi  
 xii) 14 12v  
 75. — Muḥammad Tarīka Is-  
 ḥānī (end x xvii) 44v 45v  
 76. Arghūn, Muḥammad Salīm  
 (India, end xi xvii) 60v 62v  
 77. **Arḡkī** 55v 57v  
 78. Mīr Asar, son of Sanjar Kāshī,  
 q.v. 59 60v  
 79. **Āfsarī** 45 46v  
 80. — (x xvii) 49v 51  
 81. — of Bukhara 50 51v  
 82. **Āḡahī** Hamadūnī, 'Imādu d-  
 Dīn Maḥmūd b. Hujjatī-l-lah  
 Saradabādī (Persia and India,  
 x xvii) 46 47v  
 83. — Yazīlī 46 47v  
 84. Aḡhā' (Aghazlō?) Sulṭān 44v 45v  
 85. Aḡhā' (xi xvii) 53v 55  
 86. **Aḡhī** 366v 311v  
 87. — (x xvii, probably identical  
 with 'Arshī, Ṭahmāsp-Qulī, q.v.)  
 366 311  
 88. — 'Abdu'r-Razzāq Khurāsānī  
 (visited India, end x xvii) 366 311  
 89. — Muḥammad Rahīm (or  
 'Abdu'r-Rahīm) (India, end x xvii)  
 366v 311v  
 90. — Qal'anda Khurāsānī 366v 311v  
 91. — Qarāḡdī 366v 311v  
 92. — Rūzī (end x xvii) 366 311  
 93. **Āhī** 34 34v  
 94. **Aḡhī** 28v 28v  
 95. — Khurāsānī (beg. x xvii) 32 32  
 96. — Shīrāzī (x xvii) 32v 32v  
 97. **Aḡmad**, Sulṭān of Gailbarza  
 (Bahmani, probably the I or II,  
 825-838-1422-1435, or 838-862-  
 1435-1457) 28v 28

98. **Ahmad** .. 40v 41v  
 99. — **Hāfiz** .. 28v 28v  
 100. — **Beg Lang** (d. in India, 1014/1605–1606) .. 41 42  
 101. — **Beg Tabrizī** .. 58v 60v  
 102. — **Ghafārī** (author of the *Nigāristān*, d. 975/1567–1568) .. 42 43  
 103. — **Ghazālī** (d. 527/1133) .. 9v 9v  
 104. — **Jalālīr**, **Sultān** (784–813/1382–1410) .. 28v 28v  
 105. — **-i-Jām** (d. 536/1141–1142) .. 10 10  
 106. — **-i-Kamāncha Kāshī** (xi xvii) .. 40v 41v  
 107. — **Lāghar Sīstānī** (x/xvi) .. 41 42  
 108. — **Mīrak Šālīhī** .. 41/42  
 109. — **Qazwīnī** .. 40v/41v  
 110. — **Qazwīnī** (x/xvi) .. 40 41  
 111. — **Rāzī** (brother of *Hijrī Rāzī*, father of *Aminu'd-Dīn Rāzī*, the author of the *Haft Iqlīm*) (end x/xvi) .. 40v 41v  
 112. — **Šarrāf Isfahānī** .. 40v 41v  
 113. **Sayyid Ahmadi** .. 58v 60v  
 114. **Ahsan**, **Zafar Khān Ahsanu'l-lah** (India, xi/xvii) .. 57v 59v  
 115. **Ahsanu'l-lah** b. **Abū'l-Ḥasan Turbatī** (xi/xvii) .. 41 42  
 116. **Ahsanī** (x/xvi) .. 40 41  
 117. — (India, x/xvi) .. 40 41  
 118. **Ahwālī Sīstānī** (x/xvi) .. 40v 41  
 119. **ʿĀisha Samarqandī** .. 328v/287v  
 120. **ʿAjari** (*Ujri* ?) **Diwāna Balkhī** (came to India, x/xvi) .. 40/41  
 121. **Mīr** — **Yazdī** .. 59 61  
 122. **ʿĀjizī** (India, xi xvii) .. 348v 300v  
 123. **Akbar**, **Jalālu'd-Dīn** b. **Humā-yūn** (963–1014/1556–1605) .. 45v 46v  
 124. — son of **Našīr** .. 55v 57v  
 125. — **Jurbādaqānī** .. 45v 46v  
 126. **Akhkarī Lārī** .. 41v 42v  
 127. **Akhtarī** **Turshīzī** (or *Gūnābādī*) .. 41v 42v  
 128. — **Yazdī** (xi xvii) .. 41v 42v  
 129. **Aksīr**, **Mīr Nūru'd-Dīn Qunī** (middle xii xviii) .. 66 70  
 130. **Āli-Qabā** (five brothers, v/xi) .. 16 17  
 131. **Qādī** **ʿAlā** **Gargar-rūdī** (or *Karkhrūdī* ?) (كركهرودي) .. 365 310v  
 132. — **Yazdī** (end x/xvi) .. 365v 311  
 133. **ʿAlā'u'd-Daula Samnānī** (d. the 22nd Rajab 734 the 29th March, 1334) .. 345 298v  
 134. **ʿAlā'u'd-Dīn Dihlawī** (the author of the *Fawā'idu'l-fu'ād*, see IvASB 239) (beg. viii/xiv) .. 339 295  
 135. — **Husayn Jahān Sūz Ghūrī** (d. 556/1161) .. 338v 294v  
 136. — of **Khurāsān** (came to India, xi/xvii ?) .. 346v 299v  
 137. — **Ūzjandī** (*Ozgantī*) .. 339 295  
 138. **ʿAlam Kirmānī** (x/xvi) .. 44v 45v  
 139. **ʿAlī Kūsārī Isfahānī**, **ʿAlī** b. **Zaynī'l-ʿAbidīn**, d. ca. 1135/1722 .. 370v 314  
 140. — **Mashhadī**, **Mahdī** (end xi/xvii ?) .. 370v 314  
 141. — **Nīmat Khān** (India end xi xvii) .. 374 316  
 142. — **Šafīyyu'd-Dīn** .. 328v/287v  
 143. **ʿAlī Aghāchī Bukhārī**, b. **Ilyās**, **Abū'l-Ḥasan** (iv x) .. 328 287  
 144. — **Akbar** (an architect, xi xvii) .. 58v 60v  
 145. — **Akbar Badakhshī** (India, end x/xvi) .. 365v 310v  
 146. — **Astrābādī** .. 347/299v  
 147. — **Badakhshānī**, b. **Asad** .. 347/299v  
 148. — **Bākharzī**, b. **Husayn** .. 339 295  
 149. — **Beg** .. 367/311v  
 150. — **Beg Dada** .. 367 311v  
 151. — **Ghuryānī**, **Hāfiz** **ʿAlī** b. **Nūrī'd-Dīn Muḥammad** (viii/xiv) .. 346v 299  
 152. — **Gul Astrābādī** (*Deccan*) .. 367 311v  
 153. — **Gulā** of **Shīrāz** (d. 780/1378) .. 346v 299  
 154. **Abū** — b. **Hakīm Khabbāz** .. 36v 37  
 155. **S.** — **Hamadānī** (d. the 6th Dhī Qa'da 786 the 20th Dec. 1384) .. 345v 299  
 156. — **Isfahānī** .. 346v 299  
 157. — **Jafarī Imāmī**, **Bābā** (d. 1020/1611) .. 365v/310v  
 158. **S.** — **Khān**, *sum.* **Jawāhir-Raqam** (India, beg. xii xviii) .. 258/234v  
 159. — **Khurāsānī** .. 346/299  
 160. — **Mūsīqī** .. 299  
 161. **Abū** — **Nīshāpūrī**, b. **al-Husayn** .. 7 7  
 162. **Shāh** — **Qalandar** (India, beg. xi/xvii) .. 365v 311  
 163. — **Qazwīnī** (d. 1020/1611–1612) .. 365v 311  
 164. — **Qazwīnī**, *sum.* **Yakpāl** (end x/xvi) .. 365 310v  
 165. — **Qulī Beg Chamdān Oghlī** (end x/xvi) .. 365v 311  
 166. — **Qulī Beg Turkmān** b. **Sultān Khalīra** (India, beg. xi/xvii) .. 365v 311  
 167. — **Rāmtīnī**, *sum.* **ʿAzīzān** or **Nassāj** (beg. vii/xiii) .. 339 295  
 168. — **Rilā Gulpāyagānī** .. 371v/314v  
 169. — **Rilā Tabrizī** (a calligrapher, beg. xi xvii) .. 367v 312  
 170. — **Rilā Tūy Sirkānī** (visited India, end xi/xvii) .. 367v 312  
 171. — **Samand** **Gīlānī**, son of **Abdu's-Samad** (end xi/xvii) .. 367v 312

172. S. **‘Alī Samnānī** (India, beg. xi/xvii) .. 365v 311
173. — **Sarhindī**, Nāṣir ‘Alī (India, d. 1108 1696-1697) .. 370 313v
174. — **Shāh Abdāl** (ix xv) .. 346 299
175. — **Shāh b. Sultān Takash** (end vi/xii) .. 338v 294v
176. — **Shatranjī**, Dihqān (vii xiii) .. 329v 295
177. — **Shīrāzī** (xi xvii) .. 369 313
178. **Abū** — **Sinā** (beg. v xi) .. 6v 6v
179. **Alif**, or **Alif-Abdāl**, or **Mutbūī** (beg. x/xvi) .. 411
180. **‘Ālim** **Harawī** (came to India, end x/xvi) .. 343v 297v
181. — **Samarqandī**, **Muhammad** .. 343 297v
182. **‘Ālimī**, **Abū l-Fath** .. 348v 300v
183. **Allah-Qulī** (x/xvi) .. 47v 48v
184. **Alp Khān**, **Ulugh Khān Azam** (vii/xiii) .. 16v 17
185. **Amānu l-lah Quhistānī** .. 19v 18v
186. **Amānī**, **‘Abdu l-lah** (visited India, xi/xvii) .. 59 61
187. — **Amānu l-lah** (India, x xvi) .. 50v 51v
188. — **Amānu l-lah b. Mahābat Khān**, *sur.* **Khānzādakhān** (India, middle xi/xvii) .. 51 52v
189. — **Harawī** (came in 981 1573 to Jaunpūr) .. 51 52v
190. — **Iṣfahānī** (x xvi) .. 51 52v
191. **Amanī** (or **Ummatī** ?) **Yazdī** .. 52 53v
192. **‘Am‘aq Bukhārī**, **Shihābū d-Dīn** (vi/xii) .. 339v 295v
193. **‘Amī Iṣfahānī** (came to India, beg. xi/xvii) .. 348v 300v
194. **‘Amīd ‘Attār al-Kātib** (d. 491 1098) .. 329 288
195. **‘Amīdu d-Dīn Daylamī Lūyakī** (India, born 655 1257, d. ca. 700 1300) .. 341 296
196. **‘Amilā Balkhī** (end xi xvi) .. 369v 313v
197. **‘Amilī**, **Murtaḍā Ḥabli** (Jabalī) (beg. xii/xviii ?) .. 372v 315
198. **Amīn** .. 51v 53
199. — a relation of **Tāhīr Nasrābādī**, q.v. .. 67v 71v
200. — **Kāshī**, **Muhammad Amīn Kūsaj** (came to India, beg. xi xvii) .. 51v 53
201. — **Khwānsārī** .. 52 53v
202. — **Nishāpūrī**, **Burhānu l-Mulk Bahādūr Mūsawī** (came to India in the beg. of xii xviii, was a prom. official, d. 1151 1738) (a very long account is given) .. 61 63
203. **Amīnu d-Dīn** (x xvi) .. 47v 48v
204. — **Balbānī**, b. **‘Alī b. Diyā‘ī d-Dīn Mas‘ūd** (d. 745 1344-1345) .. 16v 17v
205. — **Dādāī Yazdī** .. 19 17v
206. **Aminā-i-Fā‘iq**, *see* **Fā‘iq**.
207. **Aminā-i-Najafī**, son of **Mahmūd Kalid-dār-i-Āstāna** .. 47v 49
208. — **i-Yazdī**, *sur.* **Daqqāq** (end x xvi) .. 54 56
209. **Amīnī**, **Amīr Sultān Ibrāhīm** (d. 941 1534-1535) .. 19v 18v
210. — **Harawī** (India, end x xvi) .. 47v 48v
211. — **Najjār**, **‘Abdu r-Rahmān b. Ahmad Balkhī** (v xi) .. 16v 17v
212. **Amīr Ḥējī Sayyid Qutbu d-Dīn Janābīdī** (end ix xv) .. 30v 31
213. **Abū ‘Ammāra b. Muhammad Marwazī** (v xi) .. 340v 296
214. **Amrī**, **Qāsim** (executed on a charge of heresy at Shīrāz in 999 1591) .. 50v 52
215. **Anisī** **Mashhadī** (x xvi) .. 52 53v
216. — **Yūl Qulī Beg**, *see* **Unsi**.
217. **Anjām**, **Amīr Khān ‘Umdatul-Mulk** (India, d. 1159 1746) .. 77v 83v
218. **Anṣārī Qumī** .. 54 56
219. **Anwar Iṣfahānī**, **‘Alī Naqī** (d. middle xii xviii) .. 78 84
220. — **Lāhūrī**, **Nūr Muhammad** (India, beg. xi xvii) .. 53 54v
221. **Anwari** (x xvi ?) .. 31/31v
222. — **Aḥadu d-Dīn ‘Alī Khawarī** (xi xii) .. 20 18v
223. — **Bukhārāī** (ix xv) .. 31 31v
224. **Aqā-Mīr Hamadānī** .. 51v 53
225. **Aqdas** or **Aqdasī Mashhadī** (d. Qazwīn, 1004 1595-1596) .. 45 46v
226. **‘Aqil-Khān**, *see* **Rāzī**.
227. **‘Aqīqī**, **Jalālu d-Dīn b. Qutbi d-Dīn** (end vi xii) .. 236 293
228. **‘Arab Iṣfahānī** .. 363v 309v
229. — **Mashhadī** (beg. xi xvii) .. 363v 309v
230. — **Shāh Ridawī** .. 364 309v
231. **Āraun**, of **Iṣfahān** (xi xii xvii-xviii) .. 65v 69v
232. **‘Arḍī Lāhijī** .. 363v 309v
233. **‘Arḍī Iṣfahānī** (beg. xi xvii) .. 348v 300v
234. **‘Ārif** (ix xv) .. 343 297v
235. — **Astrābādī** .. 343 297v
236. — **Bāyazīd** or **Bīwarān** (middle x xvi) .. 349 301
237. — **Ijī** (came to India, beg. xi xvii) .. 348v 300v
238. — **Kāshānī**, **‘Abdu l-Ḥusayn** (end xi xvii) .. 369 313
239. — **Kāzīrūnī**, **Muhammad Yūsuf** (d. after 1135 1722) .. 373v 315v
240. — **Lāhijī** (beg. xi xvii) .. 348v 300v
241. — **Lāhūrī** .. 374 316
242. — **Muhammad ‘Alī** (born 1123 1711, was alive in India, 1160 1747) .. 376v 317v
243. — **Shīrāzī** (a darwīsh, middle xi xvii) .. 369 313



244. 'Arif Yazdī (xi xvii ?) 348v 300v  
 245. 'Arif (a pupil of Šā'ib, xi xvii) 369 313  
 246. 'Arif, Ma' mād . . . 343 297v  
 247. 'Arpī (?) . . . 48v 49v  
 248. Ar-hadī, Abū Muhammad  
 Arshad (x xii) 11 11  
 249. 'Arshī, Tahmāsp Qulī Beg (beg,  
 xi xvii) 363v 309v  
 250. Ar-lān, Qāsim Mashhadī Akbar,  
 Ābādī (x xvi) 42 43  
 251. Ārzū, Sirā'ud-Dīn 'Alī Khān,  
 of Gwalior, well-known Indian  
 writer . . . 78 84  
 252. Ārzū, Bībī, Samarqandī 48v 49v  
 253. **Asad** b. Haydar Qissaklāwān,  
 India, d. 1028 1619 42v 43v  
 254. — Beg Qazwīnī (India, beg  
 xi xvii) 42 43  
 255. **Asadu'l-lah** 42v 43v  
 256. — (another) 48v 50  
 257. Āqā Asad Shūshārī (x xvii ?) 58v 60  
 258. Asad, Sa'du'd-Dīn Naqqā  
 Samarqandī (before xi xvii) 12 14  
 259. Asadī Tūfī (x xii) 12 14  
 260. **Āsaf**, Nizāmud-Dīn Āsajīb  
 (d. 1161 1748) 70v 82v  
 261. — Qumī Bahārī, came to  
 India . . . 55v 57v  
 262. Āsāfī, son of Muqīm (d. 928  
 1522) 48v 50  
 263. Asdaq Hamadānī (x xii) 44 45  
 264. Asharī Nishāpūrī, Shahrīr  
 (vi xii) 13v 12  
 265. **Āshiq** Balkhī, Jalā'ud-Dīn  
 Abū'l-Khayr (d. 931 1525) 228 287v  
 266. — Istahānī, Āqī Muhammad  
 (alive in 1160 1747 ?) 376 317v  
 267. **Āshiqī** . . . 349 300v  
 268. — (an Indian) 349 300v  
 269. — Sīstānī 349 300v  
 270. Ashkī Qumī b. Sayyid 'Alī  
 Muhtasib (Persia and India, end  
 x xvii) 43 44  
 271. Āshna, Ināyat Khān Muham-  
 mad Tāhur, son of Zafar Khān  
 Ahsan (India, xi xvii) 58 60  
 272. **Ashraf**, Darvīsh (beg x xvii) 48v 50  
 273. — b. 'Abdū'l-Husayn (xii  
 xviii) 66v 70v  
 274. — Māzandarānī, Muhammad  
 Sa'īd b. Muhammad Šāhī (a rela-  
 tion of Majlis, visited India, end  
 xi xvii) 58v 60v  
 275. — Khān Munsū (India, x  
 xvii) 44 45  
 276. Ashrafi Samarqandī, Sayyid  
 Mu'innud-Dīn Hasān 13v 12  
 277. Ashūb, Husayn Māzandarānī  
 (Persia and India, xi xvii) 59 61  
 278. 'Asī (two different persons) 349 300v  
 279. 'A-sim, Isma'īl Afandī, *surp.*  
 Kūchak Chasabī-zāda of Constanti-  
 nople (xii xviii) 372v 315  
 280. **Asir** Beg b. Qlich Khān, d. in  
 Persia, 1012 1603-1604 42v 43v  
 281. — or Lalāl Asīr (xi xvii) 55v 57v  
 282. — (or Asīr) Turbatī (Persia,  
 x xvii) 42v 43v  
 283. **Asirī**, Maqsūd-i-Kulīcha 42v 43v  
 284. — Mashhadī (xi xvii) 40 41  
 285. — Muhammad Lāhijī (the  
 author of the well-known com-  
 mentary on the *Gushay-i-Rūz*) 48v 49v  
 286. — Mukhtār Beg (Persia, xi  
 xvii) 57v 59v  
 287. — Qānū 40 41  
 288. — (or Hayrān) Qānī, Mu-  
 hammad Qāsim (xi xvii) — the  
 same as the preceding one ? 51v 53  
 289. — Rāzī 40 41  
 290. — Rāzī, Abū'l-Qāsim 43 44  
 291. — Shīrāzī (xi xvii ?) 59 61  
 292. 'Aspādī, 'Abdū'l-Azīz b. Man-  
 sūr Ma'wazī (x xii) 338 294v  
 293. **'Askarī** Mūzī, son of Bābur  
 (x xvii) 344 298  
 294. — Qumī (Persia, d. *ca.* 1159  
 1746) 372v 315  
 295. **Aslī** or Aylī Mashhadī (ix  
 xv) 49v 50v  
 296. — Qumī (x xvii) 44 45  
 297. Asrārī, *see* Farrāhī.  
 298. 'Asrī Tabrizī 368v 312v  
 299. 'Atā'ud-Dīn Rāzī (x xvii) 365 310v  
 300. **'Attā'** . . . 365 310v  
 301. — Jam-pūrī, 'Abdu'l-Karīm  
 (India, beg. xi xvii) 365 310v  
 302. 'Attārī, 'Abdu'r-Rahmān b.  
 Muhammad (x xii) 329 288  
 303. 'Ata-b Mashhadī 52 53v  
 304. 'Atashī (x xvi) 28v 28v  
 305. 'Athar Bukhārī (lived in  
 Isfahan, xi xvii) 60 62v  
 306. **Athar** Māzandarānī, Muham-  
 mad Zaman (xii xvii) 59 61  
 307. — or Shatīrā, Shīrāzī (end  
 xi xvii) 60v/62v  
 308. **Athīru'd-Dīn** Abharī 9v 9v  
 309. — Akhsikātī, Muhammad  
 (vi xvii) 8v 8v  
 310. — Awkānī (xiii xiv) 9 9  
 311. — Bukhārī 9v 9v  
 312. Atsiz, 'Alā'ud-Dīn (522-551  
 1128 1156) 8 8  
 313. **'Attār** Balkhī, Nu'aym 329 288  
 314. — Nishāpūrī, Farīdu'd-Dīn  
 (d. 622 1225) 329v 288  
 315. — Rāzī, *see* 'Amīd 'Attār.  
 316. Bībī 'Atūn (x xvi) 28v 28v  
 317. Anhadū'd-Dīn Balbānī, 'Ab-  
 du'l-lah b. Diyā'ud-Dīn Masūd  
 (d. 683 1284) 25 25

318. Auḥadu'd-Dīn Kirmānī, Abū  
Ḥāmid (vii/xiii) . . . 25 25
319. **Auḥadī** Marāghī (d. 738 1338) . . . 23 22v
320. — (Auḥadī ?) Mustawfī (d.  
868 1484) . . . 31v 31v
321. — Taḡiyu'd-Dīn, *see* Taḡī  
Auḥadī.
322. **Auji** Kashmīrī (xi xvii) . . . 53 54v
323. — Natanzī (beg. xi xvii) . . . 54 55v
324. — Shīrāzī, son of Šāfī (beg.  
xi xvii) . . . 53v 55
325. Ayāz Munajjim (end x xvi) . . . 53v 55
326. Ayman, A'mad Qulī Khān of  
Qum (India, middle xii xviii) . . . 67v 69v
327. Ayn 'Alī Ḥusaynī Gulpāyagānī  
 . . . 368 312v
328. Aynu'l-qu lāt Hamadānī,  
Abū'l-Fa lā'il 'Abdu'l-lah b. Mu-  
ḥammad Miyanājī (d. 533 1139) . . . 342v 297
329. 'Ayshī Qarā'ishārī (*or* Miḥmatī)  
(India, end x xvi) . . . 366v 311v
330. Ayyūb b. Abī'l-Barakāt  
(x xvi ?) . . . 34v 35
331. Āzād . . . 42 43
332. Azal, Muḥammad Amīn (Persia,  
middle xii xviii) . . . 66 70
333. A'zam, 'Alī Qulī Khān b. Ḥasan  
Khān Shīmlī (xi xvii) . . . 57v 59
334. Azhar, Aḡā Ibrāhīm (visited  
India, xii xviii) . . . 65v 69v
335. Azharī (India, xi xvii) . . . 44 45
336. — Quhpāyā'ī . . . 60 62v
337. Azharī Marwazī, Muḥammad 12 14
338. 'Aḡm of Dihlī, 'Alī, son of  
Nāsir 'Alī Sarhindī (India, xii  
xviii) . . . 379v 313v
339. 'Azīmā Nīshāpūrī, son of  
Muḥlī Qaydī, came to India,  
middle xi xvii . . . 368v 312v
340. **Aziz** (end x xvi) . . . 364 309v
341. — Bayyā . . . 364 310
342. — Kāshī . . . 364 309v
343. — Tabrizī, Muḥammad Yū-  
suf (beg. xii xviii) . . . 372v 314v
344. **Azizu'd-Dīn** Kāshānī, Maḥ-  
mūd (viii xiv ?) . . . 337v 294
345. — Khurāsānī, Farīd . . . 337v 294
346. — Nasafī (d. 661 1263) . . . 337v 294
347. — Shīrwānī (vi xii) . . . 338 294
348. 'Azizu'l-lah . . . 366 311
349. **Azizī** Qazwīnī . . . 367 311v
350. — Tabrizī . . . 364 310
351. **Azmi** (India) . . . 364 310
352. — Kāshī (beg. xi xvii) . . . 364 310
353. — Mashhadī . . . 365 310v
354. Azraqī Harawī (an early poet)  
 . . . 11v 11v
355. **Bābā** Shāh of Quhpāyā (end  
x xvi) . . . 85v 91
356. Babur, Abū'l-Qāsim b. Bāy-  
sunqar Mīrzā, d. 861 1457 . . . 81v 87v
357. — Zahiru'd-Dīn Muḥam-  
mad (born 888/1483, d. 936 1529)  
 . . . 81v 87v
358. **Badakshī**, Ḥamīd of Qunduz  
(comp. a *risāla* on *mirammā*, per-  
haps the same as IVASB 347)  
(x xvi ?) . . . 90v 97
359. — Samarqandī (ix xv) . . . 83 89
360. Badhalī Iṣṭahānī (x xvi) . . . 86v 92
361. Bādhlī, Muḥammad Rafī'  
Khān (India, d. 1123 1711) . . . 93v 99v
362. Bādhlī Sāwajī . . . 86 92
363. **Badī** Na-rābādī (son of Ṭāhur  
Na-rābādī) (beg. xii xviii) . . . 94 100v
364. — Sabzawārī, a dāwīsh (end  
xi xvii) . . . 91 97v
365. — Samarqandī . . . 83 88v
366. — Sarakhsī, Yūsuf (wrote a  
*risāla* or *mirammā*) (ix xv) . . . 83 88v
367. — Tabrizī . . . 83 88v
368. **Badī'u'd-Dīn** Atābeg-i-Juwaynī  
(vi xii) . . . 78v 84v
369. **Badī'u'z-Zamān** Ardistanī,  
Qāḡī, b. Shamsī'd-Dīn (d. 1005  
1506-1597) . . . 86 92
370. — Mīrzā b. Sulṭān Ḥusayn  
(x xvi) . . . 82v 88v
371. — Targawī, of Sīstān . . . 78v 84v
372. **Badihi**, *see* Iqtidā
373. — Majdu'l-Dīn Ahmad Sajā-  
wand' (vi xii) (this MS. gives the  
date of his death as 498 1017-1018,  
probably a mistake) . . . 81 87
374. **Badru'd-Dīn** Chāchī (India,  
viii xiv) . . . 79 85
375. — Jājarūī (viii xiii) . . . 79 84v
376. — (b.) Muḥyī'd-Dīn al-Mu-  
shāṭ Kirmānī (vii xii) . . . 79 85
377. — Nūr Harawī (vi xii ?) . . . 79 84v
378. Bahā, Bahā'u'd-Dīn Zanjanī 80v 86
379. **Bahā'u'd-Dīn** Bukharī (v xi)  
 . . . 80 86
380. — Karīmī Samarqandī (vi  
xii ?) . . . 368v
381. — Muḥammad b. al-Mu'ayyad  
al-Baghdādī . . . 80 87v
382. — Murghīnī (v xi) . . . 80 86
383. — Yazdī . . . 80 86
384. — Zakariyā Multānī (India,  
vi xiii) . . . 80v 86
385. **Bahādur** Khān, Muḥammad  
Sa'id Khān, brother of Khān-  
zamān (India, end x xvi) . . . 87v 93
386. — Khān b. Khwājagī Sabza-  
wā'ī (India) . . . 87v 93
387. **Bahā'ī**, Bahā'u'd-Dīn Muḥam-  
mad 'Āmilī (d. 1030 1621) . . . 87v 93v
388. — Mīrzā Khān . . . 94 100v
389. Bahjatī (India) . . . 87v 93v
390. **Bahrām** Mīrzā, Abū'l-Faṭh,  
son of Shāh Isma'il (x xvi) . . . 87 93
391. — of Bukhārā, Ḥājī . . . 92 98v
392. Bahrāmī, Abū'l-Ḥasan 'Alī  
Sarakhsī (iv x) . . . 80v 86v

393. Bā'ith, Muḥammad Naṣīr 95 101v  
 394. Bakhshī Tabrizī .. 86 92  
 395. **Abū Bakr** b. Mīrzā Jūgī b. Mīrzā Shāhrukh (d. 853 1449) 27 27  
 396. — Rāzī .. 7v 7v  
 397. — b. Abī Sa'īd Tīmūrī 27 27  
 398. Bannā'ī, Kamālu'd-Dīn (beg. x/xvi) .. 83v 89v  
 399. **Baqā'ī** (x xvi) .. 83v 89  
 400. — Abū'l-Baqā' Harawī (d. 948 1541) .. 81v 87  
 401. — Kamāngar .. 83v 89  
 402. **Bāqī**, 'Abdu'l-Bāqī (a descendant of Nīmatu'l-lah Walī, x xvi) 79v 85v  
 403. — Artīmānī, Mīr 'Abdu'l-Bāqī .. 95 101v  
 404. — of Māwarā'annahr 82v 88v  
 405. — Tabrizī, 'Abdu'l-Bāqī (beg. xi/xvii) .. 91v 98  
 406. **Bāqir** .. 91v 97v  
 407. — Mīr .. 85v 91  
 408. — (Persia, d. shortly before 1160 1747, wrote a versified history of Safawides) .. 95 101v  
 409. — Kāshī, Hājī Shāh 91v 97v  
 410. — Khurda Kāshī (came to India, beg. xi xvii) .. 85v 91v  
 411. Shāh — Mashhadī 91v 97v  
 412. — Najm-i-Thānī (beg. xi xvii) .. 85v 91v  
 413. — Natanzī (beg. xii xviii) 91 97  
 414. — Shīrāzī, Muḥammad Bāqir Mudhahhib (visited India, xi xvii) 91v 97v  
 415. Bāqirā-i-Khalīl, *see* Khalīl.  
 416. Bāqiyā-i-Nāmī (visited India, studied Hinduism at Benares, end xi/xvii) .. 91v 98  
 417. **Abū'l-Barakat** Farāhī (India, x xvi) .. 399v 334  
 418. — Samarqandī (x xvi) 28/28  
 419. Barīti Nihāwandī .. 86v 92  
 420. Barkhūrdār .. 86v 92  
 421. **Bašīr** .. 87 92v  
 422. — Sīstānī .. 83 89  
 423. Bātinī Balkhī .. 82v 88v  
 424. Bayān, Mīrzā Mahdī (came to India, beg. xii xviii) .. 96 102v  
 425. Bāyandar (or Pāband, or Bāyand) Khān Khwāshāwandī Ardabīlī .. 91 97  
 426. **Bayānī**, Khwājagī Qazwīnī 90v 97  
 427. — (Marwārid), Shihābu'd-Dīn 'Abdu'l-lah .. 84v 90v  
 428. — Tūnī (came to India, x xvi) .. 84v 90v  
 429. Baydā, of Hīsār .. 84v 90  
 430. Bayghū (vi xii ?) .. 81 86v  
 431. Bavām Khān Khūnkhanīn, Muḥammad b. Sayfī'l-Dīn 'Alī, d. 968, 1560–1561 .. 85 90v  
 432. Bāysunqar Mīrzā, born 806 1403 1404, d. 837 1433–1434 81v/87  
 433. **Bazmī** Hamadānī, Mīr 'Uqayl (end x xvi) .. 86v 92v  
 434. — Karajī (Shīrāz and India, beg. xi xvii) .. 86v 92v  
 435. Bektāsh Beg b. Muḥammad Khān Turkman (beg. xi xvii) 87 92v  
 436. Bīdil, 'Abdu'l-Qādir of Patna (an Indian, d. 1133 1721) 92/98v  
 437. **Bīdīlī** .. 84v 90  
 438. — (a woman) .. 84v 90  
 439. Bīḡāna, Abū'l-Ḥasan (xi xvii) 91/97v  
 440. Mīr Bīghamī Natanzī (d. 996 1588) .. 90v 96v  
 441. Bihārī Qumī (came to India, end x xvi) .. 90v 96v  
 442. Bihishtī, Mahmūd Jīlānī (d. 1008 1599–1600) .. 93v, 99v  
 443. Bīkasī Ghaznawī .. 90v 96v  
 444. **Bikhūdī** (two different poets) 90v 96v  
 445. — Samnānī (beg. xi xvii) 91 97  
 446. Bīnā, Šadrā Gilānī of Rasht (visited India, xii xviii ?) 95 102  
 447. Bīnawā, Shāh Khalīlu'l-lah 96 103  
 448. **Binīsh** Kashmīrī (India, beg. xii xviii) .. 96 103  
 449. — Muḥammad Ja'far Beg (wrote *Makāfāt-nāma*) (d. shortly before 1160 1747) .. 94v 101  
 450. Bmt Hīsām (or Jām) Sālār (end x xvi) .. 87 93  
 451. **Bikhabar**, Abū Hafṣ of Khorasan (d. 476 1083–1084) 81 87  
 452. — Thānī, Abū 'Abdu'l-lah (d. 476 1083–1084, or as in D 102, 408 1017–1018. Probably confounded with the preceding poet) 81/87  
 453. **Bīrū'ī** Sāwajī .. 90v 97  
 454. — Yazdī .. 96v  
 455. Bīsāṭī Samarqandī (ix xv) 83 89  
 456. Bīsmīl, Mīrzā Muḥammad Shatī Nī-shāpūri (d. shortly before 1160 1747) .. 96v 103v  
 457. **Brahman**, Chandarbhan (India, xi xvii) .. 92v 99  
 458. — Sharmdān Beg, a slave of Shāh Sulaymān Šafawī (xi xvii) 91 97  
 459. Bulbulī .. 87 92v  
 460. Bundār Rāzī, Kamālu'd-Dīn (v xi) .. 79v 85  
 461. **Burhān** Abarqūhī .. 91v 98  
 462. — Māzandarānī, Āqī Sāh (India, d. 1151 1739) .. 95v 102v  
 463. — Nī-shāpūri, 'Abdu'l-lah (India, beg. xi xvii) .. 87 92v  
 464. S. **Burhānu'd-Dīn** 83 89  
 465. — Ardīlānī (vi xvii) .. 79 85  
 466. — Muḥammad 'Abdu'l-Azīz (d. Kūfī (vi xii ?) 79v 85

467. **Chākīr** 'Alī Khān Qipchāq  
(India, xi xvii) .. 118v 134  
468. — Khān .. 119/134v  
469. **Chākīrī** Shīrāzī (Persia, d. 909/  
1503-1504) .. 118v 134  
470. Chāqī Qazwīnī .. 119 134v  
471. **Dā'i** Anjudānī (beg. xi xvii)  
196 193  
472. — Hamadānī (xi xvii) 196 193  
473. — Isfahānī, son of Dāmīrī  
(q.v.) (xi xvii) .. 196 193  
474. — Nasafī, Shamsu'd-Dīn (end  
vi/xii) .. 194v 191v  
475. — Sarakhsī (beg. x/xvi) 195 192  
476. — Shīrāzī .. 196v 193  
477. **Shāh** — Shīrāzī (viii xiv) 195 192  
478. **Da'ifi** Nishāpūrī .. 314v 276  
479. — Bībī, Samarqandī 314v 276  
480. — Samnānī, Muhammad Qā-  
sim .. 314v 276v  
481. Dā'imī Astrābādī .. 195 192  
482. Dākhilī Isfahānī (x xvi) 196v 193  
483. Dakhilī Isfahānī .. 196v 193  
484. **Dāmīrī** Hamadānī (x xvi)  
314v/276v  
485. — Isfahānī (d. shortly after  
985/1577) .. 314v 276v  
486. **Dānahī** Nishāpūrī (a dialectical  
poet, visited India, x/xvi) 196v/193  
487. **Dānish**, or Raḍī Dānish, Rī ṭawī  
Mashhadī (visited India, middle  
xi xvii) .. 197v 194  
488. **Darkī** Qumī (Persia, beg. xi  
xvii) .. 196v 193  
489. **Darwish** Dihakī Qazwīnī (ix  
xv) .. 195/192  
490. — Muhammad Qīssa-khwān.  
(xi xvii) .. 197 193v  
491. — Sarakhsī .. 195v/192v  
492. **Dastūr**, Rafī' (came to India,  
xi xvii) .. 198 194  
493. **Dā'ūd** (xii xviii) .. 197 193v  
494. **Daurī**, see Rī ṭā.  
495. **Dawā'i** (brother of Hilālī, x/  
xvi) .. 195v 192v  
496. — Gilānī (India, end x xvi)  
197 193v  
497. **Dāwarī**, Qālī, of Ārān in  
Kāshān .. 198 194  
498. **Dar'wī** Qumī, Qālī Ruknu'd-  
Dīn Dawīdār (viii xiv) 194v 192  
499. **Dar'ī**, see Un'ī, Ḥasan Beg.  
500. **Dharra**, 'Abdu'l-lah, son of  
Muhammad Bāqī Majlisī (Persia,  
d. 1137/1724-1725) .. 199v 195  
501. **Dhauqī** Ardīstānī, 'Alī-shāh,  
a gīwadūz at Isfahān (xi/xvii ?)  
199 194v  
502. — Jāmī .. 199 194v  
503. — Kāshānī, Turkumān (x  
xvi) .. 198v 194v  
504. **Dhihnī**, Ḥaydar Isfahānī (India,  
xi xvii) .. 199v 195  
505. **Dil**, Mīrzā Hashim Artīmānī  
(middle xii/xviii) .. 198 194  
506. **Dīrī** Gujrātī (India, beg. xi  
xvii) .. 197 193v  
507. **Ḍiyā'u'd-Dīn** Bisṭāmī, Muham-  
mad b. Muhammad .. —/276  
508. — Jābirī, Muhammad (x/  
xvi ?) .. 315 277  
509. — Jāhjamī (?), 'Alā'u'l-Mulk  
Abū Bakr b. Aḥmad (vii xiii)  
14/12v  
510. — Kābulī, Muhammad Ghaz-  
nawī .. 314 276  
511. — Kāshānī, Muhammad (d.  
1024/1615) .. 315 277  
512. — Khujandī .. 314 276  
513. — Kirmānī (d. 988/1589)  
315 277  
514. **Ḍiyā-i-Nishāpūrī** .. 314v 276  
515. **Ḍiyā'i** Multānī, Muhammad  
'Alī (India, was in Agra in 1022  
1613) .. 315 277  
516. — Qazwīnī (end xi xvii) 315v 277v  
517. — Shūstārī .. 315 277  
518. **Ḍiyūkī** (or Dīwakī, دیوکی)  
194v 192  
519. **Dūst** .. 195v 192v  
520. — Muhammad .. 195v 192v  
521. — Sabzawārī (end ix/xv)  
195v 192v  
522. **Dūstāq**, Bihzād Beg (end xi  
xvii) .. 197v/191  
523. **Fāḍil** (or Bāqī), Muhammad  
Fāḍil b. Muhammad Bāqir (came  
to India, d. shortly before 1160  
1747) .. 411v/345  
524. — Kāshānī (xi xvii ?) 409v/343v  
525. — Muḥsin Kāshī (end xi xvii)  
408v 342v  
526. **Faḍl** Khalkhālī (beg. xi xvii ?)  
407 338  
527. **Abū'l**—of Mayhana 27 26v  
528. **Faḍlu'l-lah** Mūsawī 404v 338v  
529. **Faḍlī** .. 399v 334  
530. — Jurbādaqānī .. 404v 338v  
531. — Qazwīnī .. 404v 338v  
532. **Faḡhūr** Lāhijī (also Ra-mī)  
(came to India, d. 1030/1621)  
405 338v  
533. **Fahmī** .. 406 340  
534. — Majdu'd-Dīn (vi xii ?) 399 333  
535. — Hurmūzī .. 406 340  
536. — Kāshānī (d. 1014/1605-  
1606) .. 406 340  
537. — Samarqandī .. 406 340  
538. — Tīhrānī .. 406 339v  
539. **Fā'id** Gilānī (came to India)  
402v 336  
540. — Māzandarānī, of Bārfurū-h  
(xi xvii) .. 410 344  
541. — Natanzī (lived in Gujrat,  
d. 1036/1626-1627) .. 402v 336v  
542. **Fā'idā**, Muhammad Naṣīr b.

- Muhammad Qāsim Abharī (d. ca. 1135/1722) .. 411/344v
543. Fā'if, 'Alī .. 402v 336v
544. Fā'iq, Amīnā Ishfahānī (end xi/xvii) .. 409v/343v
545. Fā'iz, 'Alā'u'd-Dīn Muhammad, grandson of 'Abbās I (xi/xvii) 408 342
546. Fākhur Bahbahānī (end xi/xvii) 409v 343v
547. Fakhr-i-Rāzī (d. 606 1209-1210) 395 331
548. **Fakhrū'd-Dīn** Damarājī (?) (beg. vi/xii) .. 395 331
549. ——— Ishfahānī .. 395 331
550. ——— As'ad Jurjānī (the author of the Wis-u Rāmīn, v xi) 383 321v
551. ——— Khatṭāt Harawī (beg. vii/xii) .. 394v 331
552. ——— Muhammad b. Maḥmūd Nīshāpūrī (vi/xii) .. 395 331
553. ——— Muhammad Zarjānī (Zar-  
gānī ?) (beg. vii/xii) .. 394v/330v
554. **Fakhrī** (an Indian) 402v 336v
555. ——— (two different poets) 399v 333v
556. ——— Baghdādī .. 399v 333v
557. ——— Banārasī (an Indian) 402v 336v
558. ——— Kāshgharī, b. Husayn Wā'iz Sabzawārī (was alive in 923/1517) .. 399v 333v
559. Falakī Shīrwānī, Najmū'd-Dīn (vi/xii) 399 333
560. **Fanā'ī**, 'Alī Asghar (came to India, end x/xvi) .. 394 330v
561. ——— Hatawī (India, end x/xvi) 402 336
562. ——— Harawī, Kamālū'd-Dīn Husayn (end ix/xv) .. 402/336
563. ——— Khalkhālī, Ahmad 406 339v
564. ——— Shāhakī (end x/xvi) 394 330v
565. **Fānī**, Dihdār, Muhammad b. Maḥmūd (beg. xi/xvii) 392v 329v
566. ——— Kirmānī .. 402v 336v
567. ——— Muḥsin Kashmīrī (India, xi/xvii) .. 410 343v
568. ——— Nizāmū'd-Dīn Mīr 'Alī Shīr .. 391v 329
569. Faqīr, Shamsū'd-Dīn 'Abbāsī Dihlawī (India, born 1115 1703-1704) .. 412v 346
570. **Faqīrī** .. 402 336
571. ——— Tabrizī (end x/xvi) 405 339
572. Abū'l-Faraj Rūnī (v/xi) 6 5v
573. **Farajū'l-lah** Darqūṭ (came to India, beg. xi/xvii) 403 337
574. ——— Shustarī (India, beg. xi/xvii) .. 397v 332
575. Farang, Muhammad Husayn (apparently xi/xvii) .. 394 330v
576. **Fardī** Ardabīlī (end x/xvi) 403 337
577. ——— Mashhadī (end x/xvi) 403 337
578. ——— Qazwīnī (x/xvi) 403 336v
579. **Fardī** Thānisarī (India, end x/xvi) .. 403 337
580. ——— Yazdī .. 403/337
581. Farīb Rammāl Kirmānī (beg. xi/xvii) .. 403v 337
582. **Farībī** (India, end x/xvi) 403 337
583. ——— see Shāpūr.
584. ——— Afshār Kirmānī .. 337
585. Farūd Kāfī, Farīdu'd-Dīn Ahmad Izadyār Kāfī (vi/xii) 383 321v
586. **Farīdu'd-Dīn** Aḥwal (vii/xii) 395v 331v
587. ——— Balkhī .. 395 331v
588. ——— Farsī .. 395v 331v
589. ——— Jājamī (or Jurjānī) (beg. vii/xii) .. 395v 331
590. ——— Kātib (vi/xii) .. 395v 331
591. ——— Munajjim, 'Alī Saḡzī ash-Sharānī (beg. vii/xiii) 395v 331
592. ——— Shakarganj (vii/xiii) 399 333
593. **Farīdūn** Khān (x/xvi) 399v 334
594. ——— Mashhadī .. 403v 337
595. ——— Shīrāzī (probably xi/xvii) 409v 343
596. **Fārigh** Sabzawārī 402 336
597. ——— Tabrizī, Chalabī Beg (came to India, end x/xvi, wrote a book *رد المحتار*) .. 393v 330
598. Fārighā, Muhammad Ibrāhīm (came to India, xi/xvii) 409v 343v
599. **Fārighī**, Abū'l-Wajd (India, end x/xvi) .. 391v 329
600. ——— Harawī .. 402 336
601. ——— Marashī (or Badghisī ?) 402 336
602. ——— Muhammad Sālih 402 336
603. ——— Pādshāh, Tabrizī 393v 330
604. ——— Shīrāzī (India) 402/336
605. Farqatī (or Kāmī), Abū Turāb Beg (d. 1026 1617) .. 393 329v
606. Farqī Kābulī (xi/xvii) 403 337v
607. Farrukhī, Abū'l-Ḥasan 'Alī (v/xi) .. 397 332
608. Fasil .. 399v/334
609. Faṣīha, Jamīla Khānum (beg. xi/xvii) .. 393v 330
610. **Faṣīhī** Ansārī Harawī (beg. xi/xvii) .. 398 332v
611. ——— Tabrizī (end x/xvi) 404 338
612. Fatāwī (end ix/xv) 399 333v
613. Fath 'Alī Khān (d. 1134 1721) 410 344
614. **Abū'l-Fath** Bustī (early poet) 57/59
615. ——— Malik, of Sīstān 57v/57v
616. ——— b. 'Abdī'r-Razzāq Gīlānī (came to India, d. 999 1591) 36 37
617. **Fathū'l-lah** Qazwīnī, Fakhrū'd-Dīn Mustawfī, brother of Hamīdu'l-lah Mustawfī (viii/xiv) 394v 330v
618. Shāh ——— Shīrāzī (came to India) .. 402v 336v

619. **Faṭḥā** Isfahānī (end xi/xvii) 408v/342v  
 620. **Faṭḥī** Ardistanī .. 399/333v  
 621. — **Abū'l-Faṭḥ** Gunābādī 391v/329  
 622. — **Ḥiṣārī** (came to India) 402v/336v  
 623. — **Malikābādī** (visited India in 1026-1617) .. 402v/336v  
 624. — **Murghalānī** (ix/xv) 399/333v  
 625. — **Tirmidhī**, 'Alī b. Muḥammad 394v/330v  
 626. **Faṭīḥ**, Shāh Rīlā Rashtī (came to India, middle xi/xviii) 412/346  
 627. **Fātima-i Khurāsānīyya** 394v/330v  
 628. **Fattāḥ** Qurbī, *see* Qurbī.  
 629. **Fattāḥī** Nīshāpūrī, Yahyā (also known as Khammārī or Asrārī) (d. 853/1449) .. 399/333v  
 630. **Fatwī**, or **Fawrī** (xi/xvii) 409/343  
 631. **Fawjī**, Muqīmā, son of Mullā Qaydī (visited India, middle xi/xvii) .. 409v/343  
 632. **Fawrī**, *see* **Fatwī**.  
 633. **Fayḍ**, 'Alī .. 406v/340  
 634. **Fayḍī** .. 402/336  
 635. — b. **Mubārak** (India, d. 1004/1595-1596) .. 406v/340  
 636. — **Turbatī** (came to India, end x/xvi) .. 406/340  
 637. **Fayyād**, 'Abdu'r-Razzāq Lāhijī Qumī (end xi/xvii) .. 408v/342v  
 638. **Fidā'ī**, Muḥammad b. Ridā Talab Khān Hamadānī (India, beg. x/xviii) .. 412/345v  
 639. — **Shaykhzāda Lāhijī** (wrote a commentary on *Gulshan-i-Rāz*) 399v/333v  
 640. **Figḥānī**, Sa'īd .. 399v/334  
 641. **Bālā** — **Shūrāzī** (x/xvi) 399v/334  
 642. **Fikārī**, Ahmad Isfarāīnī (end x/xvi) .. 405v/339v  
 643. — **Samarqandī** (x/xvi) 405v/339v  
 644. **Fikrat**, Ghiyāthu'd-Dīn Manṣūr (came to India, end xi/xvii) 410/343v  
 645. **Fikrī** Akbarābādī 405v/339  
 646. — **Mīr 'Alī 'Arab** 401v/335v  
 647. — **Astrābādī** .. 405/339  
 648. — **Gilānī**, Darwīsh 405v/339  
 649. — **Khurāsānī**, Sayyid Muḥammad Jāma-bār (came to India, d. 973/1565-1566) .. 405v/339  
 650. — **Muḥammad Ridā'ī Isfahānī** (came to the Deccan, d. 1002/1593-1594) .. 401v/335v  
 651. — **Rāzī** (came to the Deccan, end x/xvi) .. 401v/335v  
 652. — **Urdūbādī** (end x/xvi) 405/339  
 653. **Firdausī**, Abū'l-Qāsim Tūsī (d. 411/1020-1021) .. 396/331v  
 654. **Firūz Shāh Dihlawī** (apparently the III, 752-790/1351-1388) 399/333v  
 655. **Fiṭrat** (or **Mūsawī**), Mu'izz, son of Fakhrā Qumī (came to India, beg. x/xvii) .. 409/343  
 656. **Fiṭratī** Kashmirī (India, end x/xvi) 404v/338v  
 657. **Fuḍūlī** Baghdādī (d. 976/1568-1569) .. 404/338  
 658. **Furṣat**, Muḥammad Beg (end xi/xvii) .. 408v/342v  
 659. **Fursī**, 'Ināyatu'l-lah Shīrāzī (India, beg. xi/xvii) .. 394/330v  
 660. **Furūghī**, Muḥammad 'Alī (born 1140/1727-1728, came to India) 412/345v  
 661. **Furūghī** (came to India) 403/337  
 662. — **'Attār** (beg. xi/xvii) 403/337  
 663. — **Mīrzā Shara'f** (of Māwarā'annahr, came to India, beg. xi/xvii) .. 403/337  
 664. **Fusūnī**, Afḍal Khān (India, beg. xi/xvii) .. 404/338  
 665. — **Imām Qulī Beg** (came to India, beg. xi/xvii) .. 404/338  
 666. — **Mahmūd Beg** Tabrizī (came to India, middle xi/xvii) 403v/337v  
 667. **Futūbī**, Athīru'd-Dīn Marwazī (xi/xii) .. 394v/330v  
 668. **Fuzūnī**, Hashim Astrābādī, son of Jalāl Naqqāsh .. 403v/337v  
 669. — **Mahmūd Astrābādī** (beg. xi/xvii) 403v/337v  
 670. — **Mahmūd Sabzawārī** (beg. xi/xvii) 403v/337v  
 671. **Gahī** Kābulī, Abū'l-Qāsim Majdu'd-Dīn Muḥammad (came to India, d. 984/1576-1577) — 378v  
 672. **Garmī Yazdajurdī** (Burūjirdī?) (x/xvi?) .. 380  
 673. **Ghaṭā'irī** Rāzī (beg. x/xi) 376v/317v  
 674. **Ghaṭanfar** Gulkhānī 381v/320v  
 675. **Ghāfil**, Ḥamza Sīstānī (beg. xi/xvii) .. 382/321  
 676. **Ghāfilā** (beg. xi/xvii) 382/320v  
 677. **Ghanī**, Mīr .. 380/320  
 678. — **Beg Hamadānī** (came to India, end x/xvi) .. 380/319v  
 679. — **Isfahānī** .. 380/319v  
 680. — **Muḥammad Ṭāhir Kashmīrī** (India, end xi/xvii) 382/321  
 681. — **Tafrishī**, 'Abdu'l-Ghanī (xu/xvii) .. 383/321v  
 682. **Ghaṭīmat Lāhūrī** (xi/xvii?) 382/321  
 683. **Gharīb** Mīrzā Shāh (end ix/xv) 377v/318  
 684. — **Sabzawārī** (end ix/xv) 377v/318  
 685. **Gharībī**, *see* Majlisī Harawī.  
 686. — **Khurāsānī** (India, x/xvi) 377/318  
 687. — **Māwarā'annahrī** 377/318  
 688. **Ghaṭhī**, Hasan (cf. ASB 259) .. 380v/320

689. Ghawwāsī (x/xvi) .. 377v/318  
 690. Ghayratī Shīrāzī. Pahlawān Sharaf .. 380v/320  
 691. Ghayrī, Dada Kirmānī (d. 1017 1608-1609, or 1071 1660-1661, as in GC III 46) .. 380v/320  
 692. **Ghayyārī**, *see* Ma'ānī.  
 693. — (or Ghubārī ?), Qāsim 378/318v  
 694. **Ghazālī** (or Sharīfī) Andijānī, Muḥammad Sharīf .. 378v/319  
 695. — Harawī .. 381v/320v  
 696. — Marwazī (vi/xii ?) 377/318  
 697. — Mashhadī (India, d. 980/1572-1573) .. 378v/319  
 698. — Muhammad (the famous philosopher) .. 398  
 699. Ghāzī Qalandar (end x/xvi) 378/318  
 700. Ghaznawī, *see* 'Imādī.  
 701. Ibn **Ghiyāth**, *see* Kamāl-i-Ghiyāth.  
 702. — i-Kūr Ḥalwā'ī (beg. xi xvii) .. 381/320  
 703. — Naqshbandī Yazdī 381v/320v  
 704. — Sabzawārī .. 377v/318  
 705. **Ghiyāthu'd-Dīn** .. 382/321  
 706. — (another) .. 381/320  
 707. — Mashhadī .. 377v/318  
 708. — Muhammad Mīr-i-Mīrān (beg. xi xvii) .. 426  
 709. Ghiyāthī Yazdī (xi xvii ?) 381v/320v  
 710. **Ghubārī** .. 378/318v  
 711. — Harawī .. 377/318  
 712. — Kirmānī .. 318v  
 713. Ghulāmī, Sa'īd .. 377/317v  
 714. Ghurbatī Lāhūrī, Abū'l-Ma'ālī 378v/318v  
 715. **Ghurūrī** Kāshī (India) 378/318v  
 716. — Kāshī (another) — 318v  
 717. — Muḥammad Khān, *surn.* Khān Kalān (India, x/xvi) 378v/318v  
 718. Ghuyūr, Ḥasan Kirmānī (xi xvii ?) .. 382v/321v  
 720. **Ghuyūrī** Kābulī (India, end x/xvi) 377v/318  
 721. — Shāhwirdī Beg Khān b. 'Alīqulī Beg Dhū'l-Qadr 377/318  
 722. Giyāhī, Aqā Bābā Hamadānī (beg. xi xvii) .. 389  
 723. Gulbadan Begum (India) — 388v  
 724. Gulkhanī (end ix/xv) — 377v  
 725. Gulrukh Begum (India) — 388v  
 726. Gulshan, Shāh Sa'du'l-lah Dihlawī (d. 1140 1727-1728) — 389v  
 727. **Gulshanī** Shīrāzī (end x/xvi) — 380  
 728. — Shīrāzī (a Kurd, came to India, beg. xi xvii) .. — 389  
 729. Gurba, Mullā Mu'min of Qumīsha (end xi xvii) .. — 389v  
 730. Gurgānī, Awhadu'd-Dīn (an early poet) .. — 368v  
 731. Gurgīn Beg Rūmī, son of Siyāwush Sultān .. 217v/208  
 732. Gūyā, *see* Kāmran Gūyā.  
 733. **Habibu'l-lah**, son of Sarbarahna .. 128/143  
 734. — Tarika Isfahānī 132v/146  
 735. — Sabzawārī 132v/146  
 736. — Shīrāzī (end xi xvii) 149/158  
 737. Mīr Abū'l-**Hādī** (*sic*) 40/41  
 738. **Hādī**, Muḥammad Kāshānī (end xi xvii) .. —/488v  
 739. — Qazwīnī (beg. xi xvii) — 487v  
 740. — Shahrstānī (end xi xvii) — 488v  
 741. — Yazdajirdī (Burūjirdī ?) — 487v  
 742. Hādīq, son of Humām b. 'Abdī'r-Razzāq Gīlānī (India, middle xi xvii) .. 132/146  
 743. Hādīthī Isfahānī, son of Āyatī 132v/146  
 744. Hāfiz, son of Mirzā Ashraf (xu xviii) .. 164/169  
 745. **Hāfiz** Shīrāzī, Shamsu'd-Dīn 136v/149  
 746. — Sīstānī (?) .. 148v/158  
 747. Hāfizī Kirmānī (beg. xi xvii) 132/145v  
 748. **Hājji** Ardabīlī .. 132/146  
 749. — Beg Qazwīnī, lived in Kāshān .. 131/145  
 750. — Muḥammad Gīlānī (xii/xviii) .. 166v/170v  
 751. — Muhammad Khān Hamadānī (beg. xi xvii) .. 132v/146  
 752. — Shamarqandī 128/143  
 753. — Tīhrānī .. 132/145v  
 754. **Hakīm**, *see* Tanhā Qumī.  
 755. — Faḍlu'l-lah Ardīstānī (beg. xi xvii) .. 135v/148  
 756. Hakīmī Astrābādī (d. 881, 1476-1477) .. 129v/144  
 757. Halākī Hamadānī (x/xvi ?) — 488  
 758. **Hālatī** Gīlānī .. 131/145  
 759. — Qāsim Beg (x, xvi) 130v/144v  
 760. — Yādgar (India, end x/xvi) 130v/144v  
 761. **Hālī**, 'Abdu'l-lah Isfahānī (end xi xvii) .. 163v/168v  
 762. — Kāshī (end x/xvi) 132/145v  
 763. — Tabrizī, of Isfahān 131v/145v  
 764. — Yazdī, Shamsu'd-Dīn (end x/xvi) .. 131v/145v  
 765. Halīm, Mirzā Janī Arghūm, of Sīnd .. 127v/142v  
 766. Hamdu'l-lah Mu-tawfī Qazwīnī (viii/xiv) .. 127v/142v  
 767. Hamdanī Kūka (an Indian) — 488  
 768. Hamdāmī Shīrāzī .. — 488  
 769. Hamdī Siwistānī .. 135v/148v  
 770. Hamgar, *see* Majdu'd-Dīn.  
 771. **Hamidu'd-Dīn** .. 129v/144  
 772. — b. 'Amraq Bukhārī (vi/xii) 127/142v

773. **Ḥamīdu'd-Dīn** Ikhtiyārī 127-142v  
 774. — **Nāgūrī** (India, vii xiii) 127v-142v  
 775. — **Qunduzī** (vi xii) 128-142v  
 776. **Ḥamīdu'l-lah** Arḍabilī (was alive in 1000-1592) 135v-148  
 777. **Ḥamīdī** Kashmīrī 135v-148  
 778. **Ḥamīdī** Qumī (x xvi) 132-145v  
 779. — **Shūshārī** (end x/xvi) 132-145v  
 780. **Hanzala Bādghīstī** (iii ix, under the **Saffārides**) 127v-142v  
 781. **Ḥaqīrī**, *see* **Bisāṭī**.  
 782. — **Tabrizī** (x xvi) 135-148  
 783. **Ḥaqī** Khwānsārī (d. 1077/1666-1667) 135-148  
 784. **Ḥarātī** 487v  
 785. — (end ix xv) 485  
 786. **Ḥarfī** Isfahānī (x xvi) 132v-146  
 787. — Isfahānī, a **kātib** 133-146v  
 788. — Isfahānī, **Taqīyyu'd-Dīn** Muḥammad (x xvi) 133-146v  
 789. **Ḥarīmī** 133-146v  
 790. **Ḥārithī**, **Shaykhu'l-islām** (beg. vii xiii) 125v-141  
 791. **Ḥārūn** b. **Shamsu'd-Dīn** (end vii/xiii) 484  
 792. **Ḥasan** 133v-147  
 793. — **Āqā** (came to India, end xi/xvii) 149v-158v  
 794. — **Mīr** 134v-147v  
 795. — **Alī** (xi/xviii) 150-159  
 796. — **Alī** Isfahānī (beg. xii/xviii) 150-159  
 797. — **Alī** Yazdī (visited India, beg. xi xvii) 134-147v  
 798. **Abū'l** — **Balkhī** **Shahīdī** (a very early poet, **Rūdagī's** contemporary) 266v-240  
 799. — **Bīrjamū** (**Rā's** —) b. **Ṣalāḥ** 127-141v  
 800. — **Dihlawī** (India, beg. viii xiv) 128-143  
 801. **Abū'l** — **Farāhānī** (xi xvii) 36v-37  
 802. — **Ghaznawī**, **Ashrafu'd-Dīn** Ḥasau b. **Nāṣir al-Mawī** (vi xii) 126-141v  
 803. — **Shāh** **Harawī** (ix xv) 128v-143v  
 804. **Abū'l** — **Kāshānī**, b. **Aḥmad** **Mihtar** (x xvi ?) 36v-37  
 805. — **Khān** (end xi xvii) 149-158  
 806. — **Khān** **Shāmū** b. **Ḥusayn** **Khān** **Abdullā** (xi xvii ?) 148v-158  
 807. **Abū'l** — **Kharqānī** (d. 425-1034) 5-3v  
 808. — **Mutakallim** (beg. viii xiv) 128v-143v  
 809. — **Qandahārī** 128v-143v  
 810. — **Qazwīnī** (India, end x xvi) 133v-147  
 811. — **Qazwīnī**, a **darwīsh**, lived in Isfahān 133v-147  
 812. **Ḥasan** **Qulī** **Mīrzā** **Ustajlū** (Persia, x xvi) 134v-147v  
 813. — **Rāzī**, b. **Aḥmad** 133v-147  
 814. — **Ṣā'adī**, **Tājū'd-Dīn** al-**Wā'iz** Isfahānī (an early poet) 127v-142v  
 815. — **Shihāb** (an early poet) 128v-143v  
 816. — **Shihābī**, b. **Alī** (vi xii) 127-142v  
 817. **Hāshim** 487v  
 818. **Abū** — **Abarqūhī** 487v  
 819. — **Muḥammad** 487v  
 820. **Hāshimī**, *surn.* **Shāh** **Jahāngīr** (x xvi) 484v  
 821. — **Dārū'l-Marzī** 487  
 822. — **Kāshī** (x xvi) 487  
 823. — **Kūftgar** 484v  
 824. — **Qandahārī** 487  
 825. **Hasrat**: **Muḥammad** (d. in 1157 or 1158-1744-1745) 164-169  
 826. **Hāṭif**, **Abū** **Alī** (came to India, xii xviii) 488v  
 827. **Hāṭif**, **Abdu'l-lah** (d. 927-1521) 484v  
 828. **Hātim** **Beg** **Hamadānī**, son of **Aḥmad** **Beg** 150v-159  
 829. — **Beg** **Ordūbādī** (d. 1019-1610-1611) 131v-145v  
 830. — **Kāshī** (d. 994-1586) 131-145  
 831. **Hawā'ī**, brother of **Mashriqī** **Mashhadī**, q.v. 487  
 832. — **Ḥmīdī** 487  
 833. — **Tūmī** 487  
 834. **Ḥayātī** **Kashī** (x xvi) 136-148v  
 835. — **Gīlānī** (India, beg. xi xvii) 136-149  
 836. **Ḥaybatu'l-lah** **Ḥamgar** 484  
 837. **Ḥaydar**-i-**Kahmara** (**Kantara** ?) 130-144v  
 838. — **Kulīcha** (x xvi) 129v-144  
 839. — **Yazdī**, **Darwīsh** (xi xvii ?) 150v-159  
 840. **Ḥaydarī** **Hamadānī** (came to India, beg. xi xvii) 136v-149  
 841. — **Tabrizī** (x xvii) 136v-149  
 842. **Ḥayrān**, *see* **Asrū**, **Muḥammad** **Qāsim**.  
 843. — Isfahānī (beg. xii xviii) 150v-159  
 844. **Ḥayrānī** (x xvi) 130-144v  
 845. **Ḥayrat**, **Murīzu'd-Daula** **Dā-nishmand** **Khān**, **Muḥammad** **Bāqir** (India, xii xviii) 165v-170  
 846. **Ḥayratī** of **Māwarā'annahr** (d. 961-1554) 135v-148v  
 847. **Ḥayy** (?), **Ḥabību'l-lah** 128-143  
 848. **Ḥazīn**, **Muḥammad** **Alī** (India, xii xviii) 150v-159v  
 849. **Ḥazīnī** 133-146v  
 850. — **Abdu'l-Ḥayy** (an Indian) 133v-147  
 851. — **Amīr** **Ḥasan** **Qādī** **Astrā-bādī** 128-143



852. *Hidāyat Husayn* .. — 488v  
 853. *Hidāyatul-Jah Rāzī* (x xvi) — 487v  
 854. *Hijābī*, or *Zaynā* .. 132v 146  
 855. — *Ardabīlī* .. 132v 146  
 856. — *Yazdī*, *Muhammad Husayn* .. 165 170  
 857. *Hijrī* .. — 485  
 858. — *Qumī*, *Shamshūgar* .. — 487v  
 859. — *Rāzī*, *Muhammad Sharif* (end x xvi) .. — 487v  
 860. *Hilālī*, *Badru'd-Dīn* (xi xvi) — 485  
 861. *Himmat*, *Muhammad Ashiq* (an Indian) .. — 488v  
 862. — *Muhammad Zamān Beg Ardabīlī* (end xi xvii) — 488v  
 863. — *Sistānī* (came to India) — 488v  
 864. *Hummatī*, *Ghiyāthu'd-Dīn Balkhī* .. — 484  
 865. *Hindāl*, brother of *Humāyūn* (d. 958 1551) .. — 487  
 866. *Hisābī Nazārī* (*Natanzī?*) (beg. xi xvii) .. 134 147  
 867. — *Nishāpūrī*, *Rūqā* (beg. xi xvii) .. 148v 158  
 868. *Hisām* .. 129v 144  
 869. *Ibn* — *Muhammad b. Janāhī* d-Dīn (d. 875/1470 1471) .. 26v 26v  
 870. *Hisāmī*, *Bābā* .. 128v 143v  
 871. — *Qalandar*, *Dīwāna* 128v 143v  
 872. *Hisārī* (India, end x/xvi) 134v 147v  
 873. *Hishmat*, *Imām Qulī* (India, xii xviii) .. 164v 169  
 874. — *Muhtasham* 'Alī Khān (India, xii xviii) .. 165v 170  
 875. *Hishmatī*, brother of *Fikrī*, q.v. 134v/147v  
 876. — 'Alī Beg *Istahānī* (beg. xii/xviii) .. 150 159  
 877. *Hudūn*, *Qumī*, brother of *Ashkī* (xi/xvii?) .. 134v 147v  
 878. *Humā*, *Astrābādī* .. — 488  
 879. *Humāmu'd-Dīn Tabrizī* (d. 713 1313) .. 484  
 880. *Humāyūn*, *Timuride* (937 963 1530 1556) — 487  
 881. *Amīr* — *Samarqandī* (x xvi) — 486v  
 882. *Husayn* (or *Muhammad Husayn*) .. 149v 158v  
 883. — (brother of *Wāhib* (d. at *Shīrāz* in 1030 1621) 149v 158v  
 884. — — (b.) 'Abdūr-Razzaq (x xvi) 134v 147v  
 885. — (Hasan) *Ardabīlī* (x xvi) 134 147v  
 886. *Shāh* — *Istahānī* (x xvi) 267v 240v  
 887. — *Khawānsārī* (beg. xi xvii) 133v 147  
 888. *Aqā* — *Khawānsārī* (beg. xii xviii) 149v 158v  
 889. — *Maybudī* .. 129v 144  
 890. — *Muammā f. son* *Shāhā*,  
 891. *Husayn Sammānī* (India, beg. xi xvii) .. 134v 147v  
 892. *Abū'l* — *Shīrāzī* (xi/xvii) 58v 60v  
 893. *Shāh* — (b.) (*Ghiyāth Sistānī* (beg. xi xvii) .. 275 246  
 894. *Husaynī*, *Husayn Mīrzā*, *Sultān*, *Abū'l-Baqā* b. *Manšūr Mīrzā* b. *Bayqarā* (872-911 1468 1505) 128v/143v  
 895. — *Kāshī*, a relation of *Haydar Muammā f.* (xi/xvii) 134v 147v  
 896. — *Sādāt* (d. at *Harāt* in 718 1318) .. 125v 141  
 897. — *Šarrāf* (beg. xi xv) 134v 147v  
 898. *Ibrāhīm*, *Shāh* .. 35 35v  
 899. — *Ad'ham*, son of *Rādī Artīmānī* (xi xvii) .. 59 61  
 900. — *Badakhshānī* (d. 967 1560) 27v 27  
 901. — *Beg*, son of *Abū'l-Qāsim Khān* (beg. xii xvii) .. 61 63  
 902. — *Beg Qizilbāsh* (came to India, beg. xi xvii) .. 34v 35v  
 903. — *Husayn Yazdī* (d. 1023 1614) .. 34v 35  
 904. — *Istahānī* b. *Mīrzā Shāh Husayn*, a wazir of *Isma'īl Šafawī* (beg. x xvi) 34v/35  
 905. — *Khān* b. *Muhammad Khān Lārī* .. 34v 35  
 906. — *Qānūnī* .. 28, 28  
 907. — *Urdūbādī* (visited India, xi xvii) .. 58v 60v  
 908. *Idā'i* *Istahānī* (x xvi) 41v 42v  
 909. — *Muhammad Mu'min* 41v 42v  
 910. — *Samarqandī* (d. in India 1002 1593) .. 42 43  
 911. *‘Ifāt* f. *Istahānī* (x xvi) 345 298v  
 912. *Iftikhār* .. 49v 51  
 913. *Ihsān*, or *Muqīmā*, of *Mashhad* (middle xi xvii) .. 54 56  
 914. *Ihyā*, *Hāshim Hamadānī* (middle xii xviii) .. 66v 70v  
 915. *Ijāz* *Māzandarānī* (vi/xii) 14 12v  
 916. — *Muhammad Sa'īd* (India, beg. xii xviii) .. 60 62v  
 917. — 'Uzām *Harawī* (xi/xvii) 60 62  
 918. *Ijāz*, *Hasan Beg Tabrizī* (beg. xi xvii) .. 352v 303  
 919. *Ikhtirā'i* (an Indian) 54/56  
 920. *Ikhtiyār-zāda* (x xvi) 28v 28v  
 921. *Ihāhī*, *Badru'd-Dīn Mu'ammad*, *Šamī*, *Mas'ūm* b. *Zamān* (India, beg. xi xvii) .. 47 48  
 922. — *Sa'īd* *Sadīdu'd-Dīn Mu'ammad* .. 50 51v  
 923. *Ihāqī* (beg. xi xvii) 365v 311  
 924. *Ihām*, *Sharīf*, a relation of *Šahrī Istahānī* (visited India in 1026 1617) 59 61  
 925. *Ihū* (end ix xv) .. 346 299

926. **Imā**, Isma'il Iṣḥāhānī (xi xvii) .. 78 83v  
 927. — Muhammad Hādī Mash-hādī (middle xii xviii) .. 67 71  
 928. Ibn **Imād** .. 27v 27x  
 929. — Faḡīh, 'Imādu'd-Dīn Kir-mānī (d. 773-1371-1372) .. 347 299v  
 930. — Jarmī (?) .. 248 300  
 931. — Khūshnawīs Qazwīnī (a calligrapher, beg. xi xvii) .. 347v 312  
 932. **'Imādu'd-Dīn** (or Dawlat) b. Aḥmad Isfarānī (ix xv ?) .. 339v 295  
 933. — Qazwīnī .. 348 300  
 934. — Shīrāzī (beg. x xvi) .. 347v 300  
 935. **'Imādī** Ghaznawī (was also called Shahriyār, Sultān, or Ghaznawī, c xi) .. 310v 296  
 936. **Imāmī** Ardabīlī .. 51v 53  
 937. — Harawī (vii xiii) .. 19 18  
 938. **Imān**, Mīr Shāh Mīr Hamadānī (xi xvii) .. 58 60  
 939. **'Ināyat** u'l-lah, brother of Šāhī Tabrīzī (xi xvii ?) .. 367 312  
 940. **'Ināyat**, 'Abdu'l-Wahhāb Isfa-hānī .. 350 301v  
 941. Inṣūt, Muhammad Ibrāhīm (India, beg. xii xviii) .. 60v 62v  
 942. **'Inwān**, Muhammadī Rūlā Tab-rīzī (xi xvii) .. 369 313  
 943. Iqtidā (or Badīhī), Nūru'l-lah Astrābādī (xi xvii) .. 44v 45v  
 944. **Irāj Tabrīzī** (x xvi) .. 53v 55  
 945. **'Irāqī**, Fakhr u'd-Dīn Ibn Ḥīm Hamadānī (d. the 6th Dhī Qa'da 688/ the 21st Nov. 1289) .. 336v 293  
 946. **'Irfān**, 'Abdu'l-lah (beg. xii xviii) .. 370 313v  
 947. — Iṣḥāhānī (end xi xvii) .. 369v 313v  
 948. — Qadrā' u'l-Iṣḥāhānī (end xi xvii) .. 370 313v  
 949. **'Isā Lang** .. 348 300  
 950. — Mas'ūdu'd-Dīn Sāwafī (d. 896-1490-1491) .. 348 300  
 951. — Yazdī (visited India, end x xvi) .. 366v 311v  
 952. Abū Ishāq Shīrāzī, Sultān (d. 758-1356) .. 27x 27v  
 953. **Ishq**, 'Abdu'l-lah, son of Muhammad Shāfi' (end xi xvii) .. 367 312  
 954. **'Ishqī Kāshī** .. 344v 298  
 955. — Khān (India) .. 365 310v  
 956. Ishrāq, Muhammad Bāqir Dāmād (d. 1046-1636-1637) .. 43v 44  
 957. **'Ishrat**, Muhammad Ridā Yazdajirdī (Burūjirdī ?) (d. shortly before 1160-1747) .. 371v 314v  
 958. **'Ishratī**, 'Alī Furūshānī (visited India, beg. xi xvii) .. 368v 312v  
 959. — Yazdī .. 365 310v  
 960. **Islām Balkhī** .. 55v 57v  
 961. **Isma'il** Bākhārī, Tāpu'd-Dīn .. 13v 12  
 962. Isma'il Qazwīnī (x xvi) .. 43 44  
 963. **'Ismat** Bukhārī, b. Mas'ūd (d. 840-1436-1437) .. 344v/298  
 964. **'Ismatī** .. 344v 298  
 965. — Khwāfī (sister of Khākī, q. v., x xvi ?) .. 345 298v  
 966. Ismī Harawī .. 48v 50  
 967. Isṭighnā, 'Abdu'l-Rasūl (an Indian) .. 60v 62v  
 968. **'Itābī**, Hasan Beg Taklū (India, xi xvii ?) .. 352v 303  
 969. — Najafī (India, end x xvi) .. 352v 303  
 970. **'Iyānī** Astrābādī .. 348 300  
 971. — Darwish son of Raḡqī (beg. xi xvii) .. 366v 311v  
 972. **'Iyārī** Astrābādī .. 348 300  
 973. **'Izādī** Qazwīnī, Muhammad Sharaf (beg. xi xvii) .. 53v 55  
 974. — Yazdī (xi xvii) .. 53v 55  
 975. **'Izzat**, 'Abdu'l-Azīz (India, end xi xvii) .. 370 313v  
 976. — Ahmad 'Alī Khān (xi xvii ?) .. 374 315v  
 977. — Bāqir (end xi xvii) .. 367v 312  
 978. **'Izzatī** .. 364 310  
 979. — J'wā Qazwīnī, or Tabrīzī (beg. xi xvii) .. 364 310  
 980. **'Izzī**, Muhammad Mu'min Firūzābādī .. 364 310  
 981. Abū Jābir Ghaznawī (xi xvii) .. 57 59  
 982. Mīr Jadā'ī (India, end x xvi) .. 119 134v  
 983. **Jadhbī** (x xvi) .. 119 134  
 984. — (?) Khwānsārī .. 121 136v  
 985. — Qazwīnī .. 119 134v  
 986. **Jafar**, son of Kokiltāsh, of Māwarā'annahr, .. 116 131v  
 987. — Beg (xi xvii) .. 121 136v  
 988. — Beg (beg. xii xvii) .. 121 136v  
 989. — Maktabdār Kāshānī (end x/xvii) .. 119v 135  
 990. — Mash-hādī (lived in Isfa-han) .. 120 135v  
 991. — Qazwīnī (end xi xvii) .. 121 136v  
 992. — Rāzī .. 119v 135v  
 993. **Jāfari** Sāwafī (end x xvii) .. 119v 135  
 994. — Tabrīzī (x xvii) .. 120 135v  
 995. Jahangīr, the Indian Timuride (1014-1037-1605-1628) .. 121 137  
 996. Jāhānī (an Indian) .. 120v 136v  
 997. Jāhī, Sultān Drahām Mīrzā Šatawī (d. the 4th Dhū'l-ḥijja 985 the 12th Feb. 1578) .. 118 133  
 998. Ibn Jāqarū (vii xvi) .. 26x 26v  
 999. **Jalāl**, Shaykh (beg. x xvii) .. 117 132v  
 1000. Ibn — 'Iraqī .. 26v 26v  
 1001. — J-Kūn Iṣḥāhānī (d. 1000-1592) .. 120 135v  
 1002. — Marwī, Jalāl u'd-Dīn b. 'Aḡh u'd-Dīn (vii xvi) .. 116v 131v

1003. S. Jalāl Naqīb .. 117v-132v  
 1004. **Jalālu'd-Dīn** Dawwānī, Mu-  
 hammad (d. 903 1497 1498) .. 117 132  
 1005. — Harawī, Ibn Hīšām (d.  
 736 1336) .. 26v 26v  
 1006. — Muḥammad, Abū'l-  
 Mahāmid .. 107v 120v  
 1007. — Nīshāpūrī, Husayn (India,  
 middle xi/xvii) .. 120 135v  
 1008. — Rūmī, Muḥammad Bal-  
 khī (d. 672 1273-1274) .. 394v  
 1009. — Sīstānī (beg. xi/xvii) 120 135v  
 1010. — Ṭabīb (viii/xiv) .. 117 132  
 1011. **Jalālī** (end ix/xv) .. 117 132v  
 1012. — Ardīstānī, Jalālu'd-Dīn  
 Muḥammad .. 117 132v  
 1013. — Hindī (India, x/xvi)  
 .. 117v 132v  
 1014. Jam. Mīr 'Abdu'l-Karīm  
 (India, d. 1032/1622-1623) .. 120 136  
 1015. — Muḥammad Sharīf Ma-sh-  
 hadī (India, middle xi/xvii) 120v 136  
 1016. Jamāl Karbāsī .. 120 135v  
 1017. **Jamālu'd-Dīn** Abharī 107v 120  
 1018. — A-adābādī .. 121 136v  
 1019. — Hānsawī .. 107v 120  
 1020. — Iṣfahānī, 'Abdu'r-Razzāq  
 (vi/xii) .. 106 119  
 1021. — Kāzīrūnī .. 120 135v  
 1022. — Khwārī (Khwārizmī ?),  
 Faḍlu'l-lah (vii/xiii) .. 107v 120  
 1023. — Khujandī, b. Šadrūd-Dīn  
 (vii/xiii) .. 107v 120  
 1024. — Muḥammad b. Našīr  
 (India, vii/xiii) .. 107 120  
 1025. Jamālī Dīblawī (India, x/xvi)  
 .. 117v 132v  
 1026. **Jāmī**, 'Abdu'r-Rahmān  
 .. 107v 120v  
 1027. — Muḥammad, brother of  
 Jamī (ix/xv) .. 116 131v  
 1028. Jamshīd Munajjim Harawī  
 .. 117v 133  
 1029. **Jānī** .. 119 134v  
 1030. — Bukhārī .. 116 131v  
 1031. Jamatī, Zaynu'd-Dīn Isfa-  
 hānī, a darwīsh .. 120v 136  
 1032. Jarrāhī, so Muhtaram.  
 1033. Jārūbī Harawī .. 116 131v  
 1034. Jawhar Qandahārī .. 120v 136v  
 1035. **Jāwīd**, Mullā 'Alī Mazanda-  
 rānī (Persia, d. 1070 1659 1660)  
 .. 121 137  
 1036. — Walī Khānī, a darwīsh  
 (came to India) .. 119 134v  
 1037. Javvāl ۱۰۰۰ جلال .. 121 136v  
 1038. **Jināb**, Fathu'l-lah b. Mīrzā  
 Mahdī (came to India, end xi  
 xvii) .. 122v 138v  
 1039. — Abū Ṭālib b. Mīrzā  
 Našīr (d. 1135 1722-1723) .. 122 138  
 1040. Jinnī Khurāsānī (x/xvi ?)  
 .. 117v 133  
 1041. Jismī Hamadānī (India,  
 middle xi/xvii) .. 119v 134v  
 1042. Jūnī, Nūr Jamāl of Agra  
 .. 120v 136v  
 1043. **Junūnī** Harawī .. 120v 136  
 1044. — Qandahārī (d. Ramadān  
 999 July 1591) .. 120v 136  
 1045. Jur'āt, Zafar 'Alī (beg. xii  
 xviii ?) .. 124v/140v  
 1046. Jūrī .. 120v/136v  
 1047. Jūyā, Dārāb (India, end xi/  
 xvii) .. 124v 140  
 1048. Juzwī 'Irāqī .. 116 131v  
 1049. Shāh Kabūdjāma (beg. vii  
 xii) .. 262v 237  
 1050. **Kāfī** Hamadānī, Zafar (v/xi)  
 .. 368  
 1051. — Khalkhālī (end xi/xvii)  
 .. 389  
 1052. — 'Urdūbādī (end x/xvi) .. 379  
 1053. Kāfir, Muḥammad Ṭāhir  
 Bukhārī .. 379  
 1054. Kāfirak of Ghaznīn, Nāšīr  
 Shamsu'd-Dīn (vi/xii ?) .. 368  
 1055. Kāfirī, Maḥmūd Shīrāzī (d.  
 1010 1601-1602) .. 379  
 1056. Kaf-ghar Kāzīrūnī (an early  
 poet) .. 368v  
 1057. Kākā'ī Qazwīnī (end x/xvi)  
 .. 379v  
 1058. **Kalāmī** Isfahānī (beg. xi/xvii)  
 .. 380v  
 1059. — Lārī, Muḥqu'd-Dīn (x  
 xvi ?) .. 377v  
 1060. — Marwazī (an early poet)  
 .. 369  
 1061. Kalān, Amīr Khwāja of  
 Māwarā'annahr (end x/xvi) .. 377v  
 1062. Kalb 'Alī Tabrīzī (d. 1002  
 1593 1594) .. 388v  
 1063. **Kalbī** Bahārūlī (India, beg.  
 xi/xvii) .. 388v  
 1064. — Beg. Dhū'l-fiqār (came to  
 India, beg. xi/xvii) .. 388v  
 1065. — Tabrīzī .. 388v  
 1066. Kalīm, Abū Ṭālib Hamadānī  
 (came to India, d. 1061 1651) .. 380v  
 1067. **Kamālī**-Ghiyāth, or Ibn  
 Ghiyāth, Kamālū'd-Dīn b. Ghiy-  
 āthū'd-Dīn Fārsī (v/xi) .. 378v  
 1068. — Kajkūlī of Balkh (not  
 later than ix/xv) .. 378v  
 1069. — Khujandī (d. 803 1400-  
 1401) .. 378  
 1070. — Kutah-Pāy (vii/xii ?)  
 .. 369v  
 1071. **Kamālu'd-Dīn** Fasawī,  
 Muḥammad (xi/xvii ?) .. 390v  
 1072. — Harawī .. 377v  
 1073. — Iṣfahānī, Ziyād (beg. vii  
 xii ?) .. 369  
 1074. — Isma'īl Iṣfahānī, Khallā-  
 qu'l-ma'ānī (vii/xii) .. 369v  
 1075. — Kāshī .. 377v

1076. **Kamālū'd-Dīn Mukhtār** (an early poet) .. — 369
1077. — **Zanjānī** (end vii xiii) —/369v
1078. **Kamālī Nīshāpūrī** .. — 388v
1079. — **Sabzawārī** (d. 1020 1611-1612) .. — 388v
1080. **Kamgū Kashmīrī** (India, end xi xvii) .. — 390
1081. **Kāmī**, *see* Farqatī.
1082. — **Lāhujī** .. — 388v
1083. — **Sabzawārī** (visited India, xi xvii ?) .. — 388
1084. **Kāmil**, **Qawwāmū'd-Dīn Jahrumī**, 'Abdu'l-lah b. 'Alī **Tabbākh** (came to India, beg. xi xvii) .. — 379
1085. — **Kāshī**, **Muhammad Sharīf** (end x/xvi) .. — 379v
1086. — **Khalkhālī**, **Malik Sa'id** (x xvi ?) .. — 379
1087. — **Natanzī** .. — 379v
1088. **Kāmila-Begum** (India, beg. xi xvii) .. — 379v
1089. **Kāmran** **Guyā** (brother of **Dārāb Jūya** (end xi/xvii) .. — 390v
1090. — **Mīrzā**, **Humāyūn's** brother (d. 965 1558) .. — 377v
1091. **Karīm**, **Muhammad of Ashtahārd** (beg. xii xviii) .. — 390
1092. **Karīmī Nīshāpūrī** (beg. xi/xvii) .. — 389v
1093. **Karīmī Khāfi** of **Mashhad** (x xvi ?) .. — 379v
1094. **Kāshī**, .. — 375
1095. — **Muḥsin Kāshī** (viii/xiv) .. — 374v
1096. **Kāshif**, **Āqā Isma'il**, son of **Haydar Murammā'i** (beg. xi xvii) .. — 389v
1097. — **Kalb 'Alī Mahābādī** (end xi xvii) .. — 389
1098. — **Sharīfā**, son of **Shamsā-i-Shīrāzī** (xi xvii) .. — 389
1099. **Kāshufī Badakhshānī** (was in India in 1033 1624) .. — 379v
1100. **Kāstībī** (or **Kāstībī**) **Yazdī** (d. 1000 1592) .. — 379
1101. **Kasrī Kāshī**, **Muhammad Qāsim**, *sur.* **Mullā Gulb** (end x xvi ?) .. — 380
1102. **Kātib**, **Mīr 'Alī Kātib** (end ix xv) .. — 374v
1103. — **Yūsuf Shāh Khattāt** (end ix xv) .. — 389
1104. **Kātibī Nīshāpūrī**, **Muhammad b. 'Abdu'l-lah** (d. 838/1434 1435) .. — 375v
1105. **Kawkab**, **Mahdī** (middle xii xviii) .. — 390v
1106. **Kawkabī Bukhārī** (not later than ix xv) .. — 375v
1107. **Kawtharī**, **Mīr 'Uqayl Hamadānī** (beg. xi xvii) .. — 389v
1108. **Kayfī Naw-musalmānī**, a **Jew** from **Sīstān** (came to India, beg. xi xvii) .. — 389
1109. **Kayfī Shīrāzī** .. — 389
1110. **Kaykāus b. Sikandar b. Qābūs** (441-462 1049 1070) .. — 374v
1111. **Kaykhusraw Khān** (end xi xvii) .. — 389
1112. **Kāzīmā** (India, end x xvi) .. — 389v
1113. — **Tabrīzī** (xi xvii ?) .. — 389v
1114. **Khābbāzī Nīshāpūrī** (ix x) .. 169v/173
1115. **Khādun**, **Nawā Beg** (d. ca. 1160 1747) .. 194v 191v
1116. **Khādīmī** **أحمد** (**Aḥmad** ?) of **Khorasan** (x xvi ?) .. 190v/188v
1117. **Khākī** .. 170v/174
1118. — **Hasan Beg** (India, d. 1021 1612) .. 192v/190v
1119. — **Mīrzā Jānī** (x xvi) 190 188v
1120. — **Sarhindī** .. 190/188v
1121. **Khalīd b. Rabī'**, **Fakhrū'd-Dīn** (vi xii) .. 190v/189
1122. **Khāldī** of **Harāt** .. 170v/174
1123. **Khalīfa** **Ibrāhīm** (a lengthy note), spiritual guide of the author, a **Naqshbandī darwish** (in India, alive in 1160 1747) .. 67v 71v
1124. — **Sultān**, **Sayyid 'Alā'u'd-Dīn Husayn Māzandarānī** (d. 1064 1654) .. 193 190v
1125. **Khalīl b. Mīrān Shāh b. Tīmūr** (807 812 1404-1409) 192v 190v
1126. — **Beg** (end xi/xvii) 193 190v
1127. — (or **Bāqirā-i-Khalīl**), **Kāshī** (end xi xvii) .. 194/191v
1128. — **Talqānī** (xi xvii ?), wrote a **Ṣuti** *risāla* called **Zādu's-sabīl**, etc. .. 194 191v
1129. **Khāliḡ**, **Husayn** (came to India, beg. xii xvii) .. 193 190v
1130. **Khalqī Bukhārī** .. 192 190
1131. — **Shūshṭarī** (visited India, x xvi) .. 191v —
1132. — **Tīhrānī**, **Muhammad Yūsuf** (x xvi) .. 191v 189v
1133. **Khammārī**, *see* **Fattālī**.
1134. **Khān Ahmad Khān Kārkiyāi Gilānī** (x/xvi) .. 40v 41v
1135. — **'Alāam** (India, beg. xi xvii) .. 190 188v
1136. — **'Azam**, or **'Azīz Kūka**, **Shamsu'd-Dīn** (India, was alive in 1023 1614) .. 190 188v
1137. — **Dawrān**, **'Aṣim b. Qāsim** (India, middle xii xviii) 194 191v
1138. — **'Khawāfi** (India, xi xvii) 192/190
1139. **Khāqānī**, **Aflakū'd-Dīn Shīr-wānī** .. 167v 171v
1140. **Khārī** .. 192 189v

1141. Khārī (or Khwārī) Tabrizī (x xvi) .. 191v 189v  
 1142. Khaṣmī (came to India, xi xvii) .. 193/190v  
 1143. Khaṭā'ī, Shāh Isma'īl Ṣafawī (907-930/1502-1524) .. 167v 171  
 1144. — (x/xvi) .. 192 190  
 1145. Khātīmī Harawī (came to India) .. 190 188v  
 1146. — Isfahānī .. 190v 188v  
 1147. Khāṭirī Kāshānī (visited India) .. 190v 188v  
 1148. Khāwārī, *see* Tajallī Sam-nānī.  
 1149. — Samarqandī (early poet) 170v 174  
 1150. Khayyām Isfahānī, Muḥammad Maḥdī (middle xi xviii) 193v 191  
 1151. — Nishāpūrī, Umar 170 173v  
 1152. Khāzin, Sharīf (end xi xvii) 193 190v  
 1153. Khilr Shāh Astrābādī (xi xvii?), author of the mathnawī poem *Zayd wa Zaynab* 192 190  
 1154. Khidrī Astrābādī 191 189  
 1155. — Khwānsārī (Persia, d. 999/1591) .. 191 189  
 1156. — Lārī (beg. xi xvii) 191 189  
 1157. — Qazwīnī .. 191v 189v  
 1158. — Tih-rānī (x xvi) 191 189  
 1159. Khirādī, of Māwarā'annahr (x/xvi) .. 190v 188v  
 1160. Khiṣālī Kāshī (end x xvi) 191 189  
 1161. — Mīr Haydar Tūnī (came to India, xi xvii) 191 189  
 1162. Khiyāl, Ghayāthū'd-Dīn Muḥammad (beg. xii xviii) 193v 191  
 1163. Khiyālī Harawī .. 192v 190  
 1164. Khudābanda, Sulṭān Muḥammad (985-995/1578-1587) 252 230v  
 1165. Khujandī .. 192v 190  
 1166. Khulāṣī (x xvi) .. 191v 189v  
 1167. Khurramī Harawī (ix xv) 192 190  
 1168. Khurūshī, Ḥasan Beg Tabrizī (beg. xi xvii) .. 190v 188v  
 1169. Khūshī (an early poet) 192 189v  
 1170. Khusraw Dihlawī (India, d. 725/1325) .. 170v 174  
 1171. Khusrawānī, Abū Tāhīr, early poet .. 169v 173  
 1172. Khusrawī, Amīr (was killed in India) .. 190v 189  
 1173. Khwāja-zada Kābulī (x xvi) 192v 190  
 1174. Khwājū Kirmānī (d. 842/1438-1439) .. 192 190  
 1175. An-r Khwand, Ghayāthū'd-Dīn (d. 903/1497-1498) 30v 31  
 1175. Kichak Mirzā (ix xv) .. 37v 37  
 1176. Kirāmī b. Abū l-Ghanī, *sur.* Qabūl, (came to India, d. shortly before 1160/1747) .. 390v  
 1177. Kirāmī Shāmlū, Ḥasan Beg (came to India, middle xi xvii) .. 374  
 1178. — Tabrizī (visited India, apparently beg. xi xvii) .. 380  
 1179. Kisā'ī, Majdu'd-Dīn Abū Ishāq Marwazī (born 391/1001) .. 368v  
 1180. Kiswātī Yazdī .. 380  
 1181. Kufri, Husayn (India) .. 380  
 1182. — Kūkī, Qubād Beg (came to India, beg. xi/xvii) .. 388v  
 1183. Kulang, Mīr .. 377v  
 1184. Kūsārī (vi xii) .. 374v  
 1185. Lāgharī .. 391  
 1186. Laknatī, Waḥid Lāhūrī (also Rawānī) .. 392v  
 1187. Lāla Khātūn Kirmānī .. 391  
 1188. Lāmi'ī Gurgānī, *sur.* Bahru l-ma'ānī (vi xii) .. 390v  
 1189. — Qalandar (India, beg. xi xvii) .. 391v  
 1190. — Qlīch Allah, son of Qlīch Muḥammad Khān .. 365v  
 1191. Laqā'ī Lāhūjī (end xi xvii) .. 392v  
 1192. Latīf Isfahānī (came to India, end xi xvii) .. 394v  
 1193. Latīfī Jaupūrī (beg. xi xvii) .. 392v  
 1194. — Mashhadī .. 391  
 1195. Lawand, Mīr (not later than 900/1495) .. 391  
 1196. Lawhī (was alive in beg. xi/xvii) .. 392v  
 1197. Lidhdhatī Kashmīrī, Maḥdī 'Alī (India, beg. xi xvii) .. 391v  
 1198. — Shīrāzī, Ḥusayn Beg (d. 1002/1593-1594) .. 391v  
 1199. Lisānī Kāshānī (lived before the famous Lisānī Shīrāzī) .. 392  
 1200. — Shīrāzī (x xvi) .. 391v  
 1201. Lu'lū'ī .. 392v  
 1202. Luqmānī .. 391  
 1203. Lutf 'Alī Khān (d. 1135/1723) .. 393  
 1204. Luṭfu'l-lah Bukhārī 392v  
 1205. — Nishāpūrī (d. 786/1384) .. 391  
 1206. — Nishāpūrī (probably the same as above mentioned) .. 391  
 1207. Luṭfī (not later than 900/1495) .. 391  
 1208. — Munajjim .. 392v  
 1209. — Rūmī .. 391  
 1210. — Shīrāzī (beg. xi xvii?) .. 392  
 1211. — Shīrāzī (another, visited India, xi xvii) .. 392v  
 1212. — b. 'Ufī Tabrizī (came to India, beg. xi xvii) .. 392  
 1213. Abū'l-Ma'ālī (xi xvii) 36v 37  
 1214. — Mashhadī .. 65v 70  
 1215. Ma'ānī (or Ghayyārī), 'Alī .. 422  
 1216. — 'Alī Qulī (beg. xi/xvii) .. 411v

1217. Madhāqī Ishfahānī, Pahlawān  
(end x/xvi) .. —/415
1218. Mad'hūsh, Mubārak Khān  
(apparently xi/xvii) .. —428
1219. Abū'l-Mafākhīr Rāzī .. 7v/7v
1220. Maghribī, Muhammad Shīrīn  
(d. 807/1404-1405) .. —406
1221. Mahābat Khān, Zamāna Beg  
(India, beg. xi/xvii) .. —425v
1222. Mahdārī Hamadānī (end xi/  
xvii) .. —430
1223. Mahdī (end xi/xvii) .. —428v
1224. — Astrābādī .. —407
1225. — b. Ḥabīb'l-lah (d. 1081  
1670) .. —427v
1226. — Rāzī .. —407
1227. Mahfūz, Muhammad Husayn  
Beg (was alive ca. 1160/1747) .. —434v
1228. Māhī Āfāq (a poetess, end ix/  
xv) .. —411
1229. Mahīr, 'Alī Qulī Dāmghānī  
.. —428v
1230. — Muhammad 'Alī (end xi/  
xvii) .. —430v
1231. Māhīrā Rashtī (xi/xvii?) .. —431
1232. Mahistī, Bacha (poetess, vi/xii)  
.. —404
1233. Maḥmūd (end x/xvi) .. —413v
1234. — Beg Ḥalwāī .. —414
1235. — Bīrlīs .. —405v
1236. — Chishtī .. —405
1237. — Gīlīmī (visited India,  
end x/xvi) .. —414
1238. — Langarī .. —404v
1239. — Najmūd-Dīn b. Ruknī'd-  
Dīn Muhammad b. 'Abdī'l-lah  
Husayn (viii/xiv) .. —405
1240. — Qazwīnī .. —414
1241. — Rāzī .. —414v
1242. — i-Sayf .. —405v
1243. — Shabīstarī (d. 720/1320)  
.. —398v
1244. — Warrāq (an early poet,  
between iii and vi/ix-xii c.) .. —398
1245. — i-Yarqūb .. —405v
1246. Mahram, Amīr Shāh Husayn  
.. —411v
1247. Mahramī (end ix/xv) .. —405
1248. Mahrūm, Abū Turāb (beg. xi/  
xvii) .. —411v
1249. Mahwī Ardabīlī, 'Abdu'l-'Alī  
(came to India, d. 1025/1616)  
.. —412v
1250. — Harawī .. —405v
1251. — Ishfahānī (end x/xvi)  
.. —412v
1252. — Mughthū'd-Dīn Hama-  
dānī (visited India, d. 1010/1601-  
1602) .. —412
1253. Mahzūn, Muhammad Husayn  
Khaṭṭāt Tabrizī (apparently xi/  
xvii) .. —413
1254. Mā'il Mashhadī .. —407v
1255. Mā'il, Qutbū'd-Dīn (India, d.  
1108/1696-1697) .. —431
1256. Mā'ilī .. —404v
1257. Majāzī .. —404v
1258. Majdu'd-Dīn 'Awfī .. —396v
1259. — b. Dīyā'ī'd-Dīn 'Adnān(?)  
Sarakhī (beg. vii/xii) .. —396v
1260. — Dizrūlī (beg. xii/xviii)  
.. —432v
1261. — Hamgar of Fārs (end vii/  
xiii) .. —397
1262. — Juhbādaqānī .. —397
1263. — Khātī (end x/xvi) .. —407v
1264. — Nī-awī (vi/xii?) .. —396
1265. — Nīkawī Bāhīrī, Mubam-  
mad (beg. vii/xiii) .. —396v
1266. — Sharaf Baghdādī (d. 607  
or 610/1210 or 1213) .. —396v
1267. — Tālibā .. —397
1268. Majdhūb, Muhammad Tabrizī  
(beg. xi/xvii) .. —429
1269. Majīd Shīrāzī .. —407v
1270. — Shūsharī (born 1088  
1677-1678, came to India, was  
alive in 1160/1747) .. —435
1271. Majlisī (or Ghaurī) Harawī  
.. —404v
1272. — Ishfahānī (came to India,  
beg. xi/xvii) .. —408
1273. — Khurāsānī (x/xvi?) .. —408
1274. — Tabrizī .. —407v
1275. Majnūn .. —408
1276. — (a calligrapher of Mash-  
had) .. —404v
1277. — Rafī'ī, b. Kamālī'd-Dīn  
.. —404v
1278. — Samarqandī .. —404v
1279. — Yazdajirdī (Burūjirdi?)  
.. —407v
1280. Makārim (end x/xvi) .. —422v
1281. Abū'l-Makārim Farāhī, lived  
in Shīrāz (xi/xvii) .. 60-62
1282. Makhdlūm-i-Latifa .. —415
1283. Makhfī (India, end xi/xvii)  
.. —429v
1284. — Rashtī (not later than  
the beg. of x/xvi) .. —429v
1285. Makīnī .. —422v
1286. Maktabī Shīrāzī .. —407
1287. Malālī Sabzawāri .. —424
1288. Malihī Bāfqī (beg. xi/xvii) .. —424
1289. Malik 'Attār (beg. xi/xvii)  
.. —423v
1290. — Khāfī .. —422v
1291. — Ma'mūd b. Mahk Shāh  
Hādī .. —423v
1292. — Majd (beg. xi/xvii) .. —423v
1293. — Mar'ūf Ishfahānī (d. 1002/  
1594) .. —423
1294. — Muhammad (beg. xi/xvii)  
.. —423
1295. — Qumī (came to India,  
d. 1026/1617) .. —422v

1296. **Malik** Shāh b. Alp-Arslān (465-485/1072-1092) .. — 403v  
 1297. — **Tayfūr** And'jānī (beg. xi/xvii) .. — 423  
 1298. **Malūlī**, Asadu'l-lah Iṣfahānī (end x/xvi) .. — 427v  
 1299. **Ma'lūm**, Muhammad Ḥusayn Beg Tabrizī (end xi xvii) — 430  
 1300. **Ma'nawī**, Laṭīf (India, middle xi/xvii) .. — 412  
 1301. **Mānī** (beg. x xvi) — 404v  
 1302. **Ma'nī** (Mughī ?) Muḥammad Yahyā .. — 422  
 1303. **Mānī** .. — 404v  
 1304. **Manshūr**, Muhammad Sharīf Iṣfahānī (end xi/xvii) — 430v  
 1305. **Manṣūr** (India, end x xvi) — 424v  
 1306. — Harandī, Ghiyāthu'd-Dīn (twice visited India, xi xvii) — 411  
 1307. **Abū** — 'Abdu'r-Rashīd Harawī, Aḥmad b. Yūsuf (before vii/xiii) .. 10v 10v  
 1308. — **Nānī**, Barkhūrdār Beg (end xi xvii) .. — 430v  
 1309. — **Tūsī** (d. 854/1450) — 407  
 1310. **Manūhar** (an Indian, end x xvi) — 419v  
 1311. **Maqbūl Qumī** (end ix xv) — 406v  
 1312. **Maqsadī Sāwajī** .. — 422  
 1313. **Maqṣūd** Beg Awārchā — 422v  
 1314. — **i-Khurda**, Kāshī (end x xvi) .. — 422  
 1315. — **Tīrgar** .. — 406v  
 1316. **Mardumī** Ma-shhadī, Muḥammad Ḥāshim (beg. xi xvii) — 415  
 1317. **Ma'rūf** Baghdādī .. — 422  
 1318. **Marwārdī**, see Bayanī.  
 1319. **Marwī**, Ḥusayn b. Jalālī'd-Dīn **Manṣūr** (came to India, x xvi) .. — 427  
 1320. **Marzbān**, Rafī'u'd-Dīn Farsī (vi/xii) .. — 400v  
 1321. **Mashhūr** (beg. xi/xvii) — 430  
 1322. — **Zamānā** .. — 423v  
 1323. **Mashrab Qumī** b. Ḥusayn-i-Shī-hazar (beg. xi xvii) — 430  
 1324. **Mashrabī** Taklūl (came to India, end x xvi) .. — 420v  
 1325. **Mashriqī** (beg. xi xvii) — 420v  
 1326. **Masiḥ** Kāshānī, Ruknu'd-Dīn, b. Nizāmī'd-Dīn 'Alī (visited India, xi xvi) .. — 416  
 1327. — **Shīrāzī** .. — 430  
 1328. **Masiḥā-i-Kāshī**, see Ṣāhib  
 1329. — **Sadu'l-lah** of Pāmpat (author of *Rūm-u-Sūā*) — 431  
 1330. **Masiḥī** (an early poet) .. 416  
 1331. **Masrūr** Shamlū, Walī Muḥammad Khān (xi xvii) — 431  
 1332. — **Tāḡrūī**, Abū'l-Faḍl b. Muhammad (v xi) .. — 402  
 1333. **Mast** Tabrizī .. — 406  
 1334. **Mastī**, Zaynu'l-'Ābidīn (end xi xvii) .. — 428v  
 1335. **Mas'ūd** .. — 420  
 1336. — **i-Bak** .. — 405v  
 1337. — **Beg** Qazwīnī .. — 420  
 1338. — **Dawlatyārī**, Sa'du'd-Dīn (an early poet) .. — 402  
 1339. — **Fakhru'd-Dīn** Kirmānī (vi xii ?) .. — 400v  
 1340. — **Harawī**, Najmu'd-Dīn (end x xvi) .. — 419v  
 1341. — **Iṣfahānī** (d. 1020/1611) — 420  
 1342. — **Iṣfahānī**, b. Āqā Zamān (end xi xvii) .. — 430v  
 1343. — **Kābulī** .. — 405v  
 1344. — **Rāzī** (v xi) .. — 401  
 1345. — **Sabzawārī** .. — 406  
 1346. — **i-Sa'd-i-Salmān** (d. 515/1121/1122) .. — 401, 412  
 1347. — **Turkmān** (ix xv) — 406  
 1348. **Ma'sūm** Tabrizī (several times visited India, end xi xvii) — 428v  
 1349. **Matīn**, 'Abdu'r-Ridā Iṣfahānī (came to India, xi/xviii) — 433v  
 1350. **Mawālī** .. — 425v  
 1351. **Mawḍūd** Chishtī .. — 404  
 1352. **Mawjī** Badakhshī, Qāsim Khān (India, x xvi) .. — 412  
 1353. — **Rashṭī** .. — 425v  
 1354. **Mawlawī** Sīstānī, Aḥmad (beg. xi/xvii) .. — 425v  
 1355. **May-i-Kulāl** (India, d. after 1025/1616) .. — 426  
 1356. **Maylī**, Mīrzā Qulī (came to India, end x xvi) .. — 426  
 1357. — **Mu'ammā'ī** Ḥisārī .. — 426  
 1358. **Mazārī**, Ḥafīz 'Abdu'l-Mu'min, lived in Harāt (after the end of the vi xu) .. 127v 143  
 1359. **Maḥzar** Gujātī (came to India) .. — 402  
 1360. — **Jānjānān** (an Indian, xi/xvii) .. — 433v  
 1361. **Maḥzarī** Kashnūī (India, d. 1018/1609) .. — 421v  
 1362. **Miḥnatī**, see 'Aṣ-shī Qarā-hisārī.  
 1363. — (?) **Lārī** (x xvi) — 404v  
 1364. **Mihri** (or Sayyid), 'Alī .. — 430v  
 1365. **Miṭchihīrī**, Aḥmad b. Yaqūb b. Aḥmad (v xi) .. — 403v  
 1366. **Mīr** Khān Zarkūb of Māwarā'annahr .. — 407v  
 1367. — **Kirmānī** (viii xiv) — 407v  
 1368. — **i-Mīrān**, see Ghiyāthu'd-Dīn.  
 1369. — **Sabzawārī** .. — 407v  
 1370. **Mīrak** Beg .. — 425v  
 1371. — **Khān** Balkhī (d. 1061/1651) .. — 429  
 1372. — **Tarāī** .. — 425v  
 1373. **Mīrakī** Kūr .. — 425v  
 1374. — **Shīrāzī** .. — 407v

1375. Mīram Siyāh Qazwīnī (x xvi ?) — 407v  
 1376. Mīr-Zāda — 407  
 1377. Mīrzā Khān — 426  
 1378. Mishkī Isfahānī .. — 420v  
 1379. Miskīn Bukhārī .. — 430v  
 1380. Mithālī Kāshī .. — 407v  
 1381. Mu'af. Āqā Muhammad Kāshī  
 (d. shortly before 1160/1747) — 431v  
 1382. Mu'azzam .. — 406  
 1383. **Mubārak** .. — 404v  
 1384. — Shams'ud-Dīn Mubārak  
 Shāh Sagzī Ghūrī (vi xii ?) — 411v  
 1385. — Shīrīn Kār .. — 407v  
 1386. Mufid Balkhī (came to India,  
 d. 1091/1680) — 433v  
 1387. Mufidī Isfahānī (beg. xi xvii) — 422  
 1388. **Mufisī** .. — 406v  
 1389. — Mashhadī .. — 406v  
 1390. **Mufrid** Hamadānī (end xi  
 xvii) .. — 430  
 1391. — Muhammad 'Alī Isfa-  
 hānī .. — 430  
 1392. Mughī, *see* Manī ..  
 1393. Mughūl. 'Abdu'l-Wahhāb (x  
 xvi) .. — 406v  
 1394. **Muhammad** (Khawārizm  
 Shāh, b. Takash, 596-617/1200-  
 1220) .. — 398v  
 1395. — (Qutb Shāh 989-1020  
 1581-1611) .. — 414v  
 1396. — (a poet) .. — 429  
 1397. — *see* Ibn Muṭahhar  
 1398. — (Hāfiz) .. — 414v  
 1399. — Akbar Qazwīnī (xi xvii) — 58 60  
 1400. — 'Alī .. — 413v  
 1401. — 'Alī Beg Turkmān — 414v  
 1402. — 'Alī Kāshī .. — 413v  
 1403. — 'Alī Khān (Wāliḥ Dā-  
 ghīstānī's father, d. 1128/1716) — 432v  
 1404. — 'Alī Tabrizī, b. Ghiyāth  
 — 413v  
 1405. — 'Alī Tabrizī, b. Ghiyāth  
 (xi xvii ?) (another ?) — 414  
 1406. — Amīn Kāshī, *see* Amīn  
 1407. — Balkhī, Abū 'Abdu'l-lah,  
 b. al-Ḥasan (iv x) .. — 402  
 1408. — Balkhī, Shams'ud-Dīn  
 Kātib (beg. vii xiii) .. — 398v  
 1409. — Bāqir of Darnūsādarān  
 (near Isfahān) (xi xvii) 91v 98v  
 1410. — Bāqir Beg Shāmī  
 middle xii xviii) .. 95v 102  
 1411. — Bāqir Zargar Yazdī (end  
 xi xvii) .. 92 98v  
 1412. — Ghaznawī b. Nāsir  
 'Alawī (vi xii ?) .. — 398  
 1413. — Gīsdūdrāz (ix xv) — 405  
 1414. — Gujrātī .. — 414  
 1415. — Hādī (Persia, end x xvii) — 413  
 1416. **Muhammad** Hājī (beg. xi  
 xvii) .. — 405v  
 1417. — Hākīm Shīrāzī .. — 408  
 1418. — Husayn Abharī (beg. xi  
 xvii) .. — 133v 147  
 1419. — Husayn Isfahānī, son of  
 Muhammad Šālīḥ (d. 1151/1738) — 165 169v  
 1420. — Imāmī (beg. xi xvii) — 413  
 1421. — Ja'far Tīhrānī (xi xvii ?) — 124v 140  
 1422. — Jāmī (brother of the  
 famous Jāmī, end ix xv) — 413v  
 1423. — Kālāpahār (an Indian,  
 end x xvii) .. — 415  
 1424. — Kaskan Sabzawārī b.  
 Shams'ud-Dīn Sultān (end x xvii) — 414v  
 1425. — Kāzīm Qumī (end xi  
 xvii) .. — 430  
 1426. — Kāzīm b. Yūsuf Tabrizī  
 (xii xviii ?) .. — 390v  
 1427. — Khān Beg b. Rustam  
 Beg Dāghīstānī (xi xvii) — 428  
 1428. — Khurāsānī .. — 405  
 1429. — Lūlī .. — 405v  
 1430. — Mahdī (d. 1135/1722) — 432  
 1431. — Mahdī, Pahlawān (not  
 later than 900/1495) .. — 407  
 1432. — Makkī .. — 413v  
 1433. — Ma'sūm Kāshī b. Mīr  
 Haydar Murammā'ī (xi xvii) — 419  
 1434. — Muḥsin Shīrāzī (India, d.  
 1020/1611) .. — 414v  
 1435. — Mu'min Dāmghānī — 430  
 1436. — Mu'min Mīrzā b. Sultān  
 Husayn Mīrzā (beg. x xvii) — 405  
 1437. — Mu'min Sabzawārī — 425  
 1438. — Mu'min Sammākī (India,  
 beg. xi xvii) .. — 414v  
 1439. — Mushkī Mashhadī — 414  
 1440. — Mustafā (an Indian) — 414  
 1441. — Nisawī, b. Badī (xvii  
 xiii ?) .. — 398v  
 1442. — Parda-dār Balkhī — 414v  
 1443. — Qumī (beg. xi xvii ?) — 413v  
 1444. — Rabī Isfahānī — 218v 208v  
 1445. — Raḥīm Khān b. Shāh-  
 wīrdī Karāyī (middle xii xviii) — 218 208v  
 1446. — Rāzī (end x xvii) — 413v  
 1447. — Rāzī (came to India,  
 apparently xi xvii) .. — 413  
 1448. — Rūfā (governor of Qum,  
 end xi xvii) .. 216v 207v  
 1449. — Rūfā Beg (end xi xvii) — 216v 207v  
 1450. — Rūfā Isfahānī, a relation  
 of Majlis (middle xii xvii) — 217v 208  
 1451. — Rūfā Mashhadī — 413  
 1452. — Rūfā Pāshā of Isfahān — 215v 207  
 1453. — Rūfā of Qumisha (end  
 xi xvii) .. — 216v 207v



1454. **Muhammad** Ridā, *urn.* Sārū Khwāja (xi xvii) .. 216 207  
 1455. ——— Ridā Shīrāzī (was alive in Fārs in 1160/1747) .. 219 209  
 1456. ——— Rustamdārī (end x xvi) .. 412v  
 1457. ——— Sabzawārī .. 414  
 1458. ——— Šāh Shīrāzī. (end xi xvii) .. 430v  
 1459. ——— Samarqandī .. 414  
 1460. ——— Shāh شاهی Qandahūrī (x-xvii) .. 31 31v  
 1461. ——— Sharīf Tīhrānī, son of Ghayāthu'd-Dīn Muḥammad, Itīmādu'd-Daula (India, d. 1014 1605) .. 276 246v  
 1462. ——— Šūrī Mazandarānī (came to India, d. 1035 1625-1626) .. 412v  
 1463. ——— Sultān Turkman (beg. xi xvii) .. 424v  
 1464. ——— Tabādkānī (viii xiv ?) .. 405  
 1465. ——— Zemān Mashhadī (beg. xi xvii) .. 223v 212  
 1466. **Muhibb** -Alī Simlī (India, beg. xi xvii) .. 414  
 1467. ——— Madad Shīrāzī (came to India) .. 414  
 1468. **Muhibbī** Shāmlū (beg. xi xvii) .. 414v  
 1469. Muhibbī Shīrāzī (two poets with the same name) .. 414v  
 1470. Muḥīt, Muḥammad Sa'īd Isfahānī (d. ca. 1135 1722) .. 432  
 1471. Muḥrī Jalā'īn, Bībī (ix xv) .. 407  
 1472. **Muhsin** Hamadānī, son of Mullā Sharrārī (India, beg. xi xvii) .. 415  
 1473. ——— Lārī (India) .. 415  
 1474. Abū'l- ——— Mīrzā (x xvi) .. 50 51v  
 1475. Muḥsin Shīrāzī .. 430  
 1476. **Muhtaram** (or Jarrāhī) (a poetess, daughter of Mīr 'Alī Akbar Mashhadī) .. 413v  
 1477. ——— Mīr Hāshim (India, beg. xi xvii) .. 413v  
 1478. Muḥtasam Kāshī (d. 996 1588) .. 408  
 1479. Mu'ayyid-Dīn Yahyā b. Muḥammad Yaḥyā (vi xii ?) .. 398v  
 1480. Ibn **Mu'in** .. 27v 27v  
 1481. ——— Masjudī .. 406  
 1482. Mīrak ——— Sabzawārī (came to India, end x xvi) .. 422  
 1483. **Mu'īnu'd-Dīn** Aw'adī, Muḥammad Daqqāq Husaynī Balyānī (came to India, d. 979 1571 1572) .. 421v  
 1484. ——— Chishtī (vii xii) .. 403v  
 1485. ——— Dādā Yazdī .. 406  
 1486. ——— Farāhī .. 406  
 1487. ——— Hawāī .. 406  
 1488. Mu'īnu'd-Dīn Juwaynī (vii/ xiii ?) .. 406  
 1489. ——— Shīrāzī, 'Abdu'l-lah .. 421v  
 1490. Mu'īnu'l-mulk Ḥusayn b. 'Alī (vi xii) .. 402  
 1491. **Mu'īnī** (end x xvi) .. 422  
 1492. ——— Jāmī .. 406  
 1493. ——— Shīrāzī .. 406  
 1494. Mu'izz Kāshī (came to India, beg. xi xvii) .. 429  
 1495. Mu'izzu'd-Dīn Muḥammad Khattār Kāshānī .. 422  
 1496. **Mu'izzī** Ghaznawī, Sa'īdu'd-Dīn (?) (an early poet) .. 403v  
 1497. ——— Nīshāpūrī, Abū 'Abdu'l-lah b. 'Abdu'l-Malik (vi xii) .. 402  
 1498. Muḥibī (?) Nīshābandī (?) (came to India, d. after 1024 1615) .. 426v  
 1499. Muḥīt Baylaqānī (d. 568 1172-1173) .. 397v  
 1500. Muḥjizī Yazdī (beg. xi xvii) .. 422  
 1501. Muḥsin, Qulī Khān Beg b. Hasan Sultān Shāmlū (came to India, d. 1002 1594) .. 412  
 1502. **Mukhlis**, Anandram (an Indian, x/xi xvii) .. 434  
 1503. ——— Kāshī (beg. xi xvii) .. 433v  
 1504. Mukhlisī .. 415  
 1505. Mukhtār, *see* Kamālū'd-Dīn.  
 1506. Mukhtārī Ghaznawī, 'Uthmān b. Muḥammad (d. 434 1042-1043) .. 399v  
 1507. Muḥsin (an Indian) .. 424  
 1508. Muḥimī Tabrizī (d. 1048 1638-1639) .. 424  
 1509. Mulkī Sukānī (d. 1002 1594) .. 427  
 1510. **Mullā** Mī Turbatī .. 425v  
 1511. ——— Shāh Badakhshī (Shāh) (India, d. 1072 1661-1662) .. 287 256  
 1512. Mullā ī Kāzīrūnī .. 424v  
 1513. **Mu'min** Abarqūhī, son of 'Abdī (end x/xvi ?) .. 425v  
 1514. ——— Isfahānī b. Aqā Hājī (visited India, beg. xi xvii) .. 425  
 1515. ——— Yazdī, Ḥusayn (d. 1076 1665 1666) .. 425  
 1516. Mu'minā, *see* Nisbat.  
 1517. Mu'minī Samarqandī .. 407  
 1518. Muntāz, Faḍl 'Alī Beg .. 428  
 1519. Munāshib (or Mushtāq) Muḥammad Bāqir (India, end xi xvii) .. 431  
 1520. Munhī Zawwāra (came to India, beg. xi xvii) .. 424v  
 1521. **Mun'im** 'Abdu'r-Rahmān Bukhārī .. 430v  
 1522. ——— Hakkāk Shīrāzī (end xi xvii) .. 431  
 1523. Munīr Lāhūrī (India, end xi xvii) .. 433v  
 1524. Mu'nis (came to India, beg. xi xvii) .. 424v

1525. Mu'nisi Bukhārī .. — 430v  
 1526. **Munshī**, Mīr Isma'īl .. — 411v  
 1527. — Muhammad Tabrizī .. — 431v  
 (born 1094-1683) .. — 431v  
 1528. **Munṣif** of Quhpāya, 'Abdu'l-  
 Haqq (beg. xi xvii ?) .. — 424v  
 1529. — Shīrāzī, Isma'īl (visited  
 India, middle xi xvii) .. — 429v  
 1530. Muntahī, Mīr 'Aṭā Tīhrānī  
 (end xi xvii) .. — 429v  
 1531. **Muqīm** (beg. xi xvii ?) .. — 430v  
 1532. — Iṣfahānī (end xi xvii) .. — 428v  
 1533. **Muqīmā**, see Ihsān.  
 1534. — Fawjī, see Fawjī.  
 1535. — 'a-Maḡṣūd (beg. xi xvii) .. — 430  
 1536. — Shīrāzī (xi xvii) .. — 429v  
 1537. **Muqīmī** .. — 407  
 1538. — Ḥasan Beg Shukr-oghī  
 (came to India in 998-1590) .. — 411v  
 1539. **Murād** Khwānsārī, Shīh .. 274/245v  
 1540. — Qazwīnī .. — 415  
 1541. **Murādī** Astrābādī .. — 415  
 1542. — Bāfī (end x xvii) .. — 415  
 1543. **Murshīd** Khān Yazdajirdī  
 (Burūjirdī ?) (came to India) .. — 415v  
 1544. — Qulī Beg b. 'Abbās Qulī  
 Khān (xi xvii) .. — 428  
 1545. — Qulī Khān Ustājī (beg.  
 xi xvii) .. — 415v  
 1546. Murshīdī, Muhammad Zaw-  
 wāra (d. 1020-1611) .. — 415v  
 1547. **Murtaḍā** Artīmānī, Shāh .. — 415v  
 1548. — Iṣṭahānī (end xi xvii) .. — 428v  
 1549. — Qulī Beg (end xi xvii) .. — 428v  
 1550. — Qulī Khān (d. after 1087-  
 1676-1677) .. — 428  
 1551. — Qulī Khān Shāmlū (xi  
 xvii) .. — 427v  
 1552. — Samnānī (India, beg. xi  
 xvii) .. — 415v  
 1553. — Sharīf Shīrāzī (came to  
 India d. 935-1528-1529) .. — 415v  
 1554. **Mūsā** Beg Sāwajī .. — 425v  
 1555. — Ridā Naqqāsh Hamadā-  
 nī (d. 1010-1601-1602) .. — 424v  
 1556. **Muṣāḥib**, Mullā Ḥasan .. — 421  
 1557. — Nānī .. — 430  
 1558. **Mūsawī**, see Fītrat.  
 1559. — Kwāb-bīn, Muhammad  
 Afīal b. 'Alī .. — 411  
 1560. **Musayyib** Beg (end xi/xvii) .. — 428  
 1561. — Khān Taklū (end x xvi) .. — 416  
 1562. Mu-haqqī (or Muttaqī ?),  
 Mak'han (an Indian, beg. xi xvii) .. — 420  
 1563. Mushayyid (an early Indian  
 poet ?) .. — 406  
 1564. **Mushfiqī** Bukhārī (end x  
 xvi) .. — 420  
 1565. — Qumī, Muhammad Ridā  
 (end xi xvii) .. — 430  
 1566. Mushkī, see Mishkī.  
 1567. **Mushtāq**, see Munāsīb.  
 1568. — 'Alī (xi, xviii ?) .. — 432  
 1569. — Nasīrā-i-Tūy-Sirkānī (xi  
 xvii) .. — 429  
 1570. **Mushtarī** Astrābādī .. — 406  
 1571. Mīr — Farahānī .. — 421  
 1572. Mushmī Shustarī (end x xvi) .. — 416  
 1573. **Muṣṭafā**, Mīr .. — 421  
 1574. — Khān b. Musayyib Khān  
 (beg. xi xvii) .. — 421  
 1575. — Mīrzā, b. Tahmāsp  
 Safawī (end x xvi) .. — 421  
 1576. Mustaghni, Muhammad Amīn  
 Kashmīrī (India, end x xvi) .. — 420  
 1577. Ibn Mutahhar (or Muham-  
 mad, or Qutb), Qutbū'd-Dīn  
 Muhammad b. Shamsī'd-Dīn  
 Mutahhar Jāmī (vii xiii) .. 8 s  
 1578. Muṭbīrī, see Alif abdāl.  
 1579. Muṭbīrī, Bābī Ḥusayn Qaz-  
 wīnī .. — 428v  
 1580. Muṭbīrī Qazwīnī (beg. xi xvii) .. — 421  
 1581. **S. Muẓaffar** .. — 421v  
 1582. — Husayn Kāshānī (beg.  
 xi xvii) .. — 428v  
 1583. — Husayn Mīrzā (xi xvii) .. — 427v  
 1584. — Kāshī (cf. Muẓaffar  
 Husayn Kāshānī) .. — 421v  
 1585. Muẓhir, Mīr 'Alī Khān (beg.  
 xii xviii) .. — 435v  
 1586. Muḥṣun'd-Dīn Qushchī .. — 402  
 1587. **Nadā'i** (end ix xv) .. — 441  
 1588. — Shīh Samarqandī .. — 444v  
 1589. — Yazdī (beg. xi xvii) .. — 445  
 1590. Nadhrī Kāshī (d. 1010-1601-  
 1602) .. — 445  
 1591. **Nādīm** Gilānī (visited India,  
 end xi xvii) .. — 444  
 1592. Nādīm, Zakī Iṣṭahānī (xii  
 xviii) .. — 404v  
 1593. **Nadīmī** Badakhshānī (India) .. — 445  
 1594. — Sūzangar Iṣfahānī (end  
 x xvi) .. — 445  
 1595. **Nādirā** Shīrāzī (end xi, xvii) .. — 450  
 1596. **Nādīrī** .. — 440  
 1597. — Samarqandī (came to  
 India, x xvi) .. — 443  
 1598. — Shuḥṭarī .. — 443  
 1599. — Siyālkūtī (India) .. — 443  
 1600. Mīr Naṣār, son of Mīr 'Arab  
 Mashhadī (end x xvi) .. — 454  
 1601. Nāṭir Qumī (end xi xvii) .. — 459v  
 1602. Nāṭisī Kāshānī .. — 454

1603. Nā'ib Hamadānī, Mīr (end xi/xvii) .. — 457v
1604. Nā'im Khayyāṭ Qazwīnī (beg. xi/xvii) .. — 454
1605. Nā'imī, Sayyid Faḥl(u'l-lah) (author of *Jāwīdān-i-kubūr* and *Jāwīdān-i-ṣaḡhūr*) (beg. ix/xv) .. — 442v
1606. Najaf Qulī Khān (end xi/xvii) .. — 457
1607. Najāt, Mīr 'Abdu'l-'Alī (xi/xvii) .. — 458
1608. **Najāti** Gīlānī (beg. xi/xvii) .. — 444v
1609. — Mashhadī, 'Abdu'l-'Alī .. — 436
1610. Najdī Yazdī (was alive in 1022/1613) .. — 444v
1611. **Nāji**, Husayn (end xi/xvii) .. — 460
1612. — Shāh Qā'im (came to India, d. ca. 1154/1741) .. — 461v
1613. — Tabrizī .. — 459v
1614. **Najīb**, see Sāmī.
1615. — 'Abdu'l-Wāsi' .. — 444v
1616. — Muḥammad Amīn .. — 436
1617. — Nūrā Kashānī (beg. xii/xviii) .. — 459v
1618. Najību'd-Dīn Jurbādaqānī (viii/xiv?) .. — 438
1619. **Najībā** Astrābādī (end xi/xvii) .. — 457v
1620. — Shīrāzī (end xi/xvii) .. — 457v
1621. **Najmu'd-Dīn** Husayn Shah-rūya Kirmānī .. — 438
1622. — Kubrā, Ahmad b. 'Umar Khīwaqī (d. 618/1221) .. — 437
1623. — Maḥmūd b. Ilyās .. — 438
1624. — Rāzī, *supra*. Dāya (d. 654/1256) .. — 437v
1625. — Samnānī .. — 438
1626. — Zarkūb .. — 438
1627. Najmī .. — 444v
1628. Nakhī Bukhārī .. — 460
1629. **Nāmī** .. — 443v
1630. — Abharī, Ṣadr (xi/xvii) .. — 440
1631. — Afdal (beg. x/xvi) .. — 443
1632. — 'Alī Khān (came to India, d. 1025/1616) .. — 443v
1633. — Iṣfahānī, Nūrā (d. 1000/1592) .. — 443v
1634. — Kashmīrī .. — 443v
1635. — Muḥammad Maṣṣūm Khān (India, beg. xi/xvii) .. — 443
1636. — Sa'dlū, Murtaḍā Qulī Khān (d. ca. 1160/1147) .. — 461
1637. — Shamsī .. — 443
1638. Naqī Kamaraī, 'Alī (d. 1013/1604-1605) .. — 454v
1639. Naqīb Khān Qazwīnī (India, end x/xvi) .. — 455
1640. **Nāqid** Gīlānī .. — 444
1641. Nāqid Harawī .. — 444
1642. **Naqqāsh** Kāshānī, Muḥammad Ṭāhīr Naqqashband .. — 459v
1643. — Sirājā .. — 459v
1644. Nargisī (beg. x/xvi) .. — 441
1645. **Nashā**, Muḥammad Taqī .. — 460
1646. — Zaynu'l-'Abidīn (xi/xviii) .. — 462
1647. **Naṣībī** Gīlānī .. — 441v
1648. — Nūrbakhshī .. — 442
1649. Nāsikh, 'Abbās (end xi/xvii) .. — 457v
1650. Na'im Hindī .. — 445
1651. **Nasīmī** Harawī .. — 457
1652. — Shīrāzī (d. 837/1433-1434) .. — 441v
1653. **Naṣīr** (x/xii) .. — 437
1654. — 'Alī, see 'Alī Saḥindī.
1655. — Bukhārī (viii/xiv) .. — 440
1656. — Bukhārī (xi/xvii) .. — 460
1657. — Khusrāw (d. 431/1039-1040) .. — 435v
1658. — of Mayhana .. — 444
1659. — Mīrzā (end ix/xv) .. — 440
1660. **Naṣīr** Shīrāzī, Kātib .. — 441v
1661. — Ṭuhrānī (end xi/xvii) .. — 457v
1662. Shāh Naṣīr Khwāja of Tirmidh (India, xi/xvii) .. — 444
1663. Naṣīru'd-Dīn Hamadānī, b. Maḥmūd b. Ḥasan Beg (came to India, beg. xi/xvii) .. — 445
1664. Naṣīru'd-Dīn Sarakhsī, b. Qutbū'd-Dīn (beg. vii/xiii) .. — 437
1665. Naṣīru'd-Dīn Ṭūsī, Muḥammad b. Ḥasan (vii/xiii) .. — 438v
1666. **Naṣīrā-i-Hamadānī** (beg. xi/xvii) .. — 445v
1667. — i-Mushtāq, see Mushtāq.
1668. Naṣīrī (came to India, beg. xi/xvii) .. — 445
1669. **Naṣr** Iṣṭighnā'ī of Nīshāpūr (an early poet) .. — 436
1670. Abū — of Mayhana .. 27 27
1671. Nasru'l-lah, Hamīdu'd-Dīn b. 'Abdu'l-Majīd (beg. vi/xii) .. — 438v
1672. Ibn Naṣūh (viii/xiv) .. 26v 26
1673. Nāṭiq (came to India, beg. xi/xvii) .. — 444
1674. Nāṭiqī Astrābādī (came to India, beg. xi/xvii) .. — 443v
1675. **Nawā'ī**, Mīr 'Alī Shīr .. — 462
1676. — Qumī, Bābā Sulṭān (beg. xi/xvii) .. — 457v
1677. **Naw'ī** Iṣfahānī (beg. xi/xvii) .. — 456
1678. — Khabūshānī (came to India, d. 1019/1610-1611) .. — 456
1679. **Nawīdī** .. — 442v
1680. — Rāzī .. — 442v
1681. — Shīrāzī (end xi/xvii) .. — 457v

1682. **Nawīdī** Shīrāzī, 'Abdī Beg  
(middle x xvi) .. — 436v  
1683. — Turbatī .. — 442v  
1684. **Nawras**, Muḥammad Ḥusayn  
(end xi xvii) .. — 459v  
1685. — Qazwīnī (India, xi xvii ?)  
.. — 456v  
1686. Nayyir. Zaynu'l-'Ābidīn (xii  
xviii) .. — 465  
1687. **Nazhād**, Muḥammad 'Alī  
Khān b. Aṣḥān Khān (xii xviii)  
.. — 460  
1688. **Nāzīm** Harawī (end xi xvii)  
.. — 457v  
1689. — Tabrizī, Muḥammad  
Ṣādiq (came to India, was alive  
in 1037/1627-1628) .. — 443v  
1690. **Nāzīmī** .. — 443v  
1691. **Nāziri** Mashhadī (beg. x xvi)  
.. — 444  
1692. **Nazīrī**, Amīr Beg of Mashhad  
.. 50v 52  
1693. — Mashhadī .. — 454  
1694. — Nīshāpūrī, Muḥammad  
Ḥusayn (India, d. 1021 1612-1613)  
.. — 446v  
1695. **Nazmī** (end ix xv) .. — 442  
1696. — Akhī Zihgīr-tarāsh .. — 436  
1697. — Balkhī (India, beg. xi  
xvii) .. — 454  
1698. **Nigāhī** of Harāt .. — 442v  
1699. **Nihānī** (a poetess, end ix xv)  
.. — 456v  
1700. — daughter of Mirzā  
Yādgār (end ix xv) .. — 456v  
1701. — (India) .. — 456v  
1702. — Qānī (a poetess) (end  
x xvi) .. — 456v  
1703. **Nik'hat**, see Ādhar.  
1704. — Muḥammad Beg (beg.  
xi xviii) .. — 461v  
1705. **Nik'hatī** .. — 455  
1706. **Nikī** Isfahānī (d. Ramaḥān  
1000 June 1592) .. — 456v  
1707. **Nīmat** Khān 'Alī. see 'Alī.  
Nīmat Khān.  
1708. — Tabrizī, Mullā Mu'min  
(xi xvii) .. — 457v  
1709. **Nīmatu'l-lah** Lāhūrī .. — 454  
1710. — Nāmaulī (India, end  
x xvi) .. — 454  
1711. — Walī, Nūru'd-Dīn (d. 827/  
1424) .. — 440  
1712. **Nīmatī** (beg. x xvi) .. — 441  
1713. **Nisā'ī** (a poetess) .. — 441v  
1714. **Nisbat**, Mu'minā (came to  
India, end xi xvii) .. — 459v  
1715. — Shūshṭarī, Muḥammad  
Ṣāliḥ (end xi xvii) .. — 459v  
1716. **Nisbatī** Mashhadī (end x xvi)  
.. — 445  
1717. Shāh — Thānī-arī (India,  
xi xvii) .. — 464v  
1718. Nīshānī, 'Alī-i-Ahmad (India,  
d. 1020 1611) .. — 436v  
1719. **Nishāṭī** .. — 445  
1720. — Damāwandī, Ḥājī Mu-  
hammad (end xi xvii) .. — 459v  
1721. **Nithārī** Tabrizī (beg. xi xvii)  
.. — 444v  
1722. — Tānī .. — 444  
1723. **Niyāzī** Astrābādī (India, end  
x xvi) .. — 436v  
1724. — Badakhshānī (India, end  
x xvi) .. — 457  
1725. — Balkhī .. — 443  
1726. — Harawī, Yūsuf .. — 443  
1727. — Shamsu'd-Dīn .. — 436  
1728. — Taqī 'Aṣḡār (visited  
India, end x xvi) .. — 457  
1729. **Nizām** Astrābādī .. — 442  
1730. — i-Dast-i-Ghayb Shīrāzī  
(d. 1039 1629 1630) .. — 445v  
1731. — 'Izzat .. — 445v  
1732. — Kalāgh Qazwīnī .. — 445v  
1733. — Tabātabā'ī (India) .. — 454  
1734. **Nizāmu'd-Dīn** (end ix xv)  
.. — 442  
1735. — A'raj .. — 440  
1736. — Dihlawī, Khālid (Awliyā)  
(d. 725 1325) .. — 439v  
1737. — Isfahānī, Mājnu'd Qa-  
marī (viii xiv) .. — 439v  
1738. — Kāshānī, 'Alī (d. 1000  
1592) .. — 446  
1739. — Kāshī .. — 442v  
1740. — Khwān-sārī (was alive ca.  
1160 1747) .. — 462  
1741. — Qazwīnī, 'Uthmān (vii  
xiii) .. — 442  
1742. — Yabiyā .. — 442  
1743. **Nizāmu'l-Mulk**, Abū 'Alī  
Hasan (d. 485 1092) .. — 436  
1744. — Naṣīru'd-Dīn .. — 438v  
1745. — Rāzī (end x xvi) .. — 445v  
1746. **Nizāmī** Ganjawī, Nizāmu'd-  
Dīn Abū Hamd (d. 592 1196)  
.. 7 7 and — 439  
1747. **Nizārī** Quhīstānī (beg. viii  
xv) .. — 441  
1748. **Nūr** .. — 442v  
1749. — Muḥammad (an Indian)  
.. — 442v  
1750. Nūru'd-Dīn Muḥammad Isfa-  
hānī (d. ca. 1000 1592) .. — 455  
1751. **Nūru'l-lah** Gīlānī (beg. xi  
xviii) .. — 460  
1752. — of Herat .. — 442v  
1753. — Isfahānī (beg. xi xvii)  
.. — 457  
1754. — Rāzī (end x xvi) .. — 455  
1755. — Sāwajī .. — 442v  
1756. Nūrbakhsh .. — 456  
1757. **Nūrī** Ardabilī (beg. xi xvii)  
.. — 456  
1758. — Beg Khān .. — 455v

1759. **Nūrī** Hurmūzī, Nūru'd-Dīn — 455
1760. — Lārī .. — 456
1761. — Nishāpūrī .. — 456
1762. — Shūshtarī, Nūru'l-lah (India, beg. xi/xvii) .. — 455
1763. **Nuṭqī** b. Ghāzī Beg Tabrizī — 445v
1764. — Nishāpūrī (beg. xi xvii) — 457v
1765. Nuz'hat Dāmghānī — 459v
1766. Nuz'hatī, Diyā(u'd-Dīn) — 445
1767. **Pādshāh** Khātūn, daughter of Sultān Qutbu'd-Dīn Muhammad, d. 694/1295 .. 170v 173v
1768. **Panāhī**, Hāfiz Kamāl Abri'ī (Abardihi ?) .. 84v 90
1769. — Hamadānī, Mīr Isma'īl, d. 1001 1593 .. 87 93
1770. Parī-Beg Turkmān .. 90v 97
1771. Partawī Shīrāzī (x xvi ?) .. 83 89
1772. Parwīz, Sultān, son of Jahāngīr (d. 1029 1620) .. 86v 92
1773. Payām, Sharafu'd-Dīn (an Indian) .. 96 103
1774. **Payāmī**, 'Abdu's-Salām of Lār (beg. xi xvii) .. 90v 96v
1775. — Qalandar Harawī (beg. x/xvi) .. 85v 91
1776. Pīr-i-Sīḡad-Sāla, Darwīsh 'Alī .. 84v 90
1777. **Pūr-i-Bahā-i-Jāmī** (vii xiii) .. 79v 85v
1778. — i-Farīdūn of Fārs .. 79v 85v
1779. Shāh **Qābil**, Muḥammad Panāh (India, alive ca. 1160/1747) — 367v
1780. Qabūl, 'Abdu'l-Ghanī Beg Kashmīrī (India, beg. xii xviii) — 367v
1781. Qabūli Harawī .. — 362
1782. **Qāqī** Qazwīnī .. — 363v
1783. — Rāzī, 'Abdu'l-lah — 361v
1784. — Rāzī, b. Qāqī Mas'ūd (visited India, end x xvi) — 363v
1785. — Subhānī (end ix xv) — 366
1786. Qadīm, Muḥammad Yūsuf (India) .. — 367
1787. Qadīmī Naqqāsh Gilānī — 362v
1788. Qādir, Wazīr Khān Mashhadī (India, d. 1136 1723-1724) — 367v
1789. Qadrī, Dārā Shikūh (d. 1069 1658-1659) .. — 367
1790. Qadrī Shīrāzī (came to India, d. 989 1581) .. — 364v
1791. Qā'ilī Sabzawārī .. — 364
1792. Qā'imī Astrābādī — 363v
1793. Qālibī, Mūza-tarāsh — 362
1794. Qamarī (or Qumrī), Sirāju'd-Dīn (an early poet) .. — 361
1795. Qānī, 'Aqā Musayyib Kāsh-anī (end xi xvii) .. — 367
1796. Qānī'ī .. — 362
1797. Qaplān Beg Sāqanchī b. Shīr Beg Tawāchī Badakhshī (India, beg. xi/xvii) .. — 364
1798. Qarārī Gilānī, Nūru'd-Dīn Muḥammad (beg. xi xvii) — 365
1799. **Qāsim** .. — 364
1800. — 'Alī Hakkāk Yazdī — 364
1801. Shāh — i-Anwār, Mu'īnu'd-Dīn 'Alī (d. Rab. I 837 Oct.-Nov. 1433) .. — 361v
1802. Abū'l- — Bishr-i-Yāsīn (end ix x) .. 8 8
1803. Abū'l- — Darguzīnī (v xi) 7v 7v
1804. — Daylamī (an early poet) — 362
1805. — Daylamī (came to India) — 364
1806. Abū'l- — Fındıriskī (xi xvii) .. 35v 36
1807. — Gūnābādī (end ix xv) — 362
1808. Abū'l- — Kāzīrūnī (xi xvii) .. 35 35v
1809. — Khān (India, beg. xi xvii) .. — 366
1810. — Khān Tabrizī (came to India, end xi/xvii) .. — 366
1811. Abū'l- — Khwāfī b. Shihāb .. 27 27
1812. — (?) Mashhadī, Muḥammad Qāsim .. — 366v
1813. — of Mayhana, Abū'l-Qāsim .. — 366
1814. — Māzandarānī .. — 364
1815. — b. Murād (India, beg. xi xvii) .. — 364
1816. Abū'l- — b. Shihābī'd-Dīn (x xvi) .. 35v 36
1817. — Sirāju'd-Dīn — 364
1818. **Qāsimī** Ardīstānī (beg. xi xvii) .. — 363v
1819. — Isfahānī (beg. x xvi) — 362
1820. — Khāfī, *sur.* Bahbūd Sīstānī (end xi xvii) .. — 363v
1821. Qatlī Bukhārī .. — 366v
1822. Qatrān b. Manṣūr al-Ijlī at-Tabrizī (vi xii) .. — 363
1823. Qattālī, Pahlawān Mahmūd b. Pūrya-i-Walī (d. 722 1322) wrote *Kanzu'l-haqā'iq* (compl. 793 1304) .. — 362
1824. **Qawsi** .. — 363
1825. — Shūshtarī (xi xvii ?) — 365v
1826. — Tabrizī (end xi xvii) — 366v
1827. **Qawwāmu'd-Dīn** Isfahānī, Naqīb (end x xvi) .. — 365v
1828. — Qazwīnī Muḥammad (d. 1150 1737) .. — 367v
1829. — Shīrāzī (beg. xi xvii) — 366
1830. **Qawwāmī** Khāfī (beg. vii xiii) .. — 363v
1831. — Rāzī, Amīr Badru'd-Dīn (vi xii ?) .. — 363

1832. **Qaydī** (?) Kirmānī (end xi' xvii) ... — 366v  
 1833. — Shīrāzī (visited India, d. 992-1584) ... — 366  
 1834. Qayrī (?) Baghdādī ... — 363v  
 1835. Qaysarī Hamadānī of Sirkān (came to India, d. 1022-1613) ... — 366  
 1836. Qirānī Mashhadī ... — 362v  
 1837. **Qismat**, 'Alī Naqī ... — 367  
 1838. — Muḥammad Qāsim Mashhadī (end xi' xvii) ... — 366v  
 1839. Qismatī Astrābādī. Muḥammad 'Alī (came to India) ... — 365v  
 1840. Qisīmī. Qāsim Beg Afshār (beg. xi' xvii) ... — 365v  
 1841. Qit'ī ... — 367v  
 1842. Qudratī Yazdī (India, d. 1024-1615) ... — 364v  
 1843. **Qudsī** Gilānī (came to India, beg. xi' xvii) ... — 364v  
 1844. — Ḥusayn Karbalā'ī of Harāt (beg. xi' xvii?) ... — 364  
 1845. — Mashhadī. Ḥājji Muḥammad Khān (came to India, beg. xi' xvii) ... — 364v  
 1846. **Qurbī** Damāwandī (came to India, beg. xi' xvii) ... — 365  
 1847. — Fattāh Shīrāzī. *sur.* Gapī (visited India, d. 1025-1616) ... — 365  
 1848. **Qutb**, *see* Ibn Muṭahhar.  
 1849. Ibn — (a mediæval poet) 50-51  
 1850. **Qutbu'd-Dīn** ... — 365v  
 1851. — Andijānī ... — 363  
 1852. — Bakhtyar Ūshī (vii' xiii) ... — 363  
 1853. — Khusrāu Shāh Yazdī (viii' xiv) ... — 362v  
 1854. Rabī' b. Ridā Khwānsarī (was in Dehli in 1160/1747) 219-209  
 1855. Rābī'a, bint Karb al-Fardārī (Farāwī?) (iv' x) ... 200-195v  
 1856. Rābit. Malik Muḥammad Isfahānī ... 217-208  
 1857. **Raḍī** Artīmānī. *see* Ridā.  
 1858. — Dānish. *see* Dānish.  
 1859. **Raḍiyyu'd-Dīn** 'Alī Lālā Ghaznavī (d. 643/1245-1248) 201v-196v  
 1860. — Muḥsin Isfahānī (visited India, beg. xi' xvii) ... 214-205v  
 1861. — Nīshāpūrī ... 201/196  
 1862. — Nīshāpūrī. Khashshāb 201v/196v  
 1863. — Qazwīnī. Bābā (vi' xiii) 201v-196v  
 1864. Rāfī. Qazwīnī. Abū Sa'īd Bābūya (vi' xii) ... 199v/195v  
 1865. **Rafī'** Mashhadī, Ḥasan Beg (came to India, end xi' xvii) 216v-207v  
 1866. — Qazwīnī ... 218v/209  
 1867. Rafī' Shahrastānī (beg. xi' xvii) 215-206v  
 1868. **Rafī'u'd-Dīn** Abhari (vii' xiii) ... 202v/197  
 1869. — Kirmānī ... 202v/197  
 1870. — Lubnānī. 'Abdu'l-'Aziz (vii' xiii) ... 202-197  
 1871. — Lubnānī. Mas'ūd 202v-197  
 1872. **Rafī'i** (v' xi) ... 199v-195  
 1873. — Imāmu'd-Dīn Abū'l-Qāsim (d. 633-1235-1236) 200-195v  
 1874. — Isfahānī. 'Izzu'd-Dīn (vi' xii) ... 200-195v  
 1875. — Nīshāpūrī. Amīr Nasr 200-195v  
 1876. **Rafī'i** ... 206v-200  
 1877. — Kāshānī. Ḥaydar Murāmā'ī (visited India, beg. xi' xvii) 204v-198v  
 1878. — Nisawī. Rafī'u'd-Dīn Muḥammad b. Ḥasan as-Sakkāk (vii' xiii) ... 202-197  
 1879. — Shīrāzī ... 214-206  
 1880. Rafīqā Nāinī (end xi' xvii) 216v-207v  
 1881. Rāghub. *see* Wabdat Gilānī.  
 1882. **Rahā'i** ... 215-206v  
 1883. — Ardīstānī ... 215-206v  
 1884. Rahī. Sultān 'Alī Beg (end xi' xvii) ... 215v-206v  
 1885. Rāhib. Isfahānī. Muḥammad Ja'far (born 1117-1705-1706) 219v-209  
 1886. Rāḥīmī. Zaynu'l-'Ābidīn Tūnī 207-200v  
 1887. Rā'ij. Muḥammad 'Alī Siyāl-kotī (India, d. *ca.* 1160-1747) 217v-208  
 1888. **Rajā'i** Harawī, Ḥasan 'Alī 205v-199v  
 1889. — Isfahānī. Sayfu'd-Dīn Maḥmūd ... 205v-199v  
 1890. Rāmī ... 207-200  
 1891. — Qulī Yazdī (x' xvi) 207-200v  
 1892. **Ramzī** Isfahānī ... 214v-206  
 1893. — Shushtarī ... 215-206v  
 1894. Rāqim. Sa'du'd-Dīn b. 'Ināyat Mushhadī (visited India, end xi' xvii) ... 216-207  
 1895. Ra-ā. Izadbakhsh of Agra (India, beg. xii' xviii) ... 221v-210v  
 1896. **Rashidu'd-Dīn** Hamadānī (the author of the Jāmru't-tawārīkh, beg. viii' xiv) ... 201-196  
 1897. — Muḥammad Watwāt (d. 578-1182-1183) ... 200-195v  
 1898. **Rashidā** Kāzirūnī (visited India, beg. xi' xvii) ... 208-201  
 1899. — Zargar (end xi' xvii) 217-207v  
 1900. **Rashidī** (*or* Rushdī). Amīr Khalīl ... 205v-199  
 1901. — Muḥammad (x' xvi) 208-201  
 1902. Rashk (*or* Rashq) al-Qatnī (*or*

- Khatnī), Jamālu'd-Dīn Qazwīnī (vii xii) .. 201/196
1903. **Rashkī** Hamadānī Muhsin Beg (x xvi) .. 207/200v
1904. **Rāsikh**, Muḥammad Zamān Sarhindī (India, d. 1107/1695-1696) .. 217v/208
1905. **Rasmī**, Faghfūr Lāhijī, *see* also Faghfūr .. 207/200v
1906. — **Qalandar Yazdī** .. 207/200v
1907. **Rāstī Tabrizī** (x xvi) .. 215/206v
1908. **Rāwahī** (Rāwajī ?) (ix xv) .. 205v/199v
1909. **Rawānī**, *see* Laknatī.
1910. **Rawghanī** (came to India, end x xvi) .. 214v/206
1911. **Rawhānī**, **Rawhī**, *see* Rūhānī. Rūhī.
1912. **Mīr Rawnaq of Fārs** (or Samandar) .. 217/207v
1913. **Rawnaqī**, Abū'l-Mu'ayyad Bukhārī (v xi) .. 204/198
1914. — **Hamadānī** (visited India, beg. xi xvii) .. 214v/206v
1915. **Rawshanī Hamadānī** (end x xvi) .. 214v/206
1916. **Rāzī** .. 205v/199
1917. — (?), *see* Nishāṭī.
1918. — (**Khawājagī**) (x xvi) .. 205v/199
1919. — **Harawī** .. 205v/199
1920. — **Khawāfī**, 'Āqil Khān (India, beg. xii xviii) .. 217/208
1921. **Ridā**, 'Āqā (end x xvi) .. 208v/201v
1922. — (or **Dawrī**), Muḥammad Ridā .. 208v/201v
1923. — (or **Radī**) Artīmānī (beg. xi xvii) .. 209/201v
1924. — **Shāh**, of Fārs (came to India, end x xvi) .. 208v/201v
1924. — **Gilānī**, b. Muḥammad, *surm.* Sarāb (beg. xii xviii) .. 221/210v
1925. — **Iṣfahānī**, b. Shāh Taqī (beg. xii xviii) .. 218v/208v
1926. — **Juwaynī**, Muḥammad Ridā'ī (end x xvi) .. 207/200v
1927. — **Kiyā-i-Gilānī** .. 202/196v
1928. — **Nūrbakhshī**, Shāh Ridā .. 208v/201v
1929. — **Sayyid Murtaḍā Shīrāzī**, .. 217v/208
1930. **Ridā'ī Kāshī** (beg. xi xvii ?) .. 208/201
1931. — **Mashhadī** (beg. xi xvii) .. 208v/201v
1932. **Ridāwī**, 'Atā'u'l-lah Kashnūrī .. 215/206v
1933. **Riḍatī Tabrizī** (visited India in 1032/1623) .. 214/206
1934. **Riyādī Samarqandī** (or **Turbatī**) (beg. x xvi) .. 206v/200
1935. **Rubā'ī** (Shaykh —), Mashhadī (x xvi) .. 273/244v
1936. **Rūdakī**, Muḥammad Samarqandī (iv xi) .. 202v/197
1937. **Rūḥu'l-lah Qazwīnī** (end x xvi) .. 214v/206
1938. **Rūhānī**, Aṣīlu'd-Dīn .. 204/198
1939. — **Ghaznawī**, Abū Bakr Muḥammad 'Alī (vi xii) .. 203v/198
1940. **Rūhī** (an early poet) .. 206v/200
1941. — **Hamadānī** (Persia, beg. xi xvii) .. 214v/206
1942. — **Mīr Ja'far** of Lucknow (India) .. 217v/208
1943. **Ruknu'd-Dīn Ṣāin Samnānī** (viii xiv) .. 206v/200
1944. **Rūmī**, *see* Jalālu'd-Dīn.
1945. **Rushdī Bāfqī** .. 208/201
1946. — **Qumī** (end x xvi) .. 207v/201
1947. **Rustam 'Alī** .. 206v/200
1948. — **Mīrzā** b. Husayn Mīrzā b. Bahrām b. Shāh Isma'īl Ṣafawī (came to India, xi xvii) .. 207/200v
1949. **Rūzbihān Baqlī Shīrāzī**, Abū Muḥammad b. Abī Naṣr (d. Muharram 606/July 1209) .. 204/198
1950. **Ṣā'ad Khabūshānī**, Zaynu'd-Dīn (beg. xi xvii) .. 292v/260v
1951. **Ṣabā'ī** .. 298/264
1952. **Ṣābiq**, Ḥājji Farīdūn, a Turk (end xi xvii) .. 257v/234
1953. **Ṣābiqī**, Muḥammad Yūsuf (end x xvi) .. 245v/226v
1954. **Ṣābir** (end x/xvi) .. 296/263
1955. — **Samarqandī**, Bahā'u'd-Dīn .. 293v/261
1956. **Ṣābirī** .. 296/263
1957. **Ṣabirī** Iṣfahānī, Rūzbihān .. 297/263v
1958. — (or **Rāhib**) Marwī, Ghadanfar (India, beg. xi xvii) .. 297v/264
1959. **Ṣabūhī** .. 294/261v
1960. — **Khawānsārī** (d. 1078/1667-1668) .. 300v/265v
1961. — **Samarqandī** .. 294/261v
1962. **Ṣabūrī** (or **Ṣabūhī** ?) (India, d. 973/1565-1566) .. 296v/263v
1963. — **Kamālu'd-Dīn Husayn** (or **Hasan**) (came to India, x xvi) .. 294/262
1964. — **Shīrāzī** .. 297/263v
1965. — (or **Ṣabūhī**) **Tabrizī** (beg. xi xvii) .. 297/263v
1966. — **Turbatī**, Muḥammad .. 294/261v
1967. **Sa'd-i-Gul Shīrāzī** (x xvi) .. 238v/222
1968. — **Hāfiz** (beg. x xvi) .. 238v/222
1969. — **i-Salmān** .. 237v/221v
1970. — **i-Warrāq** (early poet) .. 228/215
1971. **Sa'du'd-Dīn Alāla** (الالا) .. 237v/221v
1972. — **Hamawī**, Muḥammad b. al-Mu'ayyad b. Abī Bakr b. Hasan b. Muḥammad b. Ḥamūya (d. 650/1252-1253) .. 224v/21 v

1973. **Sa'du'd-Dīn** Harāskānī (عزاسكانى) 237v 221v
1974. — Harawī (d. 645/1247-1248) .. 228 215
1975. — Khalīfa .. 237v 221v
1976. **Sa'dā** Ardastānī .. 255v 232v
1977. — Gīlānī (came to India, comp. a versified hist. of Jahān-gīr) .. 251v, 230v
1978. **Šadā'ī** Kirmānī (xi xvii) 298 264
1979. **Sa'dī** Shīrāzī. Muṣliḥu'd-Dīn (d. 691/1292) .. 225, 213
1980. **Sadīdu'd-Dīn** A'war (vi xii) 237 221
1981. — Muhammad. *serm.* Hahī 50 51v
1982. **Šādiq** Beg Atshār (d. 1018/1609-1610) .. 296 263
1983. — **Halwā'ī** (India, end x xvi) 293 261
1984. — Shīrāzī (came to the Deccan, beg. xi xvii) .. 293v 261v
1985. — Tafrīshī (xi/xvii) 300 265v
1986. **Šādiqī** Jarīfī, son of Sayyid Muhammad Nūrbakhsh (end ix/xv) .. 293v 261
1987. **Šadr**, Mullā .. 298 264
1988. — -i-Jahan .. 298 264
1989. **Šadru'd-Dīn** Khujandī (GC III 46; Šafīyyu'd-Dīn Iṣfahānī) (vi xii ?) .. 292v 260v
1990. — Ma-shhadī (end xi/xvii) 300 265
1991. — Nīshāpūrī (GC III 46; Šafīyyu'd-Dīn Yazdī) (the author of the history of Khwārizm Shāhs, vii xii) .. 292v 260v
1992. — Qunawī (vii xiii) 292v 260v
1993. **Šadru'l-Islām** Turshīzī 294v 262
1994. **Šafā'ī** Iṣfahānī (x xvi) 295v 262v
1995. — Khurāsānī of Andījān (beg. x xvi) .. 295v 262v
1996. **Šafī** Bākharzī .. 293v 261
1997. — Shīrāzī .. 296v 263v
1998. — Tūzpūsh Harawī 293v 261
1999. **Šafī** Qulī Beg (end xi xvii) 299v 265
2000. **Šafīyyu'd-Dīn** Iṣfahānī (vii xiii) .. 292v 260v
2001. — Iṣḥāq Ardabīlī (viii xiv) 292v 261
2002. — Muhammad .. 295v 262v
2003. — Rāzī, son of Shah Qāsim Nūrbakhsh .. 295v 262v
2004. — Yazdī (vi xii) 292v 260v
2005. **Šafīyyā-i-Iṣfahānī** (India, xi/xvii) .. 299 264v
2006. — Rammāl, son of Zaynu'l-ʿAbidīn Wāḥidū'l-Ayn Rammāl Iṣfahānī (beg. xi xvii) 298v 264v
2007. **Šafīr**, Shamsā of Tabriz or Qum (xi xvii ?) .. 300v 265v
2008. **Šafīrī** .. 298v 264v
2009. **Šafīrī** Jaumpūrī .. 298v 264v
2010. — Qazwīnī .. 298v 264v
2011. **Sāghari** (ix xv) .. 238 221v
2012. — (India, end x xvi) 245v 226v
2013. **Sahābī** Astrābādī (lived in Najaf, end x xvi) .. 245v 226v
2014. **Sahārī** Tīhrānī (end xi xvii) 257v 234
2015. **Sahbā'ī**, ʿAbdu'l-Bāqī (India, middle xi xvii) .. 299v 265
2016. **Šāhib**, Faṣṭu'd-Dīn (d. 917/1511) .. 293 261
2017. — Kāzīm (India, end xi xvii) 301 266
2018. — Ma-shhā-i-Kāshī (xi xvii) 300 265v
2019. **Šahīrī** Shīrāzī (d. 1024/1615) 298 264
2020. **Sahmī** (beg. xi xvii) 253v 231v
2021. **Sahwī** Tabrizī (beg. xi xvii) 253v 231v
2022. **Šāib**, Muḥammad ʿAlī (xi xvii) 301v 266v
2023. **Abū Sa'id**, Sulṭān (Mongol, 716/1316-1335) .. 27 27
2024. — Buzghu-sh (vii xiii) 5v/5v
2025. — -i-Kalpī 40, 41
2026. — b. Abū'l-Khayr of Mayhana (d. 449/1048-1049) 3/4
2027. — of Mahma (descendant of the preceding) .. 27 27
2028. **Sand-i-Sad** .. 238v 222
2029. **Sa'idā** Lāhūrī (end xi xvii) 257v/234
2030. — -i-Naqshband Yazdī (lived in Iṣfahān, end xi xvii) 257 233v
2031. **Sā'il** Hamadānī (beg. x xvi) 238 221v
2032. **Sā'ilī** of ʿIrāq (lived in Khorasan) .. 238 221v
2033. — Khurāsānī .. 237v 221v
2034. — Nūru'd-Dīn (beg. xi xvii) 253v 231v
2035. — of Qaishī .. 238 221v
2036. **Šāmu'd-Dīn** ʿAlī Tarīka Iṣfahānī .. 296v 263
2037. **Šā'irā** Mashhadī (lived in Iṣfahān, end xi xvii) .. 257 233v
2038. **Sā'irī** (x xvi) .. 238 221v
2039. **Sakhā**, Zāhid ʿAlī b. Sa'di'd-Dīn Lāfī (came to India, d. 1146/1733-1734) .. 258v 234v
2040. **Sakhī** Kirmānī (beg. xi xvii) 251 230
2041. — Rāzī .. 251 230
2042. **Sākīnī** .. 238 221v
2043. **Sākīr**, Amīn Tabrizī (came to India, xi xvii) .. 254v 232
2044. **Saklawand** (beg. xi xvii) 258 234
2045. **Salāmī**, Harawī Shāh Muhammad .. 244 225v
2046. — Iṣfahānī .. 252 230v



2047. **Salghar Shāh**, son of Sard b. Zangī (beg. vii xiii) .. 228v 215v
2048. **Šālih** Badakhshānī 293v 261v
2049. — **Hātiz** .. 296v/263v
2050. — **Harawī**, Muḥammad (ix/xv) .. 293v 261v
2051. — **Kāshī** (came to India) 296v 263
2052. — **Munshī** (xi xvii) 300 265
2053. — **Tabrizī** .. 300 265
2054. **Šāliḥā** Mashhadī (end xi xvii) 300v 265v
2055. **Šāliḥī** .. 296v 263v
2056. — **Muḥammad Mīrak Khurāsānī** (end x/xvi) .. 295v 262v
2057. **Sālik** Iṣfahānī, Ibrāhīm b. Faḍl'l-lah (middle xii xviii) 259v 235
2058. — **Kāshānī**, Muḥammad 'Alī 245/226
2059. — **Qazwīnī**, Muḥammad Ibrāhīm (visited India, middle xi xvii) .. 256v 233v
2060. — **Yazdī** (came to the Deccan, middle xi xvii) 257/233v
2061. **Sālim**, Luṭfū'l-lah Kashmīrī (came to Persia, was alive in 1089 1678) .. 259v 235
2062. — **Maḥmūd Beg** (x xvi) 245v 226v
2063. — **Muhammad Aslam**, a converted Brahman of Kashmīr (India, beg. xii xviii) .. 258 234v
2064. **Salīm**, Muhammad Qulī Tīhrānī (came to India, end xi xvii) .. 254v 232
2065. **Salīmī** Qalandar Turkmān 252 230v
2066. **Saljūq Shāh** b. Salghar Shāh (Sultān of Fārs, 660 662 1262 1263) 228v 215v
2067. **Salmān** Jābirī Iṣfahānī (d. 909 1503 1504, probably 990 1582) 252 230v
2068. — **Sāwajī** (d. 769 1367 1368) 239 222
2069. **Salūnī** Ardistanī .. 252x 231
2070. **Sām Mīrzā** b. Isma'īl Šafawī (middle x xvi) .. 244v 226
2071. **Samā'ī** Kabbālī (of Agra, d. 1001 1593 or 1610 1601 1602) 252v 231
2072. — **Maḥmūd** b. 'Alī of Marw (vi xii) .. 228v 215v
2073. **Samandar**, see Mīr Ranaq.
2074. **Sāmī** Khurāsānī (beg. x xvi) 238 221v
2075. — **Luṭf 'Alī Beg** b. Isma'īl Beg (end xi xvii) .. 258v 234v
2076. **Sāmīrī**, son of Haydarī Tabrizī (beg. xi xvii) 245v 226v
2077. — **Tūnī** (or Jūnābādī), Muḥammad Qāsim (beg. xi xvii) 245v 226v
2078. **Šāmit**, **Šādiq** Iṣfahānī (visited India, end xi xvii) .. 300v 265v
2079. **Sanā'u'd-Dīn** Arqam Fārsī (vii xii) .. 254 232
2080. **Mīr Sanad** Kāshānī (end xi xvii) .. 256v 233v
2081. **Sanā'ī**, Abū'l-Majd Majdūd b. Ādam Ghaznawī (d. 525 1131) 229 215v
2082. **San'atī** (x xvi) .. 299v 265
2083. **Šandīf**, Abū Sanjar Ghaznawī (vii xiii) .. 293 261
2084. **Sarī**, see Šinfī.
2085. **Šānī'ī** .. 296v 263
2086. — (another) (x xvi) 296v 263
2087. **Shāh Sanjān**, Ruknu'd-Dīn Maḥmūd (d. 597 1200 1201) 262v 237v
2088. **Sanjar** (beg. xi xvii) 254 231v
2089. — **Muhammad** Hāshim, son of Haydar Murammā'ī (India, xi xvii) .. 252v 231
2090. **Sanjari** .. 253 231
2091. — (vi xv) .. 235 219v
2092. **Sāqī** .. 238 221v
2093. — of Māwarā'annahr (x xvi) .. 245v 226
2094. **Saqīm** of Ābāda (end xi xvii) .. 257v 234
2095. **Saqqā'ī**, Darwish (x xvi) 238v 222
2096. **Sarāb**, see Ridā Gīlānī
2097. **Šarī** (Sarwī) **Sāwajī** (visited India, beg. xi xvii) .. 298/264
2098. **Sarishkī** Kābulī .. 251v 230
2099. **Sarkhūsh**, Muḥammad Afdal (India, beg. xii xvii) .. 258 234v
2100. **Sarmad**, see Sadīdu'd-Dīn Muḥammad .. 50 51v
2101. — **Sarīdā** (a Jew of Kāshān, came to India, end xi xvii) .. 255v 233
2102. **Sarmadī**, Muḥammad Sharīf Iṣfahānī (came to India, beg. xi xvii) .. 254 232
2103. **Sarwī** .. 238v 222
2104. **Sarwī**, see Šarī.
2105. **Sātr** Kashmīrī (India, died shortly before 1160 1747) 261v 236v
2106. **Sattār**, **Šāliḥā** (came to India, xi xvii) .. 255v 232v
2107. **Sawādī** Gujrātī (India, d. 1031 1621 1622) .. 253 231v
2108. **Sawdī**, 'Alī Akbar Qumī (India, xi xvii) .. 261v 236v
2109. **Saw-lā'ī** .. 244 225v
2110. **Šaydī** Tīhrānī (India, xi xvii) 301 266
2111. **Sayfu'd-Dīn** Bākhārī (d. at Bukhārā in 658 1260) 235v 220
2112. — **Isfaraṅgī** al-Araqī (d. 573 1177 1178) .. 236 220v
2113. **Sayfū'l-mulūk** Damāwandī 254 232

2114. **Sayfi** (beg. ix xv) 244v 225v  
 2115. — Bukhārī (ix xv) 244v 226  
 2116. — Harawī .. 244v 226  
 2117. — Nīshāpūrī, 'Alā'u'd-Dīn  
 'Alī b. Aḥmad (vi xii) 236 220v  
 2118. **Ṣayqālī** Yazdajirdī (Burū-  
 jirdī ?) (beg. xi xvii) .. 299v 265  
 2119. **Ṣayrafi** (xi xvii) .. 300 265v  
 2120. — (India, end viii xiv)  
 293 261  
 2121. **Sayrī** Jurbādaqānī 253v 231v  
 2122. — Mashhadī .. 254 231v  
 2123. — Qazwīnī (came to India,  
 end x xvi) .. 253v 231v  
 2124. — Tīhrānī, Muḥammad (end  
 x xvi) .. 253v 231v  
 2125. **Sayyid**, *see* Mihrī.  
 2126. — Sayyid 'Alī of Isfahān  
 (came to India, xi xvii) 254v 232  
 2127. Sayyida bint Nāṣir (vi xii)  
 236v 220v  
 2128. Shādmān Ghakkar (of  
 Panjāb) .. 290v 259  
 2129. Shafī Māzandarānī (a histo-  
 rian, Isfahān, end xi xvii) 290 258v  
 2130. **Shafī'ā**, *see* Athar.  
 2131. — Khurāsānī, a calligra-  
 pher (d. 1081 1670-1671) 289v 258  
 2132. — Nīshāpūrī, Ḥusayn Mu-  
 'ammā'ī (d. 904 1498-1499) 287 256  
 2133. **Shāh**, *see* Mullā Shāh.  
 2134. — Mīr Qunī .. 275 246  
 2135. — Nazar Beg of Qunasha  
 (came to India, middle xi xvii)  
 275 246  
 2136. Shahādat, Mīrzā Ṣāliḥ Balkhī  
 (d. 1155 1742) .. 291 259  
 2137. Shāhak Murād (x xvi) 267v 241  
 2138. **Shāhī** (a poetess) 274 245v  
 2139. Amīr — Sabzawārī, Āq-  
 Malik (d. 857 1453) .. 266v 240v  
 2140. Shāhidā Gīlānī (end xi xvii)  
 289v 257v  
 2141. Shahīdī Qunī (of Gujrāt,  
 probably xi xvii) .. 271 243v  
 2142. Shahlā, Sangīn Beg Bada-  
 khshī (lived in Gujrāt, x xvi ?)  
 264v 238v  
 2143. Shahriyārī, *see* Imādī.  
 2144. Shakīb, Muḥammad 'Alī Sak-  
 kākī (xii xviii) .. 291v 259v  
 2145. **Shakībī** Isfahānī, Rutā (came  
 to India, beg. xi xvii) 285/254v  
 2146. — Qunī .. 285v 254v  
 2147. — Rāzī .. 285v 254v  
 2148. Shākīr, Muḥammad Qulī Beg  
 of Isfahān, .. 289v 258  
 2149. Shākīrā Tīhrānī (probably  
 beg. xii xvii) .. 290v 259  
 2150. Shāmālī Dibistānī 266 240  
 2151. Shāmūlī .. 274 245v  
 2152. Shamīmī Yazdī .. 286 254v  
 2153. **Shams-i-Shihābī** 271 243v  
 2154. — i-Zarkūb .. 270v 243  
 2155. **Shamsu'd-Dīn** I Kurt, of  
 Herat (643-677 1245-1278) 266 240  
 2156. — II Kurt, of Herat (729-  
 730 1328-1329) .. 266 240  
 2157. — (v xi) .. 265v 239v  
 2158. — (another) .. 285v 254v  
 2159. — Badakhshānī 271 243  
 2160. — Balkhī (vi xii) 265 239  
 2161. — Bukhārī .. 271 243  
 2162. — Bukhārī, Muḥammad  
 265 239  
 2163. — Bustī (v xi) 265v 239v  
 2164. — Juwaynī, Muḥammad  
 (vii xii) .. 266 239v  
 2165. — Kirmānī .. 270v 243  
 2166. — Kirmānī, b. Tughān  
 265v 239v  
 2167. — Nisawī, Mu'akkid 265 239  
 2168. — Nīshāpūrī, Muḥammad b.  
 Mahmūd .. 265 239  
 2169. — Ṣadr .. 271 243  
 2170. — Ṣāliḥ Dīwān (end vii  
 xii) .. 265v 239v  
 2171. — Shahrastānī (end xi xvii)  
 290 258v  
 2172. — Shīrāzī, 'Abdu'l-Jah (d.  
 782 1380-1381) .. 270v 243  
 2173. — Sīstānī, Muḥammad Sikrī  
 265v 239v  
 2174. — Tabbasī (lived in Herat,  
 vi xii) .. 265 239  
 2175. Shamsā-i-Dabbāghī Shīrāzī  
 285v 254v  
 2176. **Shamsī** Badakhshī 271 243  
 2177. — Hamadānī (d. 825 1422 ?)  
 285v 254v  
 2178. Shānī Taklū, Najat Āqā (beg.  
 xi xvii) .. 273v 245  
 2179. Shāpūr (or Farībī), Arqāsp  
 (visited India, beg. xi xvii) 273v 245v  
 2180. **Sharaf**, Abū 'Alī Qalandar  
 'Irāqī (came to India, viii xiv)  
 262 237  
 2181. — Ardīstānī .. 276 246v  
 2182. — b. Qādī Jahan Qazwīnī  
 (x xvi) .. 268v 241v  
 2183. — Sharafu'd-Dīn Shuturwa  
 (vi xii) .. 264 238  
 2184. — Tabrizī (beg. xi xvii)  
 276 246v  
 2185. **Sharafu'd-Dīn** 'Alā'u'l-Mulk  
 264v 238v  
 2186. — Bāfqī .. 268v 241v  
 2187. — b. Fakhrū'd-Dīn Mas'ūd  
 (end vi xii) .. 263v 238  
 2188. — Farāhī, Muḥammad b.  
 Muḥammad .. 264v 238v  
 2189. — Ghaznawī, Kattāb, b.  
 Rashīd Muḥammad (an early  
 poet) .. 264 238  
 2190. — Mansūr (an early poet)  
 264v 239  
 2191. — Munxatī, b. Yahyā 263v 238

2192. **Sharafu'd-Din** Muqattil (an early poet) . . . 263v 238  
 2193. — **Shirāzī**, Faḥlu'l-lah (x' xv) . . . 264v 238v  
 2194. — **Tūsī** (an early poet) . . . 264v 239  
 2195. — **Yazdī**, 'Alī (the famous historian, d. 858 1454) . . . 268 241  
 2196. **Sharar** Qumī, Kāzīm (xii xviii ?) . . . 292 260v  
 2197. — **Shirāzī**, Mīrzā Hādī Qalandar (d. 1107 1695 1696) . . . 290v 259  
 2198. **Sharārī**, 'Abdu'l-lah Beg (in GC III 46; — 'Abdī Beg Shirāzī), brother of Shakkī Hamadānī (visited India, beg. xi xvii) . . . 276v 247  
 2199. **Sharif** Āmulī (India, d. Lahore, 1015 1606 1607) . . . 276 246v  
 2200. — of Darnūsfādarān, near Isfahān, Muḥammad Shafī' (end xi xvii) . . . 289v 258  
 2201. — **Jurjānī**, *supra*, 'Allāma Shirāzī (d. 797 1394-1395) . . . 269 242  
 2202. — **Shirāzī** (*ca.* end xi xvii) . . . 290 258v  
 2203. — **Tabrizī** (x xvii) . . . 269v 242  
 2204. **Sharīfā-i-Kāshuf**, *see* Kāshuf.  
 2205. **Sharifi** (xvii xv) . . . 270v 243  
 2206. — *see* Ghazālī Andijānī.  
 2207. — **Shā'ub** Balkhī (an early poet) . . . 287 256v  
 2208. **Sharnū**, Nizāmu'd-Dīn Ahmad (beg. xi xvii) . . . 276 246v  
 2209. **Shatranjī** . . . 268 241  
 2210. **Shawkat** Bukhārāī (came to Herat in 1088 1677-1678, d. at Isfahān, beg. xu xviii) . . . 289v 258  
 2211. **Shawkatī**, Abū'l-Qāsim b. Kāmrān Mīrzā (d. in India 973 1565 1566) . . . 264 238v  
 2212. — **Muhammad** Ibrāhīm (came to India, probably xi xvii) . . . 290v 258v  
 2213. **Shawqī** Dārābjirdī . . . 286 254v  
 2214. — **Sāwajī**, Muḥammad Husayn (visited India, end xi xvii) . . . 290v 258v  
 2215. — **Yazdī** . . . 286 255  
 2216. **Shayda** of Qandahār (or Mashhad) (India, beg. xi xvii) . . . 286 255  
 2217. **Shaykhī** Ardabīlī . . . 273v 245  
 2218. — **Tabbasī** (ix xv) . . . 273v 244v  
 2219. **Shaykhzāda** Būrānī, son of Abū Sa'īd . . . 273v 245  
 2220. **Shāh Shubli** . . . 267v 241  
 2221. **Shifā'i**, Sharafu'd-Dīn (beg. xi xvii) . . . 277 247  
 2222. **Shihābu'd-Dīn** (India) . . . 273 244v  
 2223. — **Khālid** . . . 266v 240  
 2224. — **Maqtūl** (d. 587 1191) . . . 266v 240  
 2225. — **Samarqandī**, Ahmad al-Mu'ayyad . . . 266v 240  
 2226. **Shihābu'd-Dīn** Sāwajī (an early poet) . . . 272v 244v  
 2227. — **Suhrawardī**, Abū Hafṣ 'Umar (d. 632 1234-1235) . . . 261v 236v  
 2228. — **Turshizī**, 'Alī (xii xviii) . . . 273 244v  
 2229. **Shihābī** Sultānī . . . 266 240  
 2230. **Shikastī** . . . 270v 243  
 2231. **Shikūfī**, Haydar (lived in India) . . . 285v 254v  
 2232. **Shukūhī** Hamadānī (xi xvii) . . . 290 258v  
 2233. **Shū'āzī**, of Astrābād (ix xv ?) . . . 270v 243  
 2234. **Shū'ī** of Siyālkot, near Lahore (end x xvi) . . . 286 255  
 2235. **Shurī**, Malik Shirāzī . . . 277 247  
 2236. **Shirābī** Gūnābādī . . . 275/246  
 2237. **Shiyūnī** Qāinī . . . 286 255  
 2238. **Shuraf**, 'Abdu'l-lah, or 'Ibādū'l-lah, of Qum (beg. xu xviii) . . . 291 259  
 2239. **Shurayb** Jūshqānī (beg. xi xvii) . . . 276v 247  
 2240. **Shurayb** Khwānsārī (d. 1083 1672 1673) . . . 290 258v  
 2241. **Shufurwa**, *see* Sharaf.  
 2242. **Shuhrat**, Shaykh Husayn (came to India, d. 1149 1736 1737) . . . 292 260  
 2243. **Shuhūdī**, Mīr Husayn of Khurāsān . . . 271 243v  
 2244. — **Khurāsānī** (lived in Isfahān, probably xi xvii) . . . 286 255  
 2245. **Shāh Shujā'**, Abū'l-Fawāris b. Muḥammad Muza'far (the Muza'farīde prince, d. 783 1381) . . . 267v 241  
 2246. — **Isfahānī**, a relation of Abū'l-Fath Nīstānī, *q.v.* . . . 287 256  
 2247. — **Kāshī** (d. 955 1548) . . . 275 246  
 2248. **Shujā'u'd-Dīn** Mahmūd Isfahānī, son of Khalīfa Sultān (probably end xi xvii) . . . 275v 246v  
 2249. **Shujā'ī** Mashhadī . . . 276 246v  
 2250. **Shūkhī**, Bābā . . . 271 243v  
 2251. **Shukrī** Qunduzī . . . 270v 243  
 2252. **Abū Shukūr** Balkhī (iv x) . . . 5v 5v  
 2253. **Shur'a**, Muḥammad, son of Shafī **Ṭabīb** Ardīstānī (probably beg. xu xviii) . . . 291 259v  
 2254. **Shur'ī** Kāshānī (beg. xi xvii) . . . 276v 247  
 2255. — **Nī-hāpūrī** (x xvii) . . . 276v 247  
 2256. **Shirgī**, Sultān Muḥammad Astrābādī (x xvi) . . . 294v 262  
 2257. **Sū'n Rāzī**, lived in Isfahān . . . 251 —  
 2258. **Sikandar** Māzandarānī, Muḥammad Ridā . . . 251v 236v  
 2259. **Šilā'ī** Isfahānī, Jalālu'd-Dīn Ḥasan (beg. xi xvii) . . . 299 264v  
 2260. — **Khurāsānī**, Ḥasan Beg (India, beg. xi xvii) . . . 299v 265  
 2261. **Sīmī** Nī-hāpūrī . . . 244v 225v  
 2262. **Šimī** (or Šan'ī) . . . 299v 265

2263. Sipāhī, Shāh Ḥasan Arghūn 238 222  
 2264. Sirāj . . . . . 238 222  
 2265. **Sirāju'd-Dīn** Minhāj (vii) 237 221  
 xiii) . . . . . 237 221  
 2266. — Sirkī (vi xii) 237 221  
 2267. Sirājā-i-Naqqāsh. *see* Naq-qā-h.  
 2268. Sirājī, Muḥammad Qāsim Jājarmī, lived in Iṣfahān 251 230  
 2269. Siyādat, Jalālu'd-Dīn of Lā-hūr (India, beg. xii xviii) 258 234v  
 2270. Subhānī Ardīstānī 251 230  
 2271. **Subhī** Awbahī (x xvi) 294 261v  
 2272. — Māzandarānī (end xi xvii) . . . . . 301 266  
 2273. — Tūy Sirkānī, Bayram Beg (xi xvii) . . . . . 300v 265v  
 2274. — Yazdajirdī (Burūjirdī ?) (India, xi xvii) . . . . . 298 264  
 2275. **Sūfi**, 'Alā'u'd-Dīn Muḥammad b. Murizzi'd-Dīn Muḥammad (end xi xvii) . . . . . 301v 266  
 2276. — Ardīstānī . . . . . 295v 262v  
 2277. — Shīrāzī . . . . . 300v 265v  
 2278. Suhaylī, Amīr Nizāmu'd-Dīn Ahmad Shāykhūm (ix xv) 244 225v  
 2279. **Sūhbatī** . . . . . 298 264  
 2280. Suhrāb Beg (xi xvii ?) 254 232  
 2281. Sukhan, Aqā Nabī Shīrāzī (middle xi xviii) . . . . . 259 235  
 2282. Sūkhta Kirmānī . . . . . 244 225v  
 2283. **Sulaymān** Shāh (Saljūgide of Irāq, 554-556 1159-1161) 228v 215v  
 2284. — Mīrzā b. Tahmāsp (d. the 7th Sha'bān 976 the 25th Jan. 1569) . . . . . 252 230v  
 2285. **Sultān**, *see* 'Imādī.  
 2287. — 'Alī (ix xv) 239 222  
 2288. — 'Alī Mashhadī 238v 222  
 2289. — Khadija Sultān Begum of Iṣfahān (was alive in 1160 1747) 259v 235  
 2290. — Khān Zamān 'Alī Qulī Khān (India, d. 975 1567-1568) 236v 220v  
 2291. — Muḥammad Khandān (ix xv ?) . . . . . 251v 230v  
 2292. — Muḥammad Qumī (beg. xi xvii) . . . . . 251v 230v  
 2293. — Muḥammad Rashī 251v 230v  
 2294. — Muḥammad Tabrizī, lived in Iṣfahān . . . . . 251v 230v  
 2295. — Shāh (Mahmūd, Khwārizm Shāh, reigned in 568 1172, d. 589 1193) . . . . . 228v 215v  
 2296. — Walad (son of Rūmī, beg. xiii xiv) . . . . . 228v 215  
 2297. Šundūqī, Nūru'd-Dīn — 437v  
 2298. Surrat, Muḥammad Ḥusayn of Āmul (xi xvii ?) . . . . . 258 234  
 2299. Surūdī Khurāsānī (beg. x xvi) . . . . . 238v 222  
 2300. Surūdī Khwānsārī (x xvi) 251v 230v  
 2301. **Surūrī**, 'Alm Beg Kābulī (India, beg. xi xvii) . . . . . 251 230  
 2302. — Muḥammad Qāsim Kāshī (lived in Iṣfahān, visited India) 251 230  
 2303. — Yazdī (came to India) 251 230  
 2304. Surūsh, Murtaḍā-Qulī Beg (end xi xvii) . . . . . 254 232  
 2305. Sūstī (Hasharī ?) . . . . . 244 225v  
 2306. Suwaydaq (an early poet) 228v 215v  
 2307. Sūzanī, Shamsu'd-Dīn Abū Bakr Muḥammad b. 'Alī, Kalāshī Samarqandī (vi xii) . . . . . 235v 220  
 2308. **Sūzī** Lāhūrī (India, beg. xi xvii) . . . . . 253 231v  
 2309. — Sāwajī, lived in Iṣfahān 253 231  
 2310. **Tabakhī** Qazwīnī (beg. xi xvii) . . . . . 317v 279v  
 2311. Ḥājī **Tabbākh** Samarqandī 128 143  
 2312. **Tabī** Qumī, Muḥammad Bāqir (end xi xvii) . . . . . 98v 108  
 2313. **Tabī** Qazwīnī (xi xvii) 320v 282  
 2314. — Samuānī (beg. xi xvii) 317v 279v  
 2315. — Sīstānī, Kamālu'd-Dīn Ḥusayn . . . . . 317v 279v  
 2316. **Tabīb**, 'Abdu'l-Bāqī Iṣfahānī (came to India, Born in 1127 1715) . . . . . 320v 282v  
 2317. **Tabī** Harawī . . . . . 97 105  
 2318. — Khwānsārī, 'Adina Qulī (d. 1008 1599-1600) . . . . . 97 105v  
 2319. — Shīrāzī, Mīr Muḥammad (d. 1005 1596-1597) . . . . . 97 105v  
 2320. Tadhawī Qazwīnī, a relation of Nargisī, q.v. . . . . 97 105  
 2321. Shāh **Tāhīr** . . . . . 316 278  
 2322. Abū — b. 'Abdu'l-lah 28 28  
 2323. — Beg Ardīstānī 316v 278v  
 2324. — Harawī . . . . . 316v 278v  
 2325. — Qandahārī . . . . . 316v 278v  
 2326. — Tāfrīshī (visited India, xii xviii) . . . . . 320v 282v  
 2327. — Turbatī . . . . . 320 282  
 2328. — Tūy Sirkānī (a historian, beg. xi xvii) . . . . . 320 282  
 2329. Babā — 'Uryān (vii xiii) 315v 277v  
 2330. — Wahīd, *see* Wahīd.  
 2331. **Tabīrī** Nāmī (d. 1023 1614) 316v 278v  
 2332. Tahmāsp I, the Safawide (930-984 1524-1576) . . . . . 318 280v  
 2333. **Tāīb** Tāfrīshī (end xi xvii ?) 102 112v  
 2334. **Tāībā** Jurhādāqānī (xii xviii) 102v 113

2335. **Tā'ifā**, Muhammad 'Alī Gul-pāyagānī (xi xvii) .. 320v 282
2336. **Tā'irī** (end ix/xv) .. 316 278
2337. — (another) .. 316 278
2338. **Tāju'd-Dīn** Sarakhsī 96v 105
2339. — Tamrān (?) Shāh (vi/xii) 96v 105
2340. **Tajallī** Ardakānī, 'Alī Ridā (visited India, d. after 1072 1661-1662) .. 99 108
2341. — Isfahānī, Ḥāfiẓ Muhammad Muhsin .. 102 112v
2342. — Kāshī (came to India, d. 1021 1612) .. 97 105v
2343. — Samnānī (xi xvii ?) 97 105v
2344. Takash, Sultān (568-596 1172-1200) .. 98v 107v
2345. Talha Marwazī .. 316 278
2346. **Tālī-ā** Rashtī, Muhammad Muhsin .. 320v 282v
2347. **Tālib** Amulī (xi xvii) 316v 278v
2348. — Gīlānī .. 316v 278v
2349. — Isfahānī .. 320 282
2350. **Bābā** — Isfahānī (visited India, beg. xi xvii) .. 316v 278v
2351. — Jā'armī (lived in Shirāz, d. 854 1450) .. 316 278
2352. Abū — Shahrastānī 316v 278v
2353. — Tabrizī, Abū Tālib (beg. xi xvii) .. 318 280
2354. **Tālī-i** .. 317v 279v
2355. — Yazdī .. 317v 279v
2356. **Tamannā**, Abū l-Ḥasan (beg. xii xviii) .. 100 109v
2357. — Muhammad 'Alī of Kābul (end xi xvii) .. 99v 109
2358. Tamkūn, Sayyid Ridā Khān, of Bam (born 1109 1697, came to India) .. 99v 109
2359. Tanhā, Muhammad Sa'id Ḥakīm Qumī (beg. xii xviii) 100 110
2360. **Tāqī** Bukhārī (x xvi ?) 316 278
2361. **Taqī** Awhadī, Taqiyyu'd-Dīn Muhammad Balyānī (came to India in 1015 1606-1607, comp. *tadhkiras*, 'Arufāt, *Karba-i-'irfān*, etc. Cf. IvASB 733) .. 98 107
2362. — Hamadānī (India, beg. xi xvii) .. 97v 106v
2363. **Āqā** — Isfahānī b. Āqā Malik Murarrif (India, beg. xi xvii) 98 106v
2364. — b. Khwāja Qāsim Khurāsānī, *sur.* Samsār (India, middle xi xvii) .. 98 106v
2365. — Mīr Muhammad Taqī of Mashhad (d. 1149 1736 1737) 102v 113
2366. — Nīshāpūrī (India, beg. xi xvii) .. 97v 106
2367. — Pīrzād (India, beg. xi xvii) .. 97v 106v
2368. — Shahrīstānī, *sur.* Taqiyyā-i-Lang (beg. xi xvii) 97v 106v
2369. Taqiyyu'd-Dīn Qumī 97 105v
2370. **Taqiyyā** Isfahānī 99v 109
2371. — i-Shushtarī (India, beg. xi xvii) .. 97v 106
2372. Tarkhanī .. 97 106
2373. Tarkkashī Ilāqī .. 96v 105
2374. **Tarzī** Shīrāzī (d. 992 1584) 317v 280
2375. **Tasallī**, *see* Tamannā (Abū l-Ḥasan).
2376. — Astrābādī, Mīr Ma'sūm (visited India, xii xviii ?) 102 112v
2377. — Shīrāzī, Ibrāhīm (came to India, xi xvii) .. 100 110
2378. Tashbīlī Kāshī (India) 97v 106
2379. Tashīm, Muhammad Hāshim Shīrāzī (India, beg. xii xviii) 101v 112
2380. Tasnīf, Tālib Isfahānī (came to India, end xi/xvii) 102 112v
2381. Ta thūr, Mirzā Muhsin of Isfahān (d. shortly before 1151/1739) .. 102 112v
2382. **Tawqī** Tabrizī (end x xvi) 318 280
2383. **Tayyān** Bamī .. 316 278
2384. **Tazīm**, Muhammad Taqī of Balfurūsh (alive in 1160 1747) 102 113
2385. **Thābit** (India, end xi xvii) 103v 114v
2386. — Muhammad Afḍal (an Indian, d. 1151 1738-1739) 103v 114v
2387. — Muhammad 'Azīm, son of Muhammad Afḍal Thābit (an Indian, born 1122 1710) 104 115v
2388. **Thanā'ī** .. 103 114
2389. — Ḥusayn Mashhadī (came to India) .. 102v 113v
2390. **Thānī**, Abbās II (1052 1677 1642 1667) .. 103 114
2391. — Khān (India, x xvi) 103 114
2392. **Thāqib**, Matākhur Ḥusayn (Indian, xi xvii) 103v 114v
2393. Thawrī, Mullā 'Alī Gāw 103 114
2394. Toghrol, Saljuqide prince (573-590 1177-1194) .. 315v 277v
2395. **Tufaylī** Hīšārī .. 318 280
2396. — Mīr Husaynī 317v 280
2397. — Jalāir, Amīr Ḥusayn (end ix xv) .. 315v 277v
2398. — Lāhijī .. 320 282
2399. — Mashhadī (end xi xvii) 318 280
2400. Tughān Shāh b. Muhammad al-Mu'ayyad .. 315v 277v
2401. Tughrā'ī Mashhadī (India, middle xi xvii) .. 320 282
2402. **Tulū'ī** Kashmīrī (India, beg. xi xvii) .. 318 280
2403. — Khwānsārī .. 320 282
2404. Turābā Isfahānī (xi xvii) 100 109v
2405. **Turābī** Kirmānī, .. 97 106

2406. Turābī Mashhadī (came to India, x xvi) .. 97v 106  
2407. Tūsī (ix xv) .. 316v 278v  
2408. 'Ubayd Zākānī (viii xiv) 343v 297v  
2409. 'Ubaydu'l-lah Khān (Shay-bānī, 940-946 1533-1539) 344 298  
2410. 'Udhārī (beg, xi xvii) 353 303  
2411. Ullat, 'Abdu'l-lah (India, xi xvii) .. 60 62  
2412. 'Ulfatī .. 50 51  
2413. — (brother of 'Alī Naqī of Kamara, xi xvii) .. 47v 48v  
2414. — Turbatī. Ḥusayn (came to India, end x xvi) .. 50 51  
2415. Uluḡ Beg (850-853 1447-1449) .. 49v 51  
2416. 'Ulwī, 'Alī Qulī Farāhānī 366 311  
2417. — Muḥammad Ṭāhīr Kāshānī (end xi xvii) 369 313  
2418. — Khān, Murtaḡdu'l-Mulūk. Muḥammad Hāshim (born 1080 1669-1670, came to India, d. after 1151 1739) .. 373 315  
2419. 'Umar Khayyām, *see* Khayyām.  
2420. — b. Mas'ūd b. Ahmad, Ṭāju'd-Dīn (end x xi) 328 287  
2421. Ummatī (x xvi) .. 51 52v  
2422. Ummid Balkhī, Niyāz (d. a few years before 1160 1747) 65v 69v  
2423. — Hamadānī, Qizilbāsh Khān Muḥammad (Persia and India, d. 1159 1746) .. 75 81  
2424. Ummidī Rāzī, Arjāsp (x xvi) 28v 28x  
2425. Unsī, 'Abdu'r-Rahmān b. Bakhtyar Beg (came to India, d. 1025 1616) .. 52 53v  
2426. — Hasan Beg b. 'Alī Beg Shaḥbūn-oghli Dhū'l-Qadar (came to India under Jahāngīr) 52 53v  
2427. — Isma'īl Beg Shāmī (d. India, 1025 1616) .. 52v 54  
2428. — (Anīsī) Yūl-Qulī Beg Shāmī (author of Maḥmūd-u Avāz) (India, beg, xi xvii) 52v 54  
2429. 'Unsurī, Abū'l-Qāsim (d. 431 1039-1040) (here 631, in both copies) .. 341v 296v  
2430. Urdughay Beg .. 47v 48v  
2431. 'Urī Shīrāzī (India, d. 998 1590) .. 353 303  
2432. 'Uthmān, or 'Uthmānī, *see* Mukhtārī.  
2433. — Harawī, Abū'l-Fall (vi xii) .. 336 293  
2434. Uways, Sultān, b. Shaykh Ḥasan Nūyān (757-776 1356-1374) 31v 32  
2435. Wādīh Isfahānī, 'Alī Aṣghar (India, beg, xii xvii?) .. 483v  
2436. Wādīh Isfahānī, Āqā Zamān (end xi xvii) .. 482  
2437. Abū'l-Wafā' (d. 835 1431-1432) 19v 18  
2438. — 'Alī Mardān Beg (xii xvii) .. 482v  
2439. — Muḥammad 'Alī (came to India, xii xvii?) .. 483v  
2440. — Qumī, Sharafu'd-Dīn 'Alī, *surm.* Āqā'sī (born 1137 1724-1725, came to India 1162 1749) .. 482v  
2441. — Sirkānī, Muḥammad Kāzīm (xii xvii) .. 482v  
2442. — Zamān-Dāwarī, Ibrāhīm (xii xviii) .. 483v  
2443. Wafā'ī, *see* Zamānī 223 212  
2444. — Harawī (came to India, was alive in 1018 1609 1610) .. 479  
2445. — Isfahānī (*surm.* Kūr) .. 479  
2446. — Mashhadī .. 465  
2447. — Shīrāzī .. 465  
2448. Wāḡdat, 'Abdu'l-lah b. Isma'īl Gīllānī (end xi xvii) .. 482v  
2449. Wāḡdatī Khurāsānī .. 479  
2450. Wāḡhib Isfahānī, Ḥasan (end xi xvii) .. 481v  
2451. Wāḡhib .. 465  
2452. — Isfahānī .. 465v  
2453. — Isfahānī, Shāh Taqī (end xi xvii) .. 481v  
2454. — Kirmānī .. 465v  
2455. — Rajab 'Alī Tabrīzī (d. 1080 1669-1670) .. 481v  
2456. Wāḡid Qazwīnī, Ṭāhīr (beg, xii xvii) .. 480v  
2457. Wāḡidī (came to India, end x xvi) .. 465v  
2458. Wāḡshat, Imām Qulī .. 481v  
2459. — Jamālu'd-Dīn Muḥammad Ṭabāṭabā'ī (visited India, xi xvii) .. 482  
2460. Wāḡshī Bāfī (end x xvi) .. 466v  
2461. — Jūshqānī (came to India, d. 1012 1603-1604) .. 478v  
2462. Wāz, Muḥammad Raīf Qazwīnī (beg, xii xvii) .. 484  
2463. Wajdī, Muḥammad Amīn Kirmānī .. 466  
2464. Wajḡī Harawī (India, was alive in 1019 1610-1611) .. 466v  
2465. — Kurd (beg, xi xvii) .. 466  
2466. — Tafrīshī (India, end x xvii) .. 466  
2467. Wāḡā, Murtaḡā Qulī Beg (India, end xi xvii) .. 483v  
2468. Walad, *see* Sultān Walad.  
2469. Wālā'ī Ardīstānī .. 479v  
2470. — Sīstānī, Hājī Muḥammad .. 479v  
2471. Wālī, Najaf Qulī Beg (xi xvii) .. 482

2472. **Walī** Dasht-i-Bayā'ī (beg. xi xvii) .. —/480  
 2473. — **Khān** Gurjī .. — 480  
 2474. — **Qalandar** (ix xv) .. — 465v  
 2475. **Wālīh**, *see* Ādhar.  
 2476. — Burūjirdī, Muḥammad Husayn Beg .. — 481v  
 2477. — Dāghistānī, 'Alī, Qulī (born at Isfahān, 1124-1712) .. — 491  
 2478. — Yūsuf (beg. xii xviii) .. — 481v  
 2479. **Wālīhī** Bukhārī, 'Atā .. — 465  
 2480. — Harawī (end ix xv) .. — 465  
 2481. — Qumī (was alive in 1106-1694-1695) .. — 465v  
 2482. Wāmiq, Muḥammad Ikhlāṣ, (an Indian, beg. xii xviii) .. — 482v  
 2483. Wāqif Khalkhālī (end xi xvii) .. — 482v  
 2484. Wāqifi, Ibn 'Alī Mashhadī (came to India) .. — 465  
 2485. **Waqqārī**, Ghāzī, son of Jānī (India, beg. xi xvii) .. — 480v  
 2486. — Murizzu'd-Dīn Isfahānī (came to India) .. — 479v  
 2487. — Muḥammad Amīr Yazdī .. — 481v  
 2488. Wārasta Rāzī, Imām Qulī (visited India, d. 1075-1664-1665) .. — 482  
 2489. **Wārithī** Ardabīlī .. — 466  
 2490. — Sabzawārī (visited India) .. — 466  
 2491. **Waṣfī** .. — 479  
 2492. — (an early poet) .. — 479  
 2493. — 'Abdu'l-lah Mushkīn Qalam (India, d. 1025-1616) .. — 479  
 2494. Abū'l-Wāsi' .. 50-51v  
 2495. Wāṣib Qandahārī (xi xvii) .. — 482  
 2496. Wāṣil, Muḥammad Amīn Lāhujī .. — 482  
 2497. Waṣlī Isfahānī .. — 479  
 2498. — Rāzī, Muḥammad Ṭāhūr (India, beg. xi xvii) .. — 479  
 2499. Waṣṣāfī, Fadlū'l-lah (x xvi) .. — 465  
 2500. **Wāthiq** Isfahānī, Mullā Mahdī (end xi xvii) .. — 482  
 2501. — Nīshāpūrī (visited India) .. — 482  
 2502. Watwāt, *see* Rashīdu'd-Dīn.  
 2503. **Waysī** (India, x xvi) .. — 465v  
 2504. — Harawī (end ix xv) .. — 465v  
 2505. Wilāvatī Astrābādī .. — 480  
 2506. Wisālī Hamadānī .. — 479  
 2507. **Wuqū'ī**, Muḥammad Sharīf (India, end x xvii) .. — 480v  
 2508. — Tabrizī (beg. xi xvii) .. — 479v  
 2509. **Yahyā** (brother of Marwārid, q.v.) .. — 489v  
 2510. Mīr — (end xi xvii) .. — 490v  
 2511. — Ḥājī Isma'īl .. — 489  
 2512. **Yahyā** Jān Gilānī .. — 489v  
 2513. — Kāshī (or Qumī), Mīr .. — 490v  
 2514. — Khān (India, born 1079-1668-1669, d. 1160-1747) .. — 491  
 2515. — Lāhujī (visited India, end xi xvii) .. — 489  
 2516. — Qazwīnī, Mīr (d. 901-1496) .. — 489v  
 2517. — Uzbeq (beg. xi xvii) .. — 490  
 2518. Yakāna Balkhī (India, x xvi) .. — 490v  
 2519. Yaktā, Almad Yār Khān b. Allahyār Khān (India, d. ca. 1146-1733-1734) .. — 490v  
 2520. Yānghūrrehī of Māwarā'n-nahr .. — 425v  
 2521. Ibn Yāmīn, Fakhrū'd-Dīn Muḥammad (d. 723/1323) .. 26-25v  
 2522. **Yamīnī** Gurjī (end x xvi) .. — 490  
 2523. — Muḥammad b. 'Uthmān (x xi) .. — 489  
 2524. — Samnānī (end x xvi) .. — 490  
 2525. Yaqīn, Jalālā Kāshī (end xi xvii) .. — 490v  
 2526. **Yaqīnī** Harawī (ix xv ?) .. — 490  
 2527. — Lāhujī, 'Abdu'l-lah (xi xvii) .. — 489v  
 2528. Yaqūb Kashmīrī .. — 490  
 2529. — Mīrzā 'Ustāplū (end x xvi) .. — 490  
 2530. — b. Īzzun-Hasan (884-896-1479-1490) .. — 489v  
 2531. Yār Muḥammad Rakhna (end ix xv) .. — 489  
 2532. **Yārī** Astrābādī .. — 489  
 2533. — Shīrāzī (beg. xi xvii) .. — 489  
 2534. — Yazdī .. — 490  
 2535. Yatīm, Maḥmūdā Yazdajirī (Burūjirdī ?) .. — 490v  
 2536. Yānus Abharī (visited India) .. — 490  
 2537. **Yūsuf** Asamī Astrābādī .. — 490  
 2538. — Bīrī (?) (beg. xi xvii) .. — 490v  
 2539. — Beg. Chāushlū (end x xvii) .. — 490  
 2540. — *see* Yūsufī, Jumbādaqānī, Muḥammad Yūsuf (beg. xi xvii) .. — 490v  
 2541. — Kashmīrī, Muḥammad Yūsuf .. — 490v  
 2542. — Khān (came to India, end x xvi) .. — 490v  
 2543. — Khwānsārī .. — 490v  
 2544. — b. Ruknū'd-Dīn of Mayhana .. — 490  
 2545. Yūsufī Ṭāhūr (x xvii) .. — 490  
 2546. **Zāhid**, Qāsim of Isfahān (end xi xvii) .. 224-212v  
 2547. Zāhiru'd-Dīn Fāryābī, Ṭāhūr b. Muḥammad (d. 598-1202) .. 321v-283

2548. **Zahīru'd-Dīn** Jurbādaqānī  
(an early poet) .. 322v 284  
2549. — Nisawī Walī (*ca.* 600  
1204) .. 321 283  
2550. — Samarqandī, Muḥammad  
b. 'Alī Kātib (vi/xii), author of  
two treatises: *شمع الظهور* and  
*اعراض الرئاسة في اعراض السباسة*  
322v 283v  
2551. — Sanjari Nasīr (vi/xii) 321 282v  
2552. — Sarakhsī, Yahyā (vi/xii) 321 282v  
2553. — Shufurwa, 'Abdu'l-lah b.  
Sharafī'd-Dīn 'Umar (vi/xii) 321 283  
2554. **Zahirā** Lāhijī (end xi/xvii) 327v 287  
2555. — Nihāwandī (xi/xvii) 327v 287  
2556. **Zā'ir** Dāinghānī, Isma'il (end  
xi/xvii) .. 224v 212v  
2557. — Hamadānī (visited India,  
end xi/xvii) .. 224v 212v  
2558. Zā'iri, Bibī .. 222 211  
2559. — Mashhadī .. 222 211  
2560. Zajrī (x/xvi) .. 222v 211  
2561. **Zakī**, Sarīdā-i-Ardīstānī (visit-  
ed the Deccan in 995/1587) 224 212v  
2562. — Hamadānī (d. 1130/1718)  
222v 211  
2563. — Kāshgharī Latīfī'd-Dīn  
(called also Zakī Marāzshah, vi  
xii) .. 221v 210v  
2564. **Zamānā**-i-Lāhijī 224v 212v  
2565. — i-Mashhūr, *see* Mashhūr.  
2566. — i-Naqqāsh Ardīstānī  
224 212v  
2567. — i-Zarkash (Farībī) Iṣfa-  
hānī (came to India, middle xi/  
xvii) .. 409v 343v  
2568. **Zamānī** (Wafā'ī) 223 212  
2569. — Hanā-tarāsh Tabrizī 223v 212  
2570. **Zamānī**, Muḥammad Zamān  
Sīstānī .. 223v 212  
2571. — Yazdī, Muḥammad Za-  
mān (beg. xi/xvii) .. 223v 212  
2572. **Zārī**, Muḥammad Qāsim  
Iṣfahānī .. 222 211  
2573. — Kamāncha Shūāzī (end  
x/xvi) .. 222 211  
2574. Zarkūb, Jarfar Iṣfahānī (d.  
1133/1720) .. 224v 212v  
2575. Zarīfī, Muḥammad Beg (came  
to India, end x/xvi) .. 322v 284  
2576. **Zayn** .. 222 211  
2577. — Khān Kokiltāsh (India,  
end x/xvi) .. 224 212  
2578. **Zaynu'd-Dīn** Khwāfī (d. the  
2nd Shawwāl 833 the 24th June  
1430) .. 222 211  
2579. — Nisawī .. 222 211  
2580. — Qutbāyā, Mahmūd (end  
x/xvi) .. 224 212  
2581. — Tāy-bādī, Abū Bakr  
(d. 791/1389) .. 27v 27v  
2582. Zaynā, *see* Hujābī.  
2583. Zaynal Beg b. Aṣlān of Gur-  
jīstān (Caucasus, beg. xi/xvii) 224 212v  
2584. Zillu'l-lah, Qutb Shāh (Abdu'l-  
lah ? 1020-1083 1611-1672 ?)  
322v 284  
2585. **Zinatī** 'Alawī (v/xi) 221v 210v  
2586. — Astrābādī .. 224 212  
2587. — Natanzī, Sayyid Ḥusayn  
(end xi/xvii) .. 224v 212v  
2588. Zinda Dil .. 223v 212  
2589. Ziyānī .. 222v 211  
2590. Zuhūrī Turshīzī (India, xi  
xvii) .. 322v 284  
2591. **Zulālī** Harawī (ix/xv ?) 223 211v  
2592. — Khwānsārī (beg. xi/xvii) 223 211v  
2593. — Ūrganjī .. 223 212  
2594. Zulfī (beg. x/xvii) .. 223 212

The present copy begins as usual :

ذکرہ مکمل خطہ اقدس ( *sic.* usually قدس ) مائثر صاحب دلائل الخ

The colophon contains the date 'the 14th Dhī Qa'da of the 35th year.' Judging from the appearance of the MS., it is very likely that the '35th year' belongs to the reign of 'Ālam Shāh, and therefore is 1208/1794.

Ff. 438: S 12.25×8.75; 10.5×6; ll 21. within jadvāls. Or. thin brownish paper. Ind. nast., occasionally by a different, more careful hand (as on ff. 113-148, 323-346, etc.). Cond. tol. good: slightly worm-eaten; the paper of a few folios in the beginning and at the end is worn out, dirty, and torn. A bad vignette, damaged.

58.

Sarw-i-Āzād.

سر آزاد

II 446.

A *tadhkira* of the Persian poets who lived in India during the XI and XII/XVII-XVIIIc., with a number of biographies of the



poets of Balgrām. It was composed in 1166 1753 by Āzād, whose full name was Ghulām ‘Alī Khān Husaynī Wasīfī Balgrāmī (born 1116/1704–1705, d. 1200/1786). See GIPh 215, EIO 683–684, Spr 143. Cf. also Bland, in JRAS 1848, p. 151. The present copy is incomplete at the beginning (probably one folio has been lost). As the *tadhkira* is rather rare, but useful, and the list of the biographies contained in it has not yet been published, it is inserted here. The original order of the biographical notes in the book is more or less chronological. Here, in the list, they are re-arranged in strict alphabetical order.

1. Mīr ‘Abd al-Jalīl Husaynī Balgrāmī, d. 1138 1725–1726 f. 59
2. Afāqū, Faqīru’l-lah Lahūrī (middle xi xviii c.) f. 45v
3. ‘Aḡḡālī, Muhammad Nāṣir, d. 1163 1750 f. 47v
4. Sayyid ‘Almad b. ‘Abdī’l-lah Balgrāmī, d. 1161 1748 f. 81
5. Absan, Absanu’l-lah Zafar Khān b. Abī’l-Hasan Turbatī, d. 1073 1662–1663 f. 21v
6. ‘Ajab, Sayyid Qurayshī Balgrāmī (xii xviii c.) f. 73
7. ‘Alī, Nirmat Khān Muhammad Shīrāzī, d. 1121 1709 f. 35
8. ‘Alī Naqī of Kamara, d. 1041 1631–1632 f. 8
9. Sayyid ‘Alī Ridā b. ‘Abdī’l-Aḥad Balgrāmī (middle xii xviii c.) f. 86
10. Anīsī Shāmūlī, of Burhānpūr, d. 1613 1604–1605 f. 2v
11. Aqdas, Ridā b. Nūrī’d-Dīn Shūstari, lived in Haydarābād (middle xii xviii c.) f. 49
12. ‘Arūf, Muhammad ‘Arif Balgrāmī, (end xii/xviii c.) f. 87v
13. Arzū, Sirājū’d-Dīn ‘Alī Khān Akbarābādī f. 50v
14. ‘Ashmā, ‘Ināyat Khān Muhammad Tāhur, d. in Kashmīr, 1071 1660–1661 f. 21v
15. Ashraf, Muhammad Sa‘īd Māzandarānī (end xi xvii c.) f. 28v
16. Auji Natanzī (beg. xi xvii c.) f. 12v
17. Āzād, Ghulām ‘Alī Balgrāmī f. 70
18. Sayyid ‘Azīmu’d-Dīn b. S. Najābat Balgrāmī, d. 1163 1750, f. 83
19. Bādīl, Rafī Khān Mashhadī, d. 1123 1711 f. 36v
20. Bādīl, ‘Abdu’l-Qādir, d. 1133 1721 f. 39
21. Bikhbar, ‘Izmatu’l-lah b. Lutfī’l-lah Balgrāmī, d. 1142 1729–1730 f. 73
22. Damīrī, Shaykh Nizām Balgrāmī, d. 1003 1594–1595 f. 56v
23. Dānish, Mīr Raḡī Ridāwī Mashhadī, xi xvii c. f. 20v
24. Dardmand, Faqīh (end xii xviii c.) f. 53v
25. Dast-i-Ghayb, Nizām Shīrāzī, d. at Shīrāz, 1029 1620 f. 7v
26. Dhakā Hamadānī, d. 1030 1620–1621 f. 7
27. Dīyā’u’l-lah Balgrāmī, d. 1103 1691–1692 f. 58v
28. Faḡhfūr, Muhammad Husayn, d. at Allahābād, 1028 1619 f. 7
29. Faqīr, Mīr Nawāzish ‘Alī b. ‘Izmatu’l-lah Balgrāmī, d. 1167 1753–1754 f. 77v
30. Farajū’l-lah Shūstari (xi xvii c.) f. 21
31. Fard, Sayyid Asadu’l-lah Balgrāmī, d. 1149 1736–1737 f. 82v
32. Fasīlī (beg. xi/xvii c.) f. 10
33. Fathī Ardīstānī (beg. xi xvii c.) f. 10
34. Faydī Akbarābādī, well-known poet (d. 1004 1595) f. 2
35. Favyād, ‘Abdu’r-Razzāq Lāhijī (end xi xvii c.) f. 28
36. Firqatī, Abū Turāb Jūshqūnī, d. 1028 1619 f. 7
37. Fitrat, Mūsā Khān Mu‘izzu’d-Dīn Muhammad, d. 1101 1689–1690 f. 31v
38. Ghālib, Asadu’l-lah, middle xii xviii c. f. 48
39. Ghanī, Muhammad Tāhīr Ushnūī Kashmīrī, d. 1079 1668–1669 f. 24
40. Gharīb, Karamu’l-lah b. ‘Izmatu’l-lah Balgrāmī, d. 1169/1755–1756 f. 78
41. Ghulām Muṣṭafā b. ‘Abdī’l-lah Balgrāmī (end xii xviii c.) f. 79
42. Ghulām Nabī b. Muhammad Bāqir b. ‘Abdī’l-Hamīd Balgrāmī, born 1111 1699–1700, d. 1163 1750 f. 72
43. Gulshan, Sa‘idu’l-lah Dihlawī, d. 1141 1728–1729 f. 42v
44. Ḥādīq, d. after 1054 1645–1646 f. 21
45. Ḥazīn, Muhammad ‘Alī f. 49v

45. Iftikhār, 'Abdu'l-Wahhāb Dawlatābādī (end xii xviii c.) f. 56  
 46. Ijād, 'Alī Naqī (end xii xviii c.) f. 55v  
 47. Mīr Ilahī Asadābādī, d. 1064 1653-1654 .. f. 19v  
 48. Imā, Muḥammad Ḥasan Balgrāmī (middle xii xviii c.) f. 85v  
 49. Imdād, Ghulām Ḥusayn Hāshimī Burhānpūrī (end xii xviii c.) f. 56v  
 50. 'Ishqī, Barakatu'l-lah b. Sayyid Uways b. Sayyid 'Abdu'l-Jalīl Balgrāmī, d. 1142 1729-1730 f. 58  
 51. 'Izlat, 'Abdu'l-Walī b. Sa'du'l-lah, lived in Dihlī (end xii xviii c.) f. 54  
 52. Jalāl b. Mu'min, d. 1049 1639-1640 .. f. 11v  
 53. Jur'āt, Muḥammad Hāshim b. Muḥammad Shafī b. 'Alī Gilānī, *sur.* Mūsawī Khān (end xii xviii c.) .. f. 54v  
 54. Kalīm, Abū Tālib Hamadānī, d. in Kashmir, 1061/1651 f. 18v  
 55. Khālīs, Sayyid Ḥusayn Imtiyāz Khān Iṣfahānī, d. 1122 1710-1711 f. 35v  
 56. Kirāmī, d. 1156 1743-1744 f. 42v  
 57. Māhir, Muḥammad 'Alī, d. 1089 1678-1679 .. f. 27v  
 58. Maḥzūn, Sayyid Barakatu'l-lah Balgrāmī (xii xviii c.) f. 87v  
 59. Makhmūr, Lutfu'l-lah, *sur.* Murshid-Qulī Khān Tabrizī, born 1090 1679, d. 1164 1751 f. 48  
 60. Mahk Ma-shriqī Mashhadī, beg. xi xvii c. .. f. 13  
 61. Malik Qumī, d. at Bijāpūr, 1025 1616 .. f. 5v  
 62. Mīr Maṣūm b. Mīr Ḥaydar Kāshī (xi xvii c.) .. f. 19  
 63. Matīn, 'Abdu'r-Ridā Iṣfahānī (middle xii xviii c.) .. f. 50  
 64. Matīn, Ghulām Ḥasan (xii xviii c.) .. f. 87v  
 65. Maḥzar Jānjānān b. Jānī (late in xii xviii c.) .. f. 52v  
 66. Mīr, Sayyid Yazdajirdī, d. 1030 1620-1621 .. f. 7v  
 67. Muḥammad Mu'min Yazdī, d. in the Deccan after 1030/1620-1621 .. f. 12  
 68. Muḥammad Yūsuf, Mīr, b. Muḥammad Ashraf Balgrāmī (end xii xviii c.) .. f. 71  
 69. Muḥibb, Sayyid Ghulām Nabī Balgrāmī, d. 1165 1751-1752 f. 83  
 70. Mukhlis Kāshānī (end xi/xvii c.) f. 32, *in marg.*  
 71. Munīr, Abū'l-Barakāt b. 'Abdu'l-Majid Lāhūrī, d. 1054/1644 f. 13v  
 72. Nādim Lāhujānī (beg. xi xvii c.) f. 12v  
 73. Nāṣih, 'Izzat Tabrizī (end xi xvii c.) .. f. 26  
 74. Nāṣir 'Alī, d. 1108, 1696-1697 f. 32v  
 75. Nau'ī Khabūshānī, d. at Burhānpūr, 1029 1620 f. 3  
 76. Nāzim Harawī (end xi xvii c.) f. 24v  
 77. Naṣir Mashhadī (beg. xi xvii c.) f. 12  
 78. Naṣrī Nīshāpūrī, d. at Aḥmad-ābād (beg. xi xvii c.) .. f. 3v  
 79. Nuṣrat, Dilāwar Khān Muḥammad Na'im Lāhūrī, d. 1139 1726 1727 f. 41v  
 80. Qabūl, 'Abdu'l-Ghanī Kashmīrī, d. 1139 1726-1727 .. f. 42  
 81. Qā'il, Sayyid 'Abdu'l-lah Balgrāmī (xii xviii c.) .. f. 84  
 82. Qāsim Diwāna Mashhadī (end xi xvii c.) .. f. 31  
 83. Qāsim Khān Juwaynī (beg. xi xvii c.) .. f. 10  
 84. Qudsī, Muḥammad Jān Mashhadī, d. 1054 1644 .. f. 14  
 85. Raḍī Iṣfahānī, d. 1024 1615, f. 5v  
 86. Rafī, Ḥasan Qazwīnī (end xi xvii c.) .. f. 26  
 87. Rā'ij, Muḥammad 'Alī (middle xii xviii c.) .. f. 45  
 88. Rāqim, Sa'du'd-Dīn Muḥammad Mashhadī (end xi xvii c.) f. 30  
 89. Rasā, Jān Mīrzā, *sur.* Mīrzā Khān of Ḥaydarābād (end xii xviii c.) .. f. 55  
 90. Rāstkh, Muḥammad Zamān Sarhindī, d. 1107 1695-1696 f. 32v  
 91. Rūhī, Sayyid Ja'far, d. 1154 1741-1742 .. f. 46  
 92. Ruknā Kāshānī, also called Masīh or Masīhā, d. in Persia, 1066 1655-1656 .. f. 21  
 93. Sā'ib, Muḥammad 'Alī Iṣfahānī, d. 1080 1669-1670 .. f. 22v  
 94. Sālik, Muḥammad Ibrāhīm Qazwīnī (end xi xvii c.) f. 26v  
 95. Sālik Yazdī, d. at Ḥaydarābād, 1081 1670-1671, .. f. 26v  
 96. Salīm, Muḥammad Qulī Turu-shī, d. in Kashmir, 1057 1647-1648 f. 14v  
 97. Šanī, Nizāmu'd-Dīn Ahmad Balgrāmī (middle xii xviii c.) f. 87  
 98. Sanjar b. Ḥaydar Muramā'ī, d. Bijāpūr, 1021 1612-1613 f. 4  
 99. Sarkhūsh, Muḥammad Afḍal (beg. xii xviii c.) .. f. 37  
 100. Šaydī Ṭhrānī (end xi xvii c.) f. 27  
 101. Shafī'ā Shīrāzī, d. 1120 1708-1709 .. f. 36v  
 102. Shāhadī, 'Abdu'l-Walīd Balgrāmī, d. 1008 1599-1600 f. 57v  
 103. Shā'ir, of Dihlī (second half of xii xviii c.) .. f. 54  
 104. Shā'ir, Sayyid Muḥammad b.

- \*Abdū'l-Jalīl Balgrāmī (end xii  
xviii c.) f. 69x
105. Shakībī, Muhammad Ridā b.  
\*Abdū'l-lah Isfahānī, d. Dihlī,  
1023-1614-1615. f. 5
106. Shānī Taklū, d. 1023-1614-1615  
f. 5
107. Shāpūr Tihānī (beg. xi xvii c.)  
f. 10x
108. Shaukat Bukhārī (end xi  
xvii c.) f. 30
109. Shauqī Muhammad Husayn  
(beg. xi xvii c.) f. 10
110. Shaydā Fathpūrī (xi xvii c.)  
f. 19x
111. Shifā'ī, Sharafū'd-Dīn Husayn  
Isfahānī, d. 1037-1627-1628. f. 9
112. Shuhrat, Husayn Shīrāzī, d.  
at Dihlī, 1149-1736-1737 f. 43v
113. Subhānī Astrābādī (beg. xi  
xvii c.) f. 2
114. Sukhanwar, Muhammad Sīdīq  
b. Qāḍī Husaynū'l-lah Balgrāmī  
(end xii, xvii c.) f. 87x
115. Surūrī, \*Ahm Beg Kābulī (beg.  
xi/xvii c.) f. 12x
116. Tāhir, Hufāt Khān, Muham-  
mad Tāhir, d. 1129-1717 f. 37x
117. Tajallī, \*Alī Arīdākānī (end xi  
xvii c.) f. 28x
118. Tālib Āmulī, d. 1036-1626-1627  
f. 8x
119. Thābit, Muhammad Afzal  
Allahābādī, d. at Dihlī, 1150-1737-  
1738 f. 44x
120. Mīr Tufayl Muhammad Bal-  
grāmī, d. 1151-1738-1739 f. 58x
121. Tughlā Mashhadī (end xi  
xvii c.) f. 31v, in marg.
122. Ummīd, Qizilbāsh Khān  
Hamadānī, d. 1159-1746 f. 46x
123. Wāḥib, Mubāraku'l-lah l-hārat  
Khān b. Fāḥiq Irādāt Khān, d.  
1128-1716 f. 38
124. Wāḥid, Mīr \*Abdū'l-Wāḥid b.  
Muhammad Ashraf Balgrāmī d.  
1135-1722-1723 f. 84
125. Wabūd, Muhammad Tāhir  
Qazwīnī, d. 1105-1693-1694 f. 33x
126. Wāḥiz, Muhammad Rafī' Qaz-  
wīnī (end xi xvii c.) f. 25
127. Wamq, Nūru'l-lah b. Muham-  
mad b. Ghulām Muḥyī'd-Dīn Bal-  
grāmī (xi xvii c.) f. 87v
128. Mīr Yabiyā Kāshī, d. in Dihlī,  
1064-1653-1654 f. 20
129. Yaktā, Ahmad Yār Khān, d.  
1148-1735-1736 f. 42x
130. Zān, Muhammad Fākhur b.  
Muhammad Yabiyā, d. 1164-1751  
f. 47
131. Zamānī Yazdī, d. 1017-1608-  
1609 f. 4x
132. Zuhūrī Turshīzī, d. in the  
Deccan in 1025-1616 f. 6

Beg. (abruptly):

... کہ اول کسی کہ شعر و نسی کہت بہرام کور است الخ

Transcribed early in xiii xiv c.

Ff. 87: S 8.75 x 5.75; 7 x 3.5; ll 14, no jadvāls. Or. pap. Modern Ind. shikasta and nast. Cond. tol. good; slightly worm-eaten. Glosses, additions and emendations on the margins.

59.

خزانة عامرة

Khazāna-i-āmirā.

I 21.

A modern copy of this well-known *tadhkira*, by the same Āzād Balgrāmī, see IVASB 232. It was transcribed as a portion of a huge volume, containing several other works. There is a filhrst on f. 34. Beg. as usual:

سرکلام را جیغند حمد مانعی که ادب را نکوهر را خج

Dated the 22nd Šafar 1282 the 17th July 1865.

\* Ff. 34-111; S 19 x 12; 16 x 9; ll 38, no jadvāls. Greyish thick Europ. pap. Modern Ind. nast. Cond. good; only in a few places worm-eaten.

60.

معراج الخيال

Mirāju'l-khiyāl.

II 439.

A *tadhkira* of Persian poets, chiefly those who lived in the XII and XIII/XVIII-XIX c in India. The biographical notes are grouped under the letters of the alphabet beginning the *takhalluṣ*'s, but within each letter there is, as usual, no further arrangement. The author, Wazīr 'Alī 'Azīmābādī, with the *takhalluṣ* 'Ibratī (see f. 2v, and his own biography on f. 47v), probably followed no definite principle in his selection of poets. He completed the work, as stated on ff. 2v and 85, in 1257/1841; but several later dates are found in the book, such as 1262/1846 (ff. 79v, 82), 1263/1847 (f. 14), 1264/1848 (f. 4), etc., so that it may have been revised after its completion.

He composed in 1268/1852 another *tadhkira*, approximately on the same lines. *Riyāḍu'l-afkār*, see Blh 93 (this copy is written in the same year, by the same hand and on the same make of paper as the present MS.). A collation of both shows that, although there are many notes on the same poets in these two works, the text is not simply repeated, but has been re-written, and therefore the present work cannot be regarded as an earlier version of the *Riyāḍu'l-afkār*. The author, who writes a bombastic and florid style gives little new information. His notes are entirely based on the well-known earlier biographical works which he mentions on f. 2v, namely: *Nashar-i-ishq*, *Sarw-i-Āzād*, *Yad-i-bayḍā*, *Ṭabaqātu'sh-shu'arā'*, *Ātashkada-i-Ādhar*, *Riyāḍu'sh-shu'arā'*, etc. It would be superfluous to give here a complete list of the biographies in this book, and it suffices to mention only those which deal with the poets who were contemporaries of the author:

1. *Akhtar*, Muhammad Ṣādiq of Hūglī (f. 4).
2. *Amīr*, Haydar b. Sayyid Nūru'l-Ḥasan b. Ghulām 'Alī Āzād Balgrāmī, d. at Murshidābād in 1217/1802-1803 (f. 10v).
3. *Āshiq*, Maharaja Kalyān Sing'h, d. 1207/1792-1793 (f. 45v).
4. *Bismil*, Ḥasan Khān b. 'Āshiq 'Alī Khān, of Kākūrī, d. at Calcutta in 1263/1847 (f. 13v).
5. *Bismil*, Mahdī 'Alī b. Akbar 'Alī, of Fatḥpūr (f. 14).
6. *Damīr*, Hirālāl, of 'Azīmābād (f. 43v).
7. *Dhabīb*, Amān 'Alī b. Ibrāhīm 'Alī Isfahānī, of 'Azīmābād (f. 26).
8. *Dhakā*, Aulād 'Alī b. Ghulām Imām, a nephew of Ghulām 'Alī Āzād Balgrāmī, born 1151/1738 (f. 26v).
9. *Farḥād*, Shāh Ulfat Ḥusayn Mūsawī 'Azīmābādī (f. 55).
10. *Firqatī*, Sayyid 'Alī Bakhsh b. Karīm Bakhsh of Dihlī (f. 54v).
11. *Ghālib*, Asadu'l-lah Khān of Dihlī, lived in Calcutta (f. 51v).
12. *Hasrat*, Mu'ammad Sa'īd b. Wā'iz 'Alī of 'Azīmābād (f. 20v).
13. *Hasratī*, Lālabandā Prashād 'Azīmābādī (f. 21).
14. *Kaulāb*, Asadu'l-lah of Jahāngirnagar (Dacca) (f. 62).
15. *Mahdawī*, Mahdī 'Alī Khān b. Muhammad Ḥasan Khān Ṭabātabā'ī, a grandson of the author of the *Siyaru'l-muta'akḥḥirīn* (see above, No. 37) (f. 70).
16. *Makīn*, Muḥammad Fākhīr b. Muhammad Ashraf, of Dihlī, d. 1200/1786-1787 (f. 68).

17. *Minnat*. Aḥmad b. Najmī'd-Dīn 'Alī Khān, of Lucknow. d. 1255/1839 (f. 68v).  
 18. *Qatīl*. Muḥammad Ḥusayn, of Shāhjahānābād, d. 1230/1815 (f. 59).  
 19. *Shifā*. Muḥammad Kāzīm b. 'Abdī'l-'Alī Khān, of 'Azīmābād (f. 38v).  
 20. *Ulfatī* Dihlawī, a Hindu, the teacher of the author. d. the 28th Šafar 1254 the 23rd May 1838 (f. 9).  
 21. *Wahshatī*, Bakhshish Ḥusayn b. Aḥmad Ḥusayn, of Shaykhpūra (near Patna), d. 1262/1846 (f. 79).  
 22. *Yaktā*. Nawrūz 'Alī Khān b. Amān 'Alī Khān, of Lucknow (f. 82v).  
 23. *Yās*. Anwār 'Alī, of Āra, lived in Patna. d. 1262/1846 (f. 82).

Beg. of the work :

عزیزین زلف رضا شاهد سخن را الخ

Dated the 21st Jun. I 1282 the 12th Oct. 1865.

Fr. 85 : S 11.5 × 7.25 : 9.25 × 4.75 : ll 19, no jadwals. Europ. pap. (embossed with letters R and F). Clear modern Ind. nast. Cond. good

## 61.

اشارات بیدش

### Ishārat-i-Bīnīsh.

II 493

A *tadhkira* of 69 poets who flourished at Madrās and the Carnatic about, or shortly before, 1265/1849. Their names are arranged in a more or less alphabetical order under the *takhalluṣes*. The work has so far, seemingly, not been noticed in other catalogues. It was completed in 1265/1849 (the title is a chronogram for this date, see f. 5) by Bīnīsh, whose real name was Sayyid Murtaḍā b. Šādiq 'Alī ar-Riḍawī al-Ḥusaynī al-Madrāsī (ff. 1v-2). In his own biography (ff. 14-19v) he mentions that his family came from Gulbarga. He was born in 1226/1811, and thus was about 40 years old when he composed this *tadhkira*. The work is dedicated to the local Nawwāb Muḥammad Gāuth Khān Shahāmat Jang, who also was a poet and used the *takhalluṣ* Aẓam (see f. 2v, and his special biography on ff. 5v-8). He was born the 1st Dhī'l-ḥijja 1239/ the 28th July 1824.

The present copy, dating from about the same time as that of its composition, has many alterations, emendations, additions, etc., in the text of almost every note, apparently by the same hand. It is quite possible that the copy is either autograph or has been thoroughly revised by the author himself. Beg.

حد بدیعینک زبان معنی بوزان مصرعیت در عفت ابداع الخ

Here follows the list of the biographies of the poets dealt with in the present *tadhkira*. They are rearranged in a proper alphabetical order.

- |  |   |
|--|---|
| 1. Aḥmadī. Ghulām Aḥmad b. Asadī'd-Dīn Khān, an official, born 1215/1800-1801 .. f. 10     | 3. Aḥsan. Tarāzish Khān, a young man, was living at Madrās in 1265/1849 .. f. 9 |
| 2. Aḥqar. Nizāmu'd-Dīn b. 'Abdī'l-Qādir Khūshnawīs, an official under Rāja Rāmraḥ .. f. 10 | 4. Akram. Dhākir 'Alī Khān b. Hasan 'Alī .. f. 11                               |

5. 'Alīm, Muḥammad 'Alīmu'l-lah Khān Fīrūz Jang . . . f. 36
6. Amīr, Amīru'l-lah b. Shāh Isma'īl Qādirī, born 1241 1825-1826 . . . f. 10v
7. Anwār, Hāfiẓ Muḥammad Anwāru'l-Haqq Fārūqī Gūpāmawī, a relation of the Nawwāb Anwaru'd-Dīn Khān (d. 1162 1749), born 1201 1787 . . . f. 8
8. 'Ashiq, 'Abdu'l-Wadūd an-Naqawī . . . f. 35v
9. 'Atiq, Muḥammad Shībghatu'l-lah Khān b. 'Ināyatī'l-lah Nā'itī, of Madrās . . . f. 35v
10. Aẓam, Nawwāb Muḥammad Ghauth Khān, Shahāmāt Jang (born the 1st Dhī'l-Hijja 1239 28th July 1824), of the Carnatic (cf. Spr 172, where the date of his birth is given as 1230 1815, and his *tadhkira*, called *Subh-i-waṭan*, is described) . . . f. 5v
11. Aẓhar, Ghulām Qādir b. Ghulām Husayn Khān . . . f. 10, *in marg.*
12. Bahjat, Tājū'd-Dīn b. Ghiyāthī'd-Dīn Khūshnawīs, a Madrasī . . . f. 11
13. Balīgh, Shāh Rūḥu'l-lah, was a young man in 1265 1849 . . . f. 13v
14. Baṣārat, Ghulām Muhyī'd-Dīn, of Arkāt, d. 1264 1848 . . . f. 11v
15. Bihūsh, Muḥammad Qādir 'Alī Nā'itī, born 1227 1812, d. 1260/1844 . . . f. 12v
16. Bikhūd, Sayyid Amīn Ghauth Madrasī . . . f. 12v, *in marg.*
17. Binawā, Shāh Ḥasan 'Askarī Chishtī, b. Turāb . . . f. 12v, *in marg.*
18. Bīnīsh, Sayyid Murtaḍā, the author of this work, see above . . . f. 14
19. Damīr, Muḥammad Ḥamīd, b. Muḥammad Imām, an official, born 1200 1786 . . . f. 34v
20. Dhakā, Muḥammad Ḥabību'l-lah Nā'itī, originally from Bijāpūr, born 1244 1828 1829 . . . f. 25
21. Dīd, Muḥammad 'Azīzu'd-Dīn گنبد, was a young man in 1265/1849 . . . f. 24v
22. Fā'iq, Sayyid Khayru'd-Dīn b. Ma'sūm Khān, born 1188 1774, d. 1242 1826 . . . f. 37v
23. Farḥat, Muḥammad Shībghatu'l-lah Nā'itī, b. 1230 1815 . . . f. 39
24. Fārūq, Khān 'Ālam Khān, born 1207 1792-1793 . . . f. 38
25. Ḥājib, Āqā Jawād Shīrāzī, was a court poet of different Nawwābs and rajas. Left for Persia in 1260 1844 . . . f. 22v
26. Ḥamrāz, 'Abdu'l-Qādir, *sur.* Qādū Miyān . . . f. 55
27. Ḥasan, Muḥammad Ḥasan 'Alī Māhī, a pupil of Ārzū and Ḥazīn, d. 1258 1842 . . . f. 22, *in marg.*
28. Hishmat, Hishmat Jang, an adopted son of Nūru'd-Dīn Muḥammad Khān, one of the officials of Anwaru'd-Dīn Khān (d. 1162 1749) . . . f. 22
29. Jauhar, Qādir Husayn of Madrās . . . f. 21v
30. Khāliṣ, Sayyid Muḥammad of Madrās, an official . . . f. 24, *in marg.*
31. Khushnūd, Muḥammad Irṭiḍā-'Alī Khān Gūpāmawī Qādī'l-quḍāt of Madrās . . . f. 23v
32. Lā'iq, Ghulām Das-tūr Ghīyāth, born 1234 1819 . . . f. 43
33. Mast, Husayn Muhyī'd-Dīn b. Muḥammad Yūsuf Khān . . . f. 45v
34. Mu'awīn, Mu'awīn Khān, an official . . . f. 43v
35. Mughanmī . . . f. 45
36. Mujrim, Husayn Qādirī b. 'Abdu'l-Qādir Nīlūrī, born 1180 1766-1767, d. 1250 1834-1835 . . . f. 44
37. Mukhlis, Sayyid Darwīsh . . . f. 46
38. Munawwar, Sayyid Muḥīnu'd-Dīn, Munawwar-raqam Khān . . . f. 44v
39. Muntazar, 'Abdu'l-Fattāḥ Ahmad Husaynī . . . f. 46v
40. Nāmī, 'Azzu'd-Dīn Khān b. Ḥamīd 'Alī Khān, d. 1240 1824-1825 . . . f. 47v
41. Nāmī, Turāb 'Alī Khayrābādī . . . f. 47
42. Nāṣir 'Alī, Ṣafīyyu'd-Dīn Muḥammad Khān b. Qādir 'Alī Khān d. 1243 1827-1828 . . . f. 48
43. Nāẓir, Qādir 'Alī Khān, born 1237 1821-1822 . . . f. 48v
44. Nāẓir, Qādir 'Aẓīm Khān, d. 1243 1827-1828 . . . f. 48
45. Qādir, Qādir 'Alī b. Turāb 'Alī Nāmī . . . f. 42v
46. Qādir, Qādir Pādshāh . . . f. 42v
47. Qamar, Banda Ḥasan Khān Lakḥnawī . . . f. 41v
48. Qudrat, Muḥammad Qudratu'l-lah Khān Gūpāmawī, author of the *Natā'iq-i-afkār* and two diwāns (cf. Spr 173 and Garcin de Tassy, *Hist. de la Lit. Hind.*, I, 144) . . . f. 40v
49. Rā'iq, Ghulām Mūsā Ridā, *sur.* Ḥakīm Bāqir Husayn Khān, author of the *Guldasta-i-Karnāṭik*, d. 1248 1832-1833 (cf. Spr 172) . . . f. 29v
50. Rāqīm, Muḥammad Husayn Qādirī . . . f. 30v
51. Rasā, Muḥammad Raḥmatu'l-lah Nā'itī Nīlūrī . . . f. 29v
52. Raunaq, 'Arīfu'd-Dīn b. Hāfiẓ Muḥammad Burhānpūrī . . . f. 28v
53. Rif'at, Muḥammad Husayn Shīrāzī . . . f. 31
54. Ṣāhib, Munshī u'l-Mulk . . . f. 34v
55. Sa'īd, Muḥammad Sharafu'd-

- Dīn Haydarābādī, came to Mad-rās in 1255/1839 . . . f. 32
56. Shā'iq, Ghulām Muhyī'd-Dīn b. Ahmad Abū Turāb Qādirī, d. 1249/1833-1834 . . . f. 32v
57. Shā'ir, Ghulām Muhyī'd-Dīn b. Sa'dī'd-Dīn, born 1227/1812 . . . f. 34
58. Shams, Ghulām 'Abdu'l-Qādir Khān Shams-ud-Daula, son of Nawwāb 'Azīmu'd-Daula . . . f. 33v
59. Thāqīb, Mahdī al-Husaynī, brother of the author, born 1223/1808 . . . f. 19v
60. Wafā, 'Abdu'l-Bāqī ash-Sharīf ar-Riḍawī, an official, came to Madrās in 1246/1830-1831 . . . f. 52
61. Wafā, Mīrzā Ḥasan 'Alī, *sur.* Mīrzā Buzurg Shīrāzī, came to Madrās in 1259/1843 . . . f. 54
62. Wājid, Jannat Husayn . . . f. 55
63. Walā, Abū Sa'īd b. Abī Tayyib, born 1190/1776, d. 1264/1848 . . . f. 49
64. Walā, Hamīdu'd-Dīn b. Abī Tayyib Khān, born 1213/1798-1799 . . . f. 51v
65. Wāqif, Mīrān Muhyī'd-Dīn Qādirī, born 1295/1790-1791 . . . f. 50v
66. Wāṣī, Mu'aminad Mahdī b. Muhammad 'Arīfu'd-Dīn Khān . . . f. 52v
67. Wīṣīl, Mīrzā Kūchuk Shīrāzī . . . f. 54v
66. Zā'ir, Sayyid 'Ashiq Husayn Farbalā'ī, of Madrās, d. 1246/1830-1831 . . . f. 31v

Transcribed towards the end of the xiii xix c.

Ff. 55; S 8×6.25; 6×3.5; ll 11, no jadwals. Blue Europ. pap. Modern Ind nast. and shikasta. Cond. good. Numerous notes and emendations on the margins.

(b) *Hindustani*.

62.

تذکرہ سخن آفرینان ہندی رتن

**Tadhkira-i-sukhan-āfarīnān-i-hindī-zabān.**

I 168.

A *tadhkira* of the poets who wrote verses in Dakkhani or Urdu. The author calls himself (f. 2) Mir Ghulām Ḥasan b. Mir Ghulām Husayn b. Mir 'Azīz-illāh Rātmanā'ī (راتمناہی). He completed his work, as he mentions in the *khātima*, in 1091/1680 (f. 107). This is certainly incorrect, and judging from his special glorifications and the usual wishes for the continuation of his reign, offered to Shāh-'Ālam (1173-1221 1759-1806) (f. 2v), this date must be corrected as 1191/1777. The work has probably not been noticed in other catalogues. The author does not refer to different known *tadhkiras* dealing with similar matters. His biographical notes are exceedingly meagre. The large number of poets, whom he mentions, are all found in the combined list of different *tadhkiras*, given in Spr 195-306. I have not been able to discover even a single name which does not appear there. Almost no exact dates are given; the work seems to be generally of little value. In addition, the present copy is very bad, especially with regard to proper names. Those written in red as headings of separate notes, are often almost illegible. Beg.

سخن سنجان مضمون نور را حمد و ثناء کے لئے

Dated the 5th May 1861; the copy has been prepared at Rānmagar, of Akbar-pūr taluq. Scrappy poetical quotations on spare leaves at the beg. and end.

Ff. 107; S 9.25×6; 7.5×4; ll 15, no jadwals. Europ. pap. Bad and vulgar Ind. shikasta and nast. Cond. good.

## 2. Saints.

63.

مذكرة الأولياء

Tadhkiratu'l-awliyā'.

I 166.

A slightly incomplete copy of this well known *tadhkira* of Ḥaṭṭār, see for references IvASB 235. The present transcript opens with a biography of Ja'far Ṣādiq (vol. I, p. 9 of R. Nicholson's edition), and ends with a long biography of Abū Sa'īd b. Abī'l-Khayr, which differs slightly from the version given in the same edition (vol. II, p. 337). The sequence of the biographies is also not quite the same in this copy. Beg.

ان سلطان ملت مصطفى آن برهان حجت نبوی الخ

Copied towards the end of the xi xvii c., or beg. xu xviii c.

Ff. 292; S 10 × 6; 7 × 3.5; ll 19, no jadwals. Or. pap., different. Good Ind nast. Cond. tol. good; slightly worm-eaten and damaged by dampness.

64.

انيس الطالبيين و وعدة السالكين

Anīsu't-ṭālibīn wa wa'datu's-sālikīn.

I 89.

An excellent calligraphic old copy of this biography of Muḥammad Naqshband, by Ṣalāḥ(u'd-Dīn) b. Muḥarak Bukhārī (f. 3v). For references and the headings of the 4 *qisms*, into which the work is divided, see IvASB 244. The I *qism* begins on f. 5v; II on f. 10; III on f. 30; IV on f. 55v. Beg.

حمد بنی منتهی حضرت خدایی را که معتمد اولین الخ

Dated 993 1585, copied by Hasan 'Alī al-Kātib.

Ff. 148; S 9.5 × 5.75; 6.75 × 3.25; ll 15, within jadwals. Good old Or. paper. Calligraphic nast. of Heratī type. Cond. remarkably good, although on some folios in the beginning the ink of the jadwal lines has 'eaten' the paper. Very fine full page double vignette.

65.

نفحات الانس

Nafahātu'l-uns.

III 73.

A good calligraphic copy of this well known work of Jāmī, see IvASB 248. On the margins are placed the well known glosses by 'Abdu'l-Ghafūr Lārī (see *ibid.*, No. 249). Beg. of the *Nafahātu'l-uns*, as usual:

الحمد لله الذي جعل مرآتي قلوب أوليائه الخ

Beg. of the commentary of Lārī, also as usual:

بسم الله ... سباس و ستائش خدای را الخ



At the end there are the following appendices :

1. (ff. 289v). An extract from the *Ḥid̥r̥at̥ al-Ḥafīẓ* (see IVASB 1024), on Abū Bakr Faḍl Bukhārī and Burhānu'd-Dīn Mas'ūd Beg.

2. (f. 290). Copies of letters addressed to Jāmī, by Nāṣiru'd-Dīn 'Ubaydu'l-lah (probably identical with the famous Khwāja Ahrār) and Sa'adu'd-Dīn Kāshgharī.

3. (ff. 290v-305). The *Takmila* of 'Abdu'l-Ghafūr Lārī's commentary on the *Nafahāt*, dealing with the biography of Jāmī himself (it corresponds to ff. 117v-142v of No. 67 in this Cat.). Beg. as usual :

تیمناً بذكر الملك الاعلى و حمد الله الخ

4. (f. 305) A short note on Shamsu'd-Dīn Muḥammad Rūjī (d. 904 1498-1499).

5. (f. 306). A prayer with explanations. On f. 306v there are a few poetical quotations from 'Imād.

6. (ff. 307-308). *Risāla az-sirr-i-ādāb-i-tarīqat*. A short note on the usual elementary Sufic rules, ascribed to 'Abdu'l-Khāliq Ghijduwānī, the famous early Turkistānī shaykh (d. 575 1179-1180).

7. (ff. 308-308v). *Wasīyyat-nāma-i-Mawlānā Kalān*. Another short note on pious behaviour, by Muhammad b. 'Abdī'l-lah b. Mahmūd (VIII XIVc.), with some autobiographical allusions. On f. 309 there is another note of religious contents.

8. (ff. 309v-310). An account of a dream, seen on the 12th Rab. II 908 the 15th Oct. 1502, at Iṣfahān, by Faḍlu'l-lah b. Rūzbihān b. Faḍlī'l-lah, a disciple of Zaynu'd-Dīn 'Alī b. Jamālī'd-Dīn Aḥmad Ṣūfī Ardistānī, the leading Murshid of Fārs at that time. The colophon of this note, transcribed by the same scribe as of the bulk of the volume, is dated the 8th Rab. II 1015 the 13th Aug. 1606.

In the beg. of the volume there is a fihrist (on 8 pages); a poem (in Arabic) ascribed to the authorship of 'Alī b. Abī Ṭālib, and an extract from the well-known *qas̥ida* called *ابرو*, beg.

اذا مطوب واطمئني نجدني في الله

The front side of f. 1 is occupied with a continuation of Lārī's preface to his commentary (the beg. on f. 1v), and a note of the scribe. There is a prayer on f. 310v.

The copy was completed and collated with several reliable MSS. by Zaynu'd-Dīn Muḥammad b. Quṭbī'd-Dīn Aḥmad al-Harawī, in 1014 1605-1606.

Ff. 310 : 8 10.25 × 7.5 : 7.25 × 4.75 : ll 21, within jawāls. Or. pap. Calligr. nast. of the late Herati type, bold and clear. Cond. good, except the end, which is slightly damaged by worms. A fine artistic vignette.

66.

The same.

I 1066.

A bad, incomplete and worm-eaten copy of the same work. It ends at p. 406, l. 13 of Nassau Lees' edition, therefore containing only about half of the whole book. Beg. as usual, see No. 65.

Transcribed by different copyists in the xii xviii c. A *fihrist* is added.

Ff. 287; S 9 × 5,5; 6,25 × 3; ll 17, no *jadwals*. Or. different papers. Different Ind. nast. Cond. bad, badly worm-eaten. A few seals and notes on the fly-leaves.

67.

حاشية نفاحات الأذن

Ḥāshiya-i-Nafaḥātu'l-uns.

I 617.

Another copy of the same glosses to Jāmī's *Nafaḥāt*, see above No. 65. It is incomplete at the beg., and there is apparently a lacuna after f. 20.

Transcribed in 1234 1818-1819.

Ff. 142; S 9,5 × 6,25; 7,75 × 4,25; ll 19, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good.

68.

The same.

II 170.

Another complete, but still more modern copy of the same work. Beg. as usual, see No. 65.

Transcribed by Muḥammad Ḥusayn, and completed the 2nd Rajab 1291, the 15th Aug. 1874.

Ff. 92; S 13,25 × 8,25; 10 × 4,75; ll 23, no *jadwals*. Europ. pap. (water marks Dorling and Gregory, London). Modern Ind. nast. Cond. still good, but the paper has already become fragile.

69.

رشحات عين الكيود

Rashaḥāt 'ayni'l-ḥayār.

I 460.

A comparatively good copy of this well known hagiological work, by 'Alī b Ḥusayn Kāshifī (d. ca. 939 1533), see IVASB 252. The *maqāla*, on the history of the Naqshbandī affiliation, begins on f. 4: the *first maqṣad*, on the pedigree, births, etc., of Khwāja Ahrār, on f. 188: the *second maqṣad*, on the teachings of Ahrār, on f. 222: the *third maqṣad*, on his miracles, etc., on f. 261v: the heading of the *khātima* is omitted. Beg. as usual:

الحمد لمن رش رشات الحقائق والحكم

Dated the 16th Ramaḍān 1013 the 5th Febr. 1605

Ff. 340; S 9,25 × 5,5; 5,75 × 3; ll 17, within *jadwals*. Or. pap. Ind. nast. Cond. not quite good. Injured by worms and dampness. A few seals and notes on the first and the last leaves.

## 70.

(مذاقب شاه مینا)

(Manāqib-i-Shāh Mīnā).

III 61.

The life and the teachings of the famous saint of Lucknow, Muḥammad b. Qutb Chishtī, surnamed Shāh Mīnā (d., at the age of 84, the 23rd Šafar 884/ the 16th May 1479, cf. f. 173v). The author does not enable us to learn anything about himself, except his name which he gives just in the beginning (f. 1v), as Muḥyī'd-Dīn b. Ḥusayn Ridawī Ḥusaynī. There are probably no direct indications as to whether the author was a personal disciple of the saint in question: the book has been written after the saint's death. It seems, however, that there are no allusions to the events, or literary works belonging to a later period, and it is therefore quite likely that the book has been compiled not long after Shāh Mīnā's demise. Apparently no other copy of this composition has been described in other catalogues, but the work itself has been lithographed, Hardoi, 1900.

The present copy is badly damaged in the beginning, and apparently a number of folios have been lost. It is, therefore, impossible to determine on what plan the book has been originally designed. Judging from the headings actually found in the text, it was divided into a considerable number of *faṣls*. Only two of them (or perhaps the headings of larger sections than *faṣls*) are given in the beginning, i.e. *ذکر اقوال و اعمال قطب العالم شایخ مینا* (f. 5), and *نمود و دلایمت حال* (f. 7). Also the *khātima* is marked on f. 182v (it is incomplete in this copy).

The sequence of subjects is as follows: short and mostly anecdotal information concerning the birth and the early period of the shaykh. Then begins (probably after a lacuna), abruptly, a lengthy account, occupying by far the greater portion of the book, of the discourses and instructive utterances of the saint, dealing, as usual, with a great variety of subjects. Towards the end there are again a limited number of biographical anecdotes concerning the later period of the saint's life, the circumstances of his death, some information concerning his spiritual guide, Shaykh Sārang (f. 177v sq.), and an earlier saint of Lucknow, Qawwāmu'd-Dīn Abbāsī (f. 175v), very often referred to in the book under the title of *ra'īs-i-darwīshān* (he died about the time of Mīnā's birth, i.e. ca 800-1398, cf. f. 2v). A considerable portion of the discourses of the saint, especially in the earlier part of the book, are devoted to comments on a Sufic work in Arabic, the *Makkiyya*, ascribed to the authorship of Qutbū'd-Dīn Dimishqī (cf. ff. 5v, 90v, etc.). Apparently this work is not known, because it is not mentioned in C. Brockelmann's book. A commentary on it belongs to the authorship of Qawwāmu'd-Dīn, mentioned above: it is also

very often referred to. Another composition, of the same author, *Mi'yāru't-taṣawwuj*, is mentioned several times. Of earlier works there are mentioned *Khazāna-i-Jalālī* (cf. IVASB 1210), *Fawā'idu'l-fu'ād* (cf. IVASB 239), some early Chishtī works, the well-known *Mirsādu'l-'ibād*, works of 'Abdu'l-lah Anṣārī, and a few others. The spiritual pedigree of the saint, who belonged to the Chishtī and Suhrawardī affiliations, is given in detail on ff. 89v and in the *khātima*, f. 182v. He was probably by no means a very learned man, was a Shīrite, and never had a large following.

Beg. of the treatise :

سپیس نیقیس سر صانعی را که مفاات صاحب دین الخ

The copy is bad, both with regard to its execution (there are often obvious mistakes) and its state of preservation. Transcribed in the beg. of the xiii, xix c. It is slightly incomplete at the end.

Ff. 186 (many lacunas); S 9.75 × 5.5; 8 × 3.25; ll 16, no jādvals. Or. pap. Legible Ind. nast. Cond. very bad. Worm-eaten and 'repaired' in an exceptionally careless and destructive way.

## 71.

سیر العارفین

**Siyyaru'l-ʿārifīn.**

I 503.

The well-known work giving biographies of the shaykhs of the Chishtī Sufic order in India comp. some time about 937/1530 (the date of the accession to the throne of Humāyūn, to whom it is dedicated, cf. f. 4v). The author, Hāmid b. Faḍlī'l-lah, *smn.* Darwīsh-i-Jamālī, himself a famous Chishtī saint, probably died in 942 1535–1536, and has nothing to do with Jamālī, the poet, the author of several poetical works, see IVASB 648, who lived about 50 years earlier. See EIO 637–639, Pr 556, R 354, etc. The work has been lithographed a long time ago in Dihlī. It is divided into 14 principal biographies: 1. (f. 4v) Muʾinu'd-Dīn Chishtī; 2. (f. 15v) Badru'd-Dīn Maḥmūd Khujaṇḍī; 3. (f. 17v) Bahā'u'd-Dīn Zakariyā Multānī; 4. (f. 44v) Quṭbu'd-Dīn Bakhtiyār Kākī; 5. (f. 59) Farīdu'd-Dīn Mas'ūd Ganj-i-Shakar; 6. (f. 88) Ṣadru'd-Dīn ʿĀrif; 7. (f. 101) Nizāmu'd-Dīn Muḥammad Bada'ūnī; 8. (f. 131v) Ruknu'd-Dīn Abū'l-Faṭḥ; 9. (f. 138v) Ḥamīdu'd-Dīn Muḥammad Nāgūrī; 10. (f. 143v) Najību'd-Dīn Mutawakkil; 11. (f. 152) Jalālu'd-Dīn Tabrizī; 12. (f. 160) Naṣīru'd-Dīn Maḥmūd Aud'hī Chirāgh-i-Dihlī; 13. (f. 165) Jalālu'd-Dīn Bukhārī; 14. (f. 173) Samā'u'd-Dīn. Beg. as usual :

حمدی که ابواب سعادت بر ابواب عبادت الخ

The copy, dating from the beg. of the xu xviii c., is almost complete, the end being rather mutilated.

Ff. 184; S 9.25 × 6; 6.25 × 3.25; ll 15, no jādvals. Brownish Or. pap. Ind. clear nast. Cond. not good. Worm-eaten, repaired, dirty. A few notes and glosses on the margins.

## 72.

جواهر فریدی

## Jawāhir-i-Farīdī.

I 277.

Biographies of the principal Chishtī saints, with special regard to the genealogy of the famous Farīdu'd-Dīn Mas'ūd Ajūd'hanī, surnamed Ganj-i-Shakar (d. *ca.* 664 1266). The saint in question, as stated on f. 2v, left a numerous progeny (so that he even received the surname of Ādam-i-Thānī, the second Adam). The complex genealogical relations of his descendants soon became so obscure that they have given an opportunity to numerous impostors to claim privileges to which they were not entitled. The compiler, therefore, decided to write this book in order to shed necessary light on these matters, and added some biographical information concerning different shaykhs which he found in the well-known Chishtī hagiologies.

He gives his own name (f. 2v) as 'Alī Aṣghar b. Mawdūd b. Muḥammad Chishtī Handālawī Fathpūrī. As he explicitly states on f. 3, the work has been completed on the 3rd Rab. I 1033 the 25th Dec. 1623. But it has probably been subsequently revised and supplemented, because 1036 1626-1627 (f. 146) and 1038 1628-1629 (f. 289) are referred to as current years at the time of composition, and at the end of the book, f. 307v, an event is referred to which took place the 4th Muḥarram 1057 the 9th Febr. 1647.

The work is divided into 5 *bābs* :

I (f. 5v) در بیان نسب و حایه و حسب ازواج مطهرات و اولاد و ولادت (f. 5v)  
و وفات حضرت رسالت پناه صلعم و ذکر خلفای راشدین و بعضی از تابعین  
رضی الله تعالی عنہم اجمعین

This *bāb* is divided into 6 *faṣls*, dealing with biographies of Muḥammad, his first four successors, some Shīrite Imams, and the founders of the four orthodox schools.

II (f. 117) در بیان نسب (و بعضی) از احوال حضرت قطب  
الافطاب خواجہ معین الدین حسن سنجہی قدس سرہ

It is divided into 12 *faṣls*, and deals with the biographies of Mu'īnu'd-Dīn, Quṭbu'd-Dīn Bakhtyār, and especially Farīdu'd-Dīn Ganj-i-Shakar and his offspring, male and female.

III (f. 276) در بیان نسب و حسب و ازواج و اولاد و تاریخ وفات  
حضرت مخدوم شیخ زین العابدین چشتی قدس سرہ

It is divided into 6 *faṣls*, and deals with the genealogy of Zaynu'l-‘Ābidīn, a descendant in the fourth generation of Shakar-ganj, who settled at Handālī, near Fathpūr. The date of his death is not given, but he was a contemporary of Sikandar Lodī (894-923 1488-1517), as may be inferred from an anecdote on f. 278v, and, therefore, he cannot have died later than the beg. of the X XVIc. The greater part of this *bāb* is occupied with accounts of his different descendants.

IV (f. 287v) در عرس حضرت رسالت پناه صاعم و بعضی پیغمبران  
و خلفای راشدین الخ

It is divided into 5 *faṣls*. A list of the days of every month on which anniversaries of the deaths of different saints are to be celebrated. Only in a few of them the years are also mentioned. Details are also added concerning affiliations to which the author's father belonged.

V (f. 299v) در بیان اولاد حضرت شیخ سعد حاجی ابن شیخ کوره  
ابن شیخ شعیب که جد عم حضرت کذبحشکر میشود الخ

An account of Shaykh Sa‘d, a relation of Ganj-i-Shakar, his descendants and different saints who are buried at Pākpatan. It is divided into three *faṣls*.

Another copy of this work is described in Bh 87. It has been lithographed in India. 1301. Beg.

حمدی مفتسبان بزرگه حمدیت و الوهیت نافصح لسان الخ

Transcribed towards the end of the xiii xix c.

Ff. 308 : S 9.75 x 6.25 ; 7 x 4 : ll 15, no *jadwals*. Cheap Indian machine paper, yellow. Legible modern Ind. nast. Cond. good.

73.

سکینه الاولیاء

Sakīnatu'l-awliyā’.

II 443.

The well-known account of the biographies : of Mīr Muḥammad, surnamed Miyān Jīw or Miyān Mīr (d. 1045/1635-1636), a Qādirī darwīsh, spiritual guide of the author of the work, prince Dārā Shikūh (d. 1069/1658) : also of some of his relations, and disciples. It was completed in 1052 1642-1643. See R 357-358, etc. The work, although comparatively rare in MSS. in the West, is common in India, and has been several times lithographed in the original Persian, or in Hindustani translations.

The present copy is slightly damaged by 'pasting.' The rubrics are not clearly marked. Beg. as usual:

سُبْحَانَ الَّذِي هُوَ الْوَلِيُّ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ الْغَيْبُ

Transcribed towards the end of the xii xviii c.

Ff. 105; S 8.75 x 4.5; 6 x 2.75; ll 17-21, no jadvāls. Brownish Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and carelessly 'repaired.' Seals, dated 1252 A.H., at the beg. and end. Scrappy notes on fly-leaves.

74.

مؤنس الرواح

Mu'nisu'l-arwāḥ.

I 1028.

Biographies of the Chishtī shaykhs, from the legendary beginning of the affiliation to the famous Chirāgh-i-Dihlī, who d. 757/1356 (f. 65v). It was completed by its authoress (cf. f. 4v), Jahānārāz Begum, daughter of Shāhjahān (d. 1092/1681), the 27th Rāmāḍān 1049/the 21st January 1640 (f. 66). The work contains nothing new, and is a brief repetition of the statements from the well-known Chishtī hagiologies and the *Safīnatu'l-awliyā* by Dārā Shikūh. See EB 372, R 357, etc. It has been repeatedly lithographed in India, in the original Persian and in Hindustani translations. Beg. as usual:

حمد و سپاس افروز از عدد و شمار مرعای کریمی را

At the end (ff. 67v-70) there is an extract from the *Gulār-i-abrār* (see IvASB 259, ff. 8v-9), by Muḥammad Ghauthī b. Ḥasan Shattārī, here called Mullā Ghauthī Māndūwālī, dealing with the biography of Mu'īnu'd-Dīn Chishtī, d. 633/1235-1236.

On ff. 71-72 there is a poem in commemoration of the anniversary (*urs*) of Mu'īnu'd-Dīn's demise. Scrappy quotations on f. 72v.

Transcribed in the xii xviii c.

Ff. 72; S 7.75 x 4; 6.25 x 2.25; ll 15, within jadvāls. Brownish Or. pap. Clear Ind. nast. Cond. not quite good. Injured by worms.

75.

تكملة روضة الرباحين

Takmilat Rauḍati'r-riyāḥīn.

I 223.

The same Persian version of 'Abdu'l-lah Yāfi'i's well-known biography of 'Abdu'l-Qādir Jilānī, as described in IvASB 242, EIO 643, EB 332-333, etc. The author's name is left out as in the other known copies. The MS. is slightly incomplete, probably

only one page is lost; its end coincides with f. 145, bottom, of E 47 (IvASB 242). Beg. as usual:

الحمد لله ... ميکوبد اعفف عباد الله اعلی شأنه الرح

Transcribed towards the end of the XII/XVIII c. or beg. of the XIII/XIX c.

Ff. 278: S 6,5 × 5,25; 4,25 × 3; ll 11, no jadvāls. Or. pap. (different). Ind. nast. Cond. tol. good. Slightly worm-eaten. Ff. 6 and 7 are left blank. Notes on the margins with many emendations.

## 76.

مناقب غوثیه

Manāqib-i-Ghauthiyya.

II 437

The well-known biography of 'Abdu'l-Qādir Jilānī, see IvASB 268. As the time of composition of the work still remains doubtful, I may add here that the most probable date must be the later half of the XI/XVIIc. In addition to a reference to the *Takmilu'l-īmān*, by 'Abdu'l-Ḥaqq Dihlawī (f. 3. l. 3), there are also several other references to the saints of the XI/XVII/c., such as on f. 53. to Aḥmad Fārūqī Sarhindī (d. ca. 1035 1625). Beg. as usual:

الحمد لله الذي جعل كراماته (sic) اولى الخ

Dated the 19th Rab. II 1160, the 30th Apr. 1747.

Ff. 67: S 8,25 × 5,5; 6 × 3,5; ll 15-16, no jadvāls. Dark brown Or. pap. Ind. nast. Cond. tol. good. Seals, dated 1158 and 1227 AH.

## 77.

تحفة القادریة

Tuḥfatu'l-Qādiriyya.

II 448.

A biography of 'Abdu'l-Qādir Jilānī, see IvASB 266. The present copy gives no key as to the date of the composition of this work, like other known transcripts. The work is divided into 21 *bābs*, as follows: 1 (f. 3v) در ولادت; 2 (f. 8) در هیئت و صوت; 3 (f. 9) در عب و معاش; 4 (f. 11v) در خلق; 5 (f. 17v) در لباس و معاش; 6 (f. 18v) در عبادت و مجاهدت; 7 (f. 21) در سیاحت و مجاهدت; 8 (f. 21v) در وسیله ساختن; 9 (f. 22v) در شرف ارادت; 10 (f. 30) در آنچه احوال خود فرموده اند; 11 (f. 31v) در آنکه بگفتن این قول مامور بودند; 12 (f. 34v) در آنکه بگفتن این قول مامور بودند; 13 (f. 35v) در آنکه بگفتن این قول مامور بودند; 14 (f. 36v) در آنکه بگفتن این قول مامور بودند; 15 (f. 39v) در آنکه بگفتن این قول مامور بودند; 16 (f. 43v) در آنکه بگفتن این قول مامور بودند; 17 (f. 51v) در آنکه بگفتن این قول مامور بودند; 18 (f. 55v) در آنکه بگفتن این قول مامور بودند; 19 (f. 56v) در آنکه بگفتن این قول مامور بودند; 20 (f. 58) در آنکه بگفتن این قول مامور بودند; 21 (f. 59) در آنکه بگفتن این قول مامور بودند.



در ذکر اولاد ; (the *bābs* 16-21 have no proper headings). Beg. as usual :

هاتقم گفتا بکو وصف کریم ' قلت بسم الله الرحمن الرحيم '

Transcribed in the xii xviii c.

Ff. 62: S 6.75 x 4.25; 5 x 2.5; ll 14. within jawdvals. Brownish Or. pap. Ind. nast. Cond. not good. Worm-eaten and badly 'repaired.'

78.

فردوسیہ قدسیہ

**Firdausiyya-i-qudsiyya.**

II 339.

A voluminous hagiology of the main line of the Chishtī affiliation from its legendary origin to Naṣīru'd-Dīn Chirāgh-i-Dihlī (d. 757 1356): also biographies of the shaykhs belonging to its local branch, of Barnāwa and Rāprī.<sup>1</sup> The title of the work, given on f. 2, may also be *Chishtiyya-i-bihishtiyya* :

این رسته است مسمی بسم فردوسیہ یعنای نام این رسته چشتیہ  
بعشتیہ النجم

The author's name and the date of composition are not given in their customary places. The compiler is called in the colophon 'Alā'u'd-Dīn Muhammad Chishtī Barnāwī. Apparently he makes no allusions to himself in his work. The latest dates referred to in the book are: 1069/1658-1659 (f. 296), 1071/1660-1661 (f. 115), and 1073 1665-1666 (f. 336v). Most probably it is exactly this particular work which is mentioned in the list of the sources of the *Sawāṭi'u'l-awcār* which was completed in 1142/1729, see EIO 654 (col. 327). It is there called by its second title, the *Kitāb-i-Chishtiyya-i-bihishtiyya*.

Probably, therefore, it has been composed towards the end of the XI XVIIc. It is divided into a *muqaddima*, 28 *dhikrs*, a *khātima* (f. 328), and a *waslu'l-khātima* (f. 342v).

The *dhikrs* 1-21 (ff. 4v-40v) are short notes on the early saints of the Chishtī affiliation, beg. with Muhammad himself, and ending with Naṣīru'd-Dīn Chirāgh Dihlawī (d. 757 1356). The next six *dhikrs* are of a much more detailed nature, and the last one, occupying more than half of the volume, contains much information. They are usually divided in several *madhkūrs* (or *fasls*). These biographies are as follows :

22 (f. 40v) Badru'd-Dīn b. Sharafu'd-Dīn Anṣārī, d. the 25th Shawwāl 788 the 19th Nov. 1386.

23 (f. 56v) Naṣīru'd-Dīn Buzurg, d. the 11th Dhī'l-Ḥijja 855 the 4th Jan. 1452.

24 (f. 67v) 'Alā'u'd-Dīn Buzurg, d. the 20th Shawwāl 875 the 11th Apr. 1471.

25 (f. 76v) Pīr Būdhan, d. in the beg. of x xvī c. (The date is not given, only the day of the month, the 20th of Sha'bān, f. 98v).

26 (f. 99). Badru'd-Dīn Thānī (II), d. the 16th Dhī'l-ḥijja 949 the 23rd March 1543.

27 (f. 124). Farīdu'd-Dīn b. Bāyazīd b. Pīr Būd'han, d. the 5th Jum. I 987 the 30th June 1579.

28<sup>1</sup> (f. 147). Bahā'u'd-Dīn b. 'Alā'u'd-Dīn, the grandson of the preceding shaykh. He died the 17th Rab. II 1038 the 14th Dec. 1628 (f. 287v). It is a very lengthy biography, and deals with: the Shaykh's youth, education etc. (f. 147v): his austerities, etc. (f. 150): his association with other Sufis (f. 156): his miracles (f. 183v): his calls on the Sultān, etc. (f. 214): his attitude towards the *samā*, etc. (f. 230v): his compositions (f. 255v): his virtues: the circumstances of his death (f. 279): his relatives and descendants (f. 289).

The *khātima* (f. 328), deals with some additional information concerning various descendants of the shaykhs mentioned above.

The *Waslu'l-khātima* (f. 342) deals with eulogies and glorifications of the Chishtī affiliation.

Beg. of the treatise :

حمد و سپاس بی فیض مورخ خلق انفس را که انچه

Dated the 25th Shawwāl 1209 the 15th May 1795, and transcribed by Sayyid Aḥmad Ḥasan b. Miṣṣān Ṣāḥib Qibla-i-Sayyid Muḥammad 'Alam.

Ff. 343; S 11 x 8.5; 8 x 5.75; ll 18-23, no jādwal. Different Or. pap. Ind. nast., different hands. Cond. tol. good. A few notes on the opening and concluding folios, and on the margins of some others.

## 79.

(مجموعه)

(Majmū'a).

I 79.

A collection of spiritual pedigrees of Sufic shaykhs of Kashmir, biographical anecdotes concerning some of them, and a few fragments of Sufic contents. The copy, written from the beginning to the end in the same peculiar hand, dates probably from the middle of the XIII-XIXc. It contains :

1. (f. 1v). *Khatt-i-irshād-i-Mīr Muḥammad Hamadānī*. A fragment, only one page, of the 'spiritual certificate,' usually given by a murshid to his disciple on completion of his mystical education. The present one, in Arabic, is supposed to be a copy of the document of this kind given by Muḥammad Hamadānī (d. 834/1430-1431, see f. 96v), son of the celebrated Sayyid 'Alī Hamadānī (d. 781-786/1379-1384), to a no less illustrious disciple, Nūru'd-Dīn Rishī Kashmīrī (d. 835, 1431-1432, see f. 97v). Beg.

الحمد لله الذي وفقنا وسائر العباد بالتباعد بطريق الهدى الخ

2. (ff. 2-4). Fragments and scrappy notes of religious contents. The largest of them (ff. 2-2v) contains the end of some legend concerning Adam, etc.

3. (ff. 4v-105v). (*Ansāb-i-mashā'ikh-i-Kashmīr*.) A collection of genealogical tables and the 'chains' of spiritual succession

<sup>1</sup> Here نست نام .

from Adam to Jesus (f. 9), Muḥammad (f. 16v), 'Alī (f. 17), his descendants, various early Sufis, and the famous mediæval saints, especially those who flourished in Kashmīr. Sometimes dates of deaths and other details are given, but unfortunately they become very scarce with the shaykhs of more modern periods. The latest dates apparently are 1101/1690 (f. 92v), and 1128/1713 (f. 46v). The compiler does not mention his name. Judging from the general character of the work, it may have been a portion of a darwish *risāla*, or a memorandum of the information which a Sufi must know by heart. Beg.

حضرت ابو البشر حضرت آدم صفي النخ

4. (ff. 106–115). *Khawāriq's-sālikīn*. A short treatise containing some anecdotes on the early Sufis who assisted in the introduction of Muhammadanism in Kashmīr, and also on different other similar matters. The title is a chronogram for the date of composition, i.e. 1109/1697–1698. The name of the compiler is not mentioned. Beg.

الحمد لله ..... مختصر يست مسمى بخوارق السالكين النخ

Ff. 115; S 11 × 6.5; 10 × 5.5; ll 20, and marginal column. On many pages the lines are irregular, written obliquely. Greyish Or. pap. Peculiar Kashmīr (?) nast. Cond. tol. good, although 'repaired' in many places. Initial folios are slightly injured.

## 80.

گنج فیاضی

### Ganj-i-Fayyādī.

III 28.

A biography and a long account of the letters and instructive discourses of an Indian Sufic saint, Abū'l-Fayyād Ghulām Rashīd Arshad (b.) Muḥammad Rashīd Muṣṭafā 'Uthmānī Jaunpūrī. He was born the 8th Rab. I 1096/the 12th Febr. 1685 (f. 2v), and was still alive in 1147/1735, in which year the present book was compiled. The author, Ghulām Sharafī'd-Dīn b. Imāmi'd-Dīn b. Karīmī'd-Dīn, a grandson of Hidāyatu'l-lah Qādirī Rashīdī Arshadī Fayyādī Minyarī (or Minbarī ?), was a disciple of the saint in question. He attended the latter's discourses for the period from the 11th Muḥarram to the 12th Ramadān 1147/the 13th June 1734—the 5th Febr. 1735, and carefully summarised his instruction in special notes written every day. In addition, he has collected the saint's epistles dealing with general Sufic matters, which he also edited in this work (ff. 20–70). The book is divided into five *bābs* :

(in 2 *fasls*) ۱ در ذکر ولادت و نسب حضرت پیر دستگیر (f. 2v)

۲ در ذکر ارادت و خلافت پیر دستگیر (f. 14)

۳ در ذکر استادان حضرت پیر دستگیر (f. 17v)

۴ در ذکر خلفا و مکتوبات حضرت پیر دستگیر (in 2 *jasls*) (f. 18)

۵ در ذکر ملفوظ حضرت پیر دستگیر (f. 70)

The bulk of the work (ff. 70-303v), summarising the saint's teachings, deals with very different subjects connected with Sufism, without any arrangement or order. At the end there are some glorifications of the saint, in verse. Beg.

الحمد لله الكريم والصلاة على رسوله الرحيم وعلى آله الخ

The copy may be about contemporary with the author, dating from the second half of the xii-xviii c.

Ff. 305: S 9,75×6; 7×3.75; ll 17, no *jadwals*. Or. pap. Legible Ind. nast. Cond. tol. good. Slightly worm-eaten and soiled.

## 81.

اشجار الجمال

Ashjāru'l-jamāl.

III 2.

An account of some local families of Sufis, residing at Kol (کول, now Aligarh), to which are added: a long series of legends of prophets, lives of Muḥammad, his successors and early Muḥammadan saints (ff. 10-98), a brief discussion of the traditional (and purely fictitious) division of Sufis into four *khānwādas* with subdivisions of each into twelve *salsalas* (ff. 98-110); and biographies of saints belonging to the different Indian Sufic affiliations: Qādirīs (f. 110); Naqshbandīs (f. 140); Chishtīs (f. 150); Firdausīs (f. 168v); Suhrawardīs (f. 180); and a spurious *salsala* of Abū Sa'īd b. Abī'l-Khayr (d. 440/1048-1049, f. 198v), to which the author attaches most different saints, and especially a highly spurious one, called 'Abdu'r-Rahmān Shamsu'l-'Ārifin (f. 207). He is supposed to be something like a reincarnation of Abū Sa'īd, born at the moment of the latter's death, etc.,—the same story as the one told about Aḥmad-i-Jām. This saint is represented as the author's ancestor, and many references are given to prove his much doubted historical reality. The biographies of the author's ancestors who lived at Kol (of which a brief account is given on ff. 259-260v), whatever may be their authenticity, probably constitute the only new information in the book. All other materials are taken from a large number of well-known works, enumerated on ff. 8-9v. Some of them are theological treatises, the others histories; and lastly Sufic and hagiological works. Amongst the latter the *Mir'ātu'l-awliyā'*, by Muḥammad 'Ālam Samarqandī. *Aḥwālu'l-aṣfiyā'*, *Manāqibu'l-awliyā'*, *Shajaratul-wāṣilīn*, and *Shamsu'l-majākhīr* seem to be uncommon.

The author gives his own name in the beginning of the book

as Muḥammad b. Yār Muḥammad b. Kamman Kūlawī. According to his autobiography, given on ff. 247v-249, he was born on the 2nd Dhī'l-Hijja 1098/the 9th Oct. 1687. In the beginning of the work the year 1147/1734-1735 (f. 5) is given as the date of compilation (ترقيم). But towards the end of the book the year 1151/1738 is very frequently mentioned as still current at the time of composition (ff. 247, 256v, 258, etc.). On f. 267 this year is given as the date of completion:

هزار و صد و پنجاه و یک بسال (sic) ز هجرت که تالیف شد بر کمال،

The title is given on f. 8, but on the margins there is added:

و بخطرم اخبار الجمال کزید، النخ

There is, therefore, a possibility that the work is sometimes called *Akhbārū'l-jamāl*. Beg.

الحمد لله ... اما بعد فقال ... (محمد بن) یار محمد بن راجی النخ

The copy, which is defective at the end, and badly damaged in its greater part, dates from the end of the xii xviii c., or the beg. of xiii six c. Numerous notes on the margins, by a different hand.

Ff. 268; S 8,25 x 5,5; 6,25 x 3,25; ll 15, no jāduals, Greyish Or. pap. Legible Ind. nast. Cond. not good. Badly injured in the beg. and end, probably by white ants. On the cover there is an 'ex-libris' label of the Cambridge Mission Library, Delhi, with the library mark Or. 4.

## 82.

روضۃ القیومیة

**Rauḍatu'l-qayūmiyya.**

III 57.

A very detailed compilation on the lives and miracles of the Sufic shaykh Aḥmad Fārūqī Sarhindī, and his three immediate successors, all belonging to the Indian branch of the Naqshbandī affiliation. The author, Abū'l-Fayḍ Kamālū'd-Dīn Muḥammad Ihsān b. Ḥasan Aḥmad (d. 1149/1736) b. Muḥammad Hādī b. Muḥammad 'Abdī'l-lah b. Aḥmad Mujaddid-i-alf-i-thānī Sarhindī, was a descendant of the saint in the fourth generation. He gives only a very scanty autobiography (ff. 241v-242), but a great many references to himself are scattered throughout the book and it appears that he was a *khalīfa* of the saint in Oudh or Bengal. As he writes on ff. 2v-3 and 241v-242, he began compiling the present work before 1152/1739. But events compelled him to interrupt the work till about 1154/1741. He has apparently not given the date of completion in the text. Although in the concluding lines of the work (f. 402) he mentions Muḥammad Shāh (who died in 1161/1748) as still reigning at the time of composition (سلطانین ینذوفت است خلد الله ماله و سلطانین), some later dates are

incidentally found in the narrative, such as 1164/1751 on f. 241v, etc.

His book is divided into four *rukns*, subdivided into numerous sections; these four *rukns* are construed more or less on the same plan.

I *rukn* (f. 4v). The life of the first *gayūm*, Aḥmad b. Rafi'ī' d-Dīn Fārūqī Sarhindī, surnamed *Mujaddid-i-alf-i-thānī*, i.e., 'the renewer (of Muhammadanism) in the second millennium,' born the 14 Shawwāl 971 the 26th May 1564, d. the 28th or 29th Šafar 1034/ the 10th or 11th Dec. 1624 (f. 112 r). It is difficult to understand what really were the grounds for these extravagant claims for his passing as something like a reincarnation of Muḥammad, or at least being his equivalent for the beginning of the second millennium of the Muhammadan era. Considerable prominence is given to the supernatural element in all these biographies. Prophecies concerning the shaykh are ascribed to Muḥammad himself, and Sufis, such as Aḥmad-i-Jām, with a dozen others; to astrologers, and even jinns (ff. 15v sq.). Lengthy stories are given about his miracles (ff. 93 sq.), etc. The events of the Shaykh's biography are narrated year by year, which is indeed a great improvement as compared with the usual practice of hagiologists to heap together anecdotes pertaining to different periods of their subject's life. At the end, after dwelling on the saint's 'properties' (*kḥāṣ-ṣiyāt*, ff. 105-107), his last will and final admonitions (ff. 107-110v), the story of his life comes to an end with details concerning his last illness (f. 110v), his death, and burial (f. 113). After this a detailed account is given of his numerous offspring (ff. 114v sq.), disciples and *khalīfas* (ff. 130v sq.), and a brief note is added on some eminent men of different classes who came into contact with the Shaykh. The full heading of this *rukn* is as follows:

آغاز داستان رکن اول این کتاب روضة القیومیت (sic) در بیان احوال فیوم  
اول این امت که عبارت است از مجدد الف ثانی حضرت شیخ احمد  
سرهندی رضی الله تعالی عنه، ذکر بیان بشارات یعنیه خبر دادن حضرت خاتم  
البرسل علیه الصلوات و السلام و اولیاء امت بوجود مسعود حضرت مجدد  
الف ثانی النخ

II *rukn* (f. 145v). The life of the second *gayūm*, 'Urwatū'l-wuthqā, the son of the preceding one, born on the 11th Shawwāl 1007 the 7th May 1599, d. on the 9th Rab. I 1079/ the 17th Aug. 1668. The plan of his biography is entirely similar to that of the preceding one. His miracles are dealt with on ff. 213 sq.: his pious example on f. 217: his descendants, disciples, etc., on ff. 226 sq. Beg.

آغاز داستان رکن دوم این کتاب روضة القیومیت (sic) در بیان احوال حضرت ایسان عروة الوثقی ثانی قیوم امام معصوم رضی الله تعالی عنه، ذکر ولادت باسعادت آنحضرت و احوال ایام صبا و شباب و تربیت یافتن الخ

III *rukn* (f. 258). The life of the third *qayūm*, Muḥammad Naqshband Ḥujjatu'l-lah, the son of the preceding one, born on the 10th Ram. 1034/the 16th June 1625, d. on the 29th Muḥarram 1114/the 25th June 1702. His biography, narrated year by year, miracles (f. 298), pious example (f. 300), descendants, disciples, *halīfas*, etc. (f. 302v). Beg.

آغاز داستان رکن سیوم این کتاب روضة القیومیت (sic) در بیان احوال قیوم ثالث حضرت خواجه محمد نقشبند حجت الله رضی الله تعالی عنه، ذکر ولادت باسعادت آنحضرت و احوال ایام طفولیت و شباب و تربیت یافتن الخ

IV *rukn* (f. 306v). The life of the fourth *qayūm*, Muḥammad Zubayr, born on the 5th Dhī'l-Qa'da 1093/the 5th Nov. 1682, d. on the 4th Dhī'l-Qa'da 1152 the 2nd Febr. 1740. As in the former biographies, after the description of his life are given his miracles (ff. 377), pious example (f. 381v), the circumstances of his death (f. 387v), his descendants, disciples, *khalīfas*, eminent men who had some connection with the saint, etc. (ff. 255v—end). Beg.

آغاز داستان رکن چهارم این کتاب القیومیت (sic) در بیان احوال قیوم رابع حضرت سلطان الاولیا خلیفة الله خواجه محمد زبیر رضی الله تعالی عنه، واقعات بشارات که دلالت میکند بوجود مسعود آنحضرت الخ

The compiler gives an enormous number (probably more than two thousand) of short biographical notes of different persons, either descendants or disciples of these four saints. Almost all of them are, probably, of only very limited interest for a special study of modern Indian Sufism. It would therefore not be justified to use the space required for such a purpose in this Catalogue, which does not deal specially with Sufism, to give a complete list of them.

Of much more general interest are many interesting hints and sidelights on Indian history, scattered throughout the book. The saints, whose biographies are dealt with here, were always in touch with the ruling circles of Dihli and mixed in the high politics of their times. Some special interest attaches probably to a detailed account of Nādir's invasion, of which the author was an eye-witness (ff. 362–375).

The authorities on which his earlier biographies are based, are given by the author on ff. 3-3v :

*Ḥaḍratu'l-quḍs*, by Badru'd-Dīn, a *khalīfa* of the first saint, Aḥmad Sarhindī, with whose biography it deals.

*Zubdatu'l-maḡāmāt wa barakātu'l-Aḥmadiyya*, by Hāshim Kishmī (Kashmīrī ?), another *khalīfa* of the same.

*Kawākib-i-durriyya*, by Muḥammad Hādī, the grandfather of the author.

*Hujjatu'l-Aḥmadiyya* (?), by the same, a concise work.

*Tajdīdiyya*, also by the same.

*Najmu'l-hudā*, also by the same.

*Tarwījiyya*, also by the same (a dogmatic work, dealing also with biographies of different shaykhs).

*Ma'sūmiyya. Ṭabaqāt-i-Ma'sūmī. Maḡāmāt-i-Ma'sūmī, Yā-qūt-i-aḥmar*, also apparently by the author's grandfather.

*Ta'rīkh*, by Shaykh Muḥammad Shāfi, a grandson of the second *qayūm* (probably containing, as the next work, only notes on the biography of the saint).

*Ta'rīkh*, by Mīr Safar Aḥmad, also a grandson of the same second *qayūm*.

*Latā'if-i-madaniyya*, by 'Abdu'l-Aḥad.

*Maḡāmāt-i-Naqshbandī*, by the son of the third *qayūm*. Abū'l-'Alī.

*Manāqibu'l-haḍarāt*, by Muḥammad Amīn, a *khalīfa* of Ādam Banūrī.

Besides these works specially dealing with the saints of this family, references to them have been found by the author in the well-known historical and hagiological compilations such as :

*Mīr'ātu'l-'ālam. Mīr'āt-i-jahān-namā, Karāmātu'l-awliyā'. Safīnatu'l-awliyā'. Sakīnatu'l-awliyā'*, etc. Beg. of the treatise :

الحمد لله ... ورحمة الله ... في هذا المتناهي بر ارواح قدسيه حضرات قيوم اربعة الخ

Dated the 7th Shawwāl 1218 (the 45th year of Shāh 'Ālam's reign), i.e. the 20th Jan. 1804, by Khalīfa Muḥammad Shafī.

Ff. 402: S 10.5×7.25: 8.25×5.25: ll 26, no jādvals. Or. slightly brownish pap. Legible Ind. nast. Cond. tol. good, although the margins are damaged by the 'repairers'. A seal on f. 1v, now obliterated.

A history of the Qalandarī affiliation, connected with the Chishtī order, with special regard to its local representatives in the Jaunpūr district, and generally in Oudh. The author, Turāb 'Alī b. M. Kāzīm Qalandarī 'Alawī, mentions that he composed this work following the custom observed in the Chishtī affiliation.



to write down the lives of their spiritual ancestors. Probably the more immediate purpose was simply giving prominence to the author's own saintly pedigree. The compilation was begun in 1225/1810 (f. 1v), but apparently not completed till a year later, because 1226/1811 is several times referred to (cf. ff. 238v, 239v, etc.).

The work sheds no light on the origin and the history of the Qalandars and the flourishing period of their movement in India, where it acquired great importance. The author's more or less authentic information begins only with the X/XVIc., when Qalandarīs had finally degenerated, lost their importance, and when their different branches had become amalgamated with other Sufic orders which still flourished at that time, especially the Qādirīs and Chishtīs. For the whole of the earlier period (of at least VI-IX/XII-XVc.) of Qalandarism the compiler gives only fantastical stories of 'Abdu'l-'Aziz Makkī, who lived no less than a little over 600 years, and of Khidr Rūmī, who possessed a no less enviable longevity. These legends, which may be exceedingly interesting for a student of folklore, are, unfortunately, considerably spoilt by the attempts of the author to give them a rationalistic and verisimilic form.

The work is divided into 12 *asls* each containing a detailed biography of the saints of the main line, and giving information concerning their disciples, descendants, etc.

- 1 (f. 2v) عبد العزيز مكي توف عبد الله عالمبردار،
- 2 (f. 12v) خضر رومي قلندر كبير،
- 3 (f. 20) نجم الدين قلندر ثوث الدهر،
- 4 (f. 28) قطب الدين بيضا دل سراندار ثوثی جونپوری (d. 925/1519)
- 5 (f. 35v) شاه محمد قطب قلندر،
- 6 (f. 36) شاه عبد السلام قلندر (شاه علي) (d. 976 1568-1569)
- 7 (f. 38) شاه عبد الغدوس قلندر جونپوری (d. 1052/1642)
- 8 (f. 41v) شاه مہج قلندر لاہری پوری (d. 1084/1673)
- 9 (f. 48) شاه فتح قلندر جونپوری (d. 1118 1706)
- 10 (f. 55) شاه الله ديه قلندر لاہری پوری (d. 1147/1734-1735)
- 11 (f. 60) شاه باسط علي قلندر اله آبادی (d. 1196/1782)
- 12 (f. 98v) شاه محمد کاظم (d. 1221 1806, cf. ff. 183-183v)

The latter was the father of the author, and this is why his biography is very detailed and contains a great number of additional notes on his different relations, disciples, some of his teachings, etc. All of these saints possessed apparently only very limited local importance, and it would be of no great use to give here a complete list of them. Beg. of the treatise :

بعد حمد خدائیکہ لا الہ الا اللہ وحده لا شریک له الخ

The copy was completed on the 29th Muḥarram 1275 the 8th Sept. 1858. Some marginal notes, by different hands.

Ff. 267; S 10,25 × 6,75; 7,75 × 4,5; ll 19, no jadvāls. Or. pap. Legible Ind. past. Cond. fairly good. Slightly worm-eaten and repaired.

## 84.

منہیات فی علم الاموات

Manbahāt fi 'ilmi'l-amwāt.

II 441.

A collection of biographies of various well known Indian Sufic saints (chiefly those belonging to the Chishtī affiliation), and of a few poets, princes and noblemen. Only very few notes are original, the others are extracts from earlier compilations. The author, who calls himself (f. 10v, top) Ghulām Naqī b. Muḥammad Fath 'Alī Balgrāmī Chishtī Ṣābirī. was born on the 17th Ram. 1231 the 11th Aug. 1816 (f. 111v). He gives (f. 10v) the chronogram for the date of compilation of his work منہیات فی علم الاموات ١٢٩٢/١٨٧٥ هـ. But later on he states that the work has been completed, in the *Jāmi'-masjid* madrasa, at Haydarābād, the 4th Dhī'l-Qa'da 1298 the 28th Sept. 1881 (f. 110). The latest date, however, referred to at the end of the book (f. 111v) is the 10th Rab. I 1299/the 30th Jan. 1882. Concerning himself, except a short biographical note on f. 111v, the author mentions only his visits to this or that shrine, or meetings with various persons involved in the narrative.

The biographical notes are poor in detail. There appears to be no system whatever in their arrangement, only an approximately chronological sequence is observed to some degree. The dates of births and deaths are given, also the length of the lives, places of burial, sometimes a few anecdotes and references to the sources from which the information has been derived. Some of the authorities are referred to as having already been lithographed. Their number is considerable, and it is strange that the compiler has so little benefited from their perusal. It is not impossible, however, that many references are only second hand, or entered to swell the list.

The great majority of works referred to here are the well known theological, Sufic and hagiological treatises. The lesser known

ones are : *Taysīru'l-ma'sūr fī tarjumat sharhī's-ṣudūr* (f. 19), by Muḥammad Irtidā Khān Gūpāmawī, of Madras (end XIII XIXc.). A portion of this book has been lith. in Madras, 1281/1865.

*Mawāhibu's-Sa'diyya* (f. 20), by Ghulām Naṣīrī'd-Dīn Sa'dī Balgrāmī, also a modern compilation.

*Anīsu'l-wā'izīn* (f. 23v), by Abū Bakr Qurayshī Sind'hī (lith. Bombay, 1886).

*Sarmāya-i-masākīn* (f. 36v), by Muḥammad Maṣṣūr 'Alī b. Muḥammad 'Alī (completed 1287 1870, also lith.).

*Mazhar-i-Jalālī* (f. 40v), apparently a biography of Jalālu'd-Dīn Bukhārī.

*Siyyar-i-shuyūkh-i-Muḥammadiyya* (ff. 23, 49, frequently), apparently the same as the *A'rās-i-shuyūkh-i-Muḥammadiyya*, on f. 42.

*Hirzu'l-īshiqīn* (f. 55), by Ḥabību'l-lah Bījāpurī, with the *takhalluṣ* Ḥamid, d. 1041/1631.

*Gulzār-i-aṣfiyā* (ff. 72, 82, etc.), by Ghulām Ḥusayn Khān, surnamed Khān-Zamān Khān, also a modern work.

*Misbāhu'n-nasab-i-aliyya-i-Shāh Yāsīn Qalandar* (f. 81v), also apparently XIII XIXc.

The author frequently refers to his own earlier work, the *Khazāna*.

The copy may be contemporary with the author himself, but although there is a note on f. 9, stating that the MS. is an autograph, there are no direct indications in it to this effect. On ff. 1-8v there is a list of the biographies given in the work, and of notes on different subjects. A few marginal notes are found on several folios. Beg. (f. 9v) :

هو الله الذي لا اله الا هو ... اما بعد، اينكه مردمان بحث ميكنند ان

Transcribed in the beg. of xin xix c.

Ff. 111; S 8.5×6.5; 6×4; ll 11; no jādwal. Europ. pap. Vulgar Ind. nast. Cond. good.

### 3. Biographical varia.

85.

اخبار بزمكین

*Akhhār-i-Barmakiyān*.

I 127.

The story of the family of the Barmakides, who have been exterminated by Hārūn, the Abbaside khalif (170-193 786-809), and his successors. It is based on historical and traditional information, and has a didactic tendency, glorifying the virtue of generosity. The author of this version, the well-known historian Diyā'u'd-Dīn Baranī (flourished in India about the middle of the VIII XIXc.), translated it from Arabic (f. 4), and dedicated to Firūz Shāh of Dihlī (752-790 1351-1388). There were prob-

ably several different works from which portions have been translated. The author of one of them was Abū'l-Qāsim Ṭā'ifī (f. 4v), who is also called Muḥammad (f. 13), or Muḥammad Aḥmad (f. 15), or even Abū'l-Ḥasan (f. 36v). Many authorities are quoted as *rāwīs*, and it is not always clear whether Baranī refers to them directly or translates the text of the Arabic original. In the end, however (f. 142v), he calls the author of the work in question, Muḥammad 'Ubaydu'l-lah b. Muḥammad al-Abarī. For references see EIO 569, EB 308, R 333, etc. Cf. also Elliot, Hist. of India, III, 93, VI, 484; C. Schefer, Chrestomathie Persane, II, p. 6 sq. Lith. Bombay, 1889. Cf. also Bl I 633 where another version of the biographies of the Barmakides is described.

In the colophon the work is called *Ta'rikh-i-Barmakī*. Beg as usual :

کتاب اخبار بزمکیان که بنده غیبی برنی از عبارت عربی برداری ترجمه

کرده است الخ

Dated the 29th Muḥarram 1285 the 22nd May 1868.

Ff. 141 : S 10,25 × 6,25 : 7,25 × 3,5 ; ll 13, no jādvals. Eur. pap. Clear modern Ind. nast. Cond. tol. good ; slightly worm-eaten. A few notes on f. 1.

86.

( تذکره خوشنویسان )

(Tadhkira-i-khūshnawīsān).

II 430.

A brief *tadhkira* of the eminent early calligraphers and famous scribes of later periods with special reference to those of them who flourished under the Indian Timurides. The author does not mention the exact title of his work, the date of its completion, nor his own name in the usual places. His information is very poor, and he gives few facts and dates. Instead of these, pages of florid poetical quotations are given. From an incidental reference on f. 40 it appears that the name of the author was Ghulām Muḥammad, surnamed Haft-Qalamī, probably with a *takhalluṣ* Rāqim. The latest dates which he mentions, in connection with the biographies of his contemporaries, are 1227/1812 (cf. f. 50), and 1228/1813 (cf. ff. 43v, 49v), and the work may have been completed shortly afterwards. For a biography of the author see R 532, where another copy of the same work is described. It has been published, 1910, in the Bibliotheca Indica, by M. Hidāyat Ḥusayn, with an index. The copy is bad and defective, with lacunas after ff. 16, 27, and several places left blank. Beg.

ای قطعه لطف زیر مشق برمت ، اوراق عطا ز جزودان رفعت ،

At the end of the volume, on ff. 51-57v, there are two appendices, having no connection with the preceding work :

1. (ff. 51v-53v). *Risāla-i-dah tāj-i-Nūshīrwān*, dealing with several moral maxims said to have been inscribed on the ten crowns of Anushirwan. Beg.

روایت کذند که نوشیروان را ده تاج بود اله

2. (ff. 53v-57v). *Waṣāyā az ḥukamā mardumānrā*. Moral maxims ascribed to Aristotle, Bahman, Plato, Socrates and various legendary sages. Beg.

ز بوی خوش خود را نیکو ساز یعنی با مردم نیکویی کن اله

Transcribed towards the middle of the xiii xix c.

Ff. 57 (two are inserted in binding, blank): S 7,75 × 5,5: 5,75 × 4,25: ll 11, no jadvāls. Yellowish Or. pap. Vulgar modern Ind. nast. Cond. not good, much repaired.

87. (رساله در احوال زمیندانان کاکوری)  
(*Risāla dar aḥwāl-i-zamīndārān-i-Kākūrī*). [1046.

An autobiography of Muḥammad Fayḍbakhsh b. Ghulām Sarwar Kākūrī, together with numerous biographical notes on his relations, friends, etc., who belonged to different zamīndār families of Lucknow, Fayḍābād and other districts, now forming parts of the United Provinces. There are also many references to the political life of India, contemporary with the author. For details of his biography see R 309 (where his history of Fayḍābād is described); also cf. Elliot, *Hist. of India*, VIII, 175 and JASB, vol. 23 (old series), p. 248. There is no exact title given in the text, nor the date of composition. The latest dates are 1229/1814 (cf. f. 32), and 1230 1815 (cf. f. 70): the last one is called the current year at the time of compilation. There is no proper arrangement in the work, and it appears to be a long series of notes which have not undergone final classification.

The present copy contains a great many marginal notes in the same handwriting as that of the original text, and may have been subject to a special revision. There are, however, no direct allusions as to its possibly being an autograph. Beg.

بعد حمد و صلوة مکشوف و مبرهن میگردد اند که اله

Transcribed early in the xiii xix c.

Ff. 240; S 9,25 × 6,5: 7 × 4: ll 13, no jadvāls. Or. pap. Bad Ind. shik-nast. Cond. rather bad: worm-eaten, repaired. On ff 239v and 240 there are stray poetical quotations and a prose note, of Sufic contents.

### III. GEOGRAPHY, COSMOGRAPHY, TRAVELS, ETC.

88. تجانب المخلوقات و غرائب الموجودات  
 'Ajā'ibu'l-makhlūqāt wa gharā'ibu'l-mawjūdāt. III 71.

A translation of the famous cosmographical work of Zakariyā b. Muḥammad b. Maḥmūd al-Kamūnī al-Qazwīnī (f. 1v), who died in 682/1283. The translator does not mention his own name or the date of his rendering the original work into Persian. It is apparently the same version as that described in EIO 712, 713, RsBr 279, Br 126, EB 397, 398, Pr 367, R 462, Fl II 506-508, Dorn C. 258, etc. Lith. Tehran, 1848 and Lucknow, 1866. The original text was edited by F. Wüstenfeld, 1848, and translated into German by H. Ethé, 1868 (only one vol.). This work, being exceedingly important, is referred to by many authors, but such references usually are made to the original Arabic text, and will therefore be useless when dealing with the Persian translation.

As in other copies, referred to above, there is no mention of the fact that the work is a translation. But the language is strongly mixed with Arabic expressions. The dedication mentioned in R 462 is not found here.

Only a few of the numerous drawings and tables, which are usually found in copies of this work, have been executed, although space has been reserved for them throughout the volume. Beg.

العظمة (الظمة) لك و الكبرياء لجلالك اللهم يا فاعم الذات  
 (اللدات) (here مفيض) و مفيض (here الخيرات) الخ

Dated the 16th Rajab of the 40th year of Aurangz'ib's reign, i.e. 1108 the 8th Feb. 1697.

Fi. 410; S 9.5×6; 6.5×3.25; ll 19, no padwals. Or. pap. Clear Ind. nast. Cond. fairly good. A few glosses on the margins.

89. بهجة القلوب  
 Nuz'hatu'l-qulūb. I 1043.

The well-known cosmography of Ḥamdu'l-lah b. Abī Bakr b. Ḥamd Mustawfī Qazwīnī (f. 2v), who died ca. 750/1349. The work was composed in 740/1339, because this year is sometimes mentioned by the author as being current at the time of composition (cf. f. 25). For details concerning the work and its compiler, see Bl 657-663, Br 121, 122, RS 136-137, EB 406-412, R 418, 811, Fl II 514, 515, Aum 64; *Ind. libr.* Bh 98, 99, Bk 633, etc. Cf. also S. de Sacy, *Mémoires sur diverses antiquités de la Perse*, 1793, pp.

234, 235; B. Dorn, *Auszüge aus den Muhammedanischen Schriftstellern*, pp. 81-87 (texts). It has been lithographed, Bombay, 1894; the geographical part of it was translated by G. Le Strange, 2 vols, 1915, 1919 (in the Gibb Mem. Ser.); cf. also *Mesopotamia and Persia under the Mongols in the fourteenth century A.D.* by G. Le Strange, RAS Monographs, 1903.

The work is divided into a *muqaddima*, a *fātiḥa* (f. 5v), a *dībācha* (f. 37v), three *maqālas* (ff. 41, 87), and a *khātima*. The present copy contains only about half of the whole work, as far as the middle of the second *maqāla*. Beg.

چون راهب مواهب بی علت علت کلمه که مبدع مختبرات الخ

A quite modern transcript, dating from the end of the xiii xix c.

Ff. 108; S 13 × 8: 9.5 × 5.25; ll 19, no *jadwals*. Europ. paper, embossed 1855. Modern Indian nast. Cond. still good, but paper is discoloured and decaying.

## 90.

اخبار حسینہ در اخبار مدینہ

**Akhbār-i-ḥasīna dar akhbār-i-Madīna.**

I 17.

The same Persian version of Samhūdī's well-known work on the places of worship at Medina as described in IvASB 281, where references to other catalogues and details concerning the treatise are given. The text of the present copy is slightly different in the beginning. Apparently only the first leaf has been altered, because, from f. 2 the text coincides precisely with that of D 23. The eight *bābs*, into which the work is divided, begin: I on f. 4; II on f. 25; III on f. 46; IV on f. 64v; V on f. 118v; VI on f. 144; VII on f. 152; VIII on f. 157v. There are a few lacunas at the end, but the work seems to be complete. Beg.

الحمد لله ... اما بعد این کتابست مشتمل بر جمیع احوال مدینہ الخ

Transcribed in the xii xviii c.

Ff. 199; S 10 × 5.75; 7 × 3; ll 17; no *jadwals*. Or. pap. Good. Ind. nast Cond. fairly good, although it is worm-eaten.

## 91.

(تحفة عين الحیدة)

**(Tuḥfat 'ayni'l-ḥayāt).**

I 653.

A short work on cosmography and general geography, the same as the one described in EB 421. In the present copy (which is defective), the name of the author, the title of the work, and the date of composition are not found. The dedication to Sultān Maḥmūd Khān, referred to in EB 421, is also missing here. The general style of the work, and the character of the information which the author gives concerning India, renders absolutely untenable H. Ethé's suggestion that this treatise should have been written in Qandahār ca. 1130/1718. The author seems to have had very little knowledge of India; he narrates only fairy

tales, and even his orthography is sometimes peculiar (he writes دہی for دهلي on ff. 42v, 65, etc.). This seems to be impossible for an inhabitant of Qandahar in the beg. of the XVIIIc. It may be safely taken that the author was an inhabitant of the N.-W. of Persia, and in fact he shows a much better knowledge of those provinces.

The date of composition may be traced to some extent, although it is not mentioned explicitly. The year 968/1560-1561 (f. 6v) is referred to in connection with a discussion of eras. It is not improbable, judging from the context, that it was exactly the date of compilation. There are almost no other allusions: references to the authorities are rare, and the works referred to are of an early origin: *Šivaru'l-aqālīm* (f. 58), the well-known treatise of the VIII XIVc.; *Tuhfatu'l-gharā'ib* (f. 34v), which may be, as far as the contents and chronology are concerned, identical with the work, described in R 871 (composed before 813-1410). There are many dates, all belonging to the early periods, usually given in connection with biographical details of princes or celebrities like Ghazālī, etc.

The work is divided into a *muqaddima*, on general astronomical principles, and three (actually four) *maqālas*. It is peculiar that there are two chapters with the heading دریم، just like in the Bodleian copy. The *muqaddima* begins on f. 2v: the heading of the first *maqāla* coincides with a lacuna: the *second maqāla* (f. 7), divided into 10 *fasls*, has the heading:

در معرفت هیئات (sic) افلاک و کواکب بطریق اجمال،

The *third* (here the *second*) *maqāla* is divided into seven *iqālms* (f. 24):

در معرفت زمین و اقسام او دقائیم،

The *fourth* (here the *third*) *maqāla*, is divided into two *qisms* (f. 58v):

در تعداد بلاد و ولایات و جبال و بحار و انهار و بحیراتی که در ربع مسکونست،

This last chapter contains an account of cities in every *iqālīm*, countries (f. 62), seas (f. 67v), small seas or bays (f. 68v), rivers (f. 70), and hills (f. 72v). Beg. as in EB 421:

شکر و سپاس و حمد بقیس مرصاعی را که نقاش قدرت او الخ

The copy apparently dates from the end of the x xvi c., but many portions of it are restored in a modern handwriting, as ff. 1 3, 12 18, 20-21, 69-71, 74, 75.

Ff. 75; S 8 x 5.5; 5 x 3.25; 11 14, double *jadwals* in the older parts, no *jadwals* in the modern portions. Or. pap. Good old Herati and modern Ind. nast. Cond. fairly good, but the old parts are rather dirty. Several astronomical drawings and paintings on ff. 8, 9, 9v, 10, 10v, 11v, 19v, 24v



92.

ینة المجالس

Zīnatu'l-majālis.

I 483.

A slightly incomplete copy of this well-known work, composed in 1004 1595 by Majdu'd-Dīn Muḥammad Ḥusaynī, surnamed Majdī, see IVASB 284. Of the nine *juz'* into which the work is divided, the first begins on f. 1v: the second on f. 102; the third on f. 148; the fourth on f. 172v: the fifth on f. 187v: the sixth on f. 206; the seventh on f. 214v; the eighth is apparently omitted: the ninth on f. 257v. Beg.

تذاتی نا منتهای و حمد نا محصور بر ایردست که انج

Transcribed towards the middle of the xix<sup>th</sup> c.

Ff. 309; S 14 x 8.5; 11.25 x 6; ll 25, within jadwals. Or. pap. Vulgar Ind. nast. Cond. not good. Worm-eaten and repaired.

93.

تاریخ چین

Ta'rīkh-i-Chīn.

I 129.

A historico-geographical description of China, being a translation from the work of a Christian missionary, here called امکییوس or ریکییوس, by Muḥammad Zamān, surnamed Farangī Khān. The said missionary, as stated in the introduction, travelled to China in 970 1563, and after a long sojourn in that country wrote an interesting book, which had become famous in Europe. The author of the Persian paraphrase saw it in the library of a Christian missionary at Jahānābād, whom he calls یونو.

With the assistance of Mr. Johan van Manen and Rev. H. Hosten, S.J., these details, which look obscure, have been explained.

The book in question is *De Christiana Expeditione Apud Sinas* (probably ed. of 1615; there were, however, several other editions, in different European languages, which appeared about the same time), by Matteo Ricci (born 1552, d. at Pekin, 1610). He started on his journey in reality in 1578, not in 1563 (probably an approximate date). The present Persian version contains an almost literal rendering into Persian of chapters II-X of the *first book*.

The identity of the translator is established by Rev. H. Hosten in his article in the *Catholic Herald of India*, 1924, pp. 737-738. He was a convert to Christianity, also called Paulo Zaman, mentioned in *Storia do Mogor*, II, 17. He studied in Rome, where he was sent by Shāh 'Abbās I to prepare himself for polemics with Christian missionaries: but having become himself converted, he retired to India, under Shāhjahān, and lived in Kashmir

during a part of the reign of Aurangzīb. He was also a good painter (cf. V. A. Smith, *Hist. of Fine Art in India and Ceylon*. pp. 466, 467, referred to by Rev. H. Hosten).

The name بورنو is simply a slightly corrupt form of بوژنو = Buzeo, or Henry Busi, S.J., a Dutchman of Nymegen, whose real name was Uwens. He came to Agra in 1648, was attached to the court of Dārā Shikūh, and died at Dehli on the 6th April 1667. He was a very learned missionary.

The work must therefore have been compiled about the middle, or towards the end of the XI XVIIc.

The translation follows the original text rather closely. The II chapter of Ricci's work was split up by the translator into two separate sections, but the other eight are preserved as they are in the original, and together form ten *fās*s :

1 (f. 3v) در تحقیق اسم چین و اشتقاق آن ،

2 (f. 4v) در بیان وسعت و بزرگی چین و وضع آن .

These two correspond to Libr. I, cap. II, De nomine, situ, et magnitudine Regni Sinarum (pp. 3-9).

3 (f. 6v) در ذکر آنچه حاصل می شود در ممالک چین ،

(c. III, Quarumrerum sit ferax Sinensis ager, pp. 9-18).

4 (f. 11) در بیان صنایع جزئیة اهل چین ،

(c. IV, De artibus apud Sinas Mechanicis, pp. 18-25).

5 (f. 13) در بیان صنایع کلیة اهل چین و علوم و معرّات ایستان ،

(c. V, De artibus apud Sinas liberalibus, deque litteratorum gradibus, pp. 25-42).

6 (f. 21v) در بیان عمل و تدبیر و ماک دای اهل چین ،

(c. VI, De Sinensis Reipublicae administratione, pp. 42-63).

7 (f. 33) در ذکر رسوم اداب اهل چین ،

(c. VII, De Sinarum ritibus nonnullis, pp. 63-85).

8 (f. 45) در بیان شکل و هیئات (sic) و کموت و بعضی ضوابط و مواضع

مردم چین ،

(c. VIII, De corporis lineamentis, cultu habituque et aliis apud Sinas consuetudine receptis, pp. 85-92).

9 (f. 48) در بیان مواضع انحصار آمیز و رسوم لغو و بیهودة اهل چین .

(c. IX. De ritibus apud Sinas superstitiosis et aliis erroribus. pp. 92-104).  
 در مذهب اهل چین و اختلاف آن (f. 53) 10

(c. X. Variae apud Sinas falsae Religionis sectae, pp. 104-116).  
 At the end there is a brief note in Hindustani. A fihrist is given on a fly-leaf in the beg. of the volume. Beg.

بر حضرات مطالعه کنندگان پوشیده نماند که از قدیم الایام این

Transcribed by Muḥammad Najmud-Dīn Dihlawī, in 1900 = Hijrī. apparently of the Sambat era, or 1843.

Ff. 60; S 10.5 × 7.5; 8 × 5.5. ll 13-15, no padwals. Greyish Or. pap. Vulgar Ind. nast. Cond. good; slightly worm-eaten.

## 94.

بدیعیات

Badi'iyāt.

I 93.

A short treatise on different wonderful phenomena ('*ajā'ib wa gharā'ib*), which have been observed in India in the XI/XVIIc., during the reigns of Jahāngīr, Shāhjahān, and the beginning of that of Aurangzīb. The author does not mention his own name. Many anecdotes contain the date of the year to which the narrative refers, the latest being 1080 1669 (ff. 333 and 333v), and 1085/1674 (the 18th of Aurangzīb's reign, p. 336v). It seems, from the epithets accompanying Aurangzīb's name, that the work has still been compiled in his reign. Beg.

زرف نکهات دور بین که بدیده اعتبار جمال بدایع الی

Transcribed towards the end of the xii xviii c.

\* Ff. 324v-342; S 11 × 6.5; 8 × 4.25; ll 19, no padwals. Or. pap. Ind. nast. Cond. tol. good.

## 95.

بهجة العالم

Bahjatu'l-'ālam.

I 118.

A compilation on general geography by Mahārat Khān Iṣfahānī, who composed it ca. 1130 1718, see EIO 729 and R 992. In the colophon it is called the first volume, but from the preface of the author it appears that the second volume, with the title *Rauḍatu'l-afrah*, had still to be compiled and was to be an independent composition dealing with the same matters. This volume is divided into a description of every separate *iqlim*, the I on f. 2; II on f. 6; III on f. 13; IV on f. 39v; V on f. 65v; VI on f. 70v; VII on f. 76v; also details concerning: Turkey (f. 80), India (f. 90v), famous islands (f. 108v), mountains

(f. 113v), rivers (f. 117v), brooks (f. 119v); and a description of the Maghrib (f. 120).

All information is taken from different early, mostly well known works (such as Qazwīnī's *‘Ajā’ibu’l-makhlūqāt*, *Hasht-bihisht*, *Āin-i-Akbarī*, and a book called *Anīsu’l-‘arīfīn*). The author gives very few observations of his own, and his ideas about the countries outside Persia and Muhammadan India, are very vague and out of date. Beg.

الحمد لله ..... وبعد، چون دریافت غرائب مبدعات و عجائب  
مصنوعات الخ

Copying completed on the 19th Ramadān 1175 the 13th Apr. 1762, by Ghulām ‘Alī al-Qurayshī al-Ḥaydarī. It was collated with the original the 28th of the same month.

Ff. 129: S 13 × 8.5; 8.5 × 4.75; ll 19, no jadwals. Or. pap. (pasted to more modern margins, of Europ. pap.). Legible Ind. nast. Cond. tol. good. Marginal notes. A few seals in the beg. and end.

96.

شکوف نامۀ ولایت

Shigarf-nāma-i-wilāyat.

III 34.

A description of a journey from India to England in 1180–1183/1766–1769, by I’tisāmu’l-Dīn b. Tājī’l-Dīn of Pājnūr (f. 2, 1183/1766 as clearly written here, or as in the British Museum copy, Tājpūr). The work is described in detail in EB 1854 and R 383, where information concerning the author’s biography and the contents of his book are given. It is only necessary to add that both the British Museum and the Bodleian copies give the date of composition as 1199 A.H. (i.e. 1785 A.D.). The present copy clearly gives the date as 1199 of the Bangla era, i.e. 1206/1791–1792. This may, however, be a mistake of the copyist.

The present copy is slightly incomplete at the end. Beg. differently from the two copies mentioned above:

الحمد لله ... سبب تالیف این کتاب، بر سیاحان روزگار و جهان دیدگان  
نجزیه کار پوشیده نماند که الخ

Transcribed early in the xix c.

Ff. 147: S 8.25 × 5.25; 6.5 × 3.5; ll 15, no jadwals. Or. pap. Ind. nast. Cond. almost good. Worm-eaten in a few places.

97.

خاتمۀ حدیقة الاقائیم

Khātima-i-Ḥadīqatu’l-aqālīm.

II 402.

A supplement to the modern cosmographical work, *Ḥadīqatu’l-aqālīm*, which was compiled in 1202/1788, by Qādi Murtaḍā Ḥusayn, surnamed Allahyār ‘Uthmānī Balgrāmī, at the request of

a British official. Capt. Jonathan Scott (for references see IVASB 286). The present work, as stated in the introduction, has been composed at the request of the same Capt. J. Scott, with his substantial assistance, if not entirely under his guidance. The author of the supplement is not explicitly mentioned, but it seems highly probable that he was the same Allahyār. On f. 3 he is called, apparently in a quotation from a letter of J. Scott, *یا، ومادار*, and on f. 3v: *دوست یکنفک و رفیق بی بدل*. The reason why he has not mentioned his name was most probably the fear of accusations of heresy on account of the exposition of the system of Copernicus (cf. f. 3v).

The work is entirely based on English sources (see f. 2), extracts from which were probably made under the direction of J. Scott. It deals with the system of Copernicus, with general information concerning the globe, the description of the countries of Europe, America, and with the history of England (f. 35v). Beg.

الحمد لله و المذت که بمساعدت توفیق فرق لم یزلی الخ

Dated Lucknow, the 21st Rab. II 1231 the 21st March 1816, corresponding to 1873 of the "Samwat" era.

Ff. 53: 8 10.25 x 6; 8.25 x 4.25: ll 15, no jadvāls. Brownish Or. pap. Coarse Ind. nast. Cond. tol. good.

## 98.

تحفة العالم

Tuḥfatu'l-ʿālam.

II 356

An incomplete copy of the well known description of a journey from Persia to India and Europe, together with some information concerning different Persian provinces, especially that of Shūshtar. The author, 'Abdu'l Laṭīf b. Abī Ṭalīb b. Nūri'd-Dīn Ḥusaynī Mūsawī Shūstārī, died (as stated in RS 84) in the Decan in 1220/1805 or 1221/1806. See Bl 646, RsBr 238, RS 84, EB 323, Pr No. 98, R 383. *Ind. libr.* Bh 95 (the autographic nature of this copy seems highly suspicious), etc. Lith. Bombay, 1847. The work has been composed in 1216/1801-1802 (cf. f. 85), but the original notes have been made in 1214/1799-1800 (cf. f. 126v, etc.). There is a special appendix (incomplete in this copy, beg. on f. 310v), called *Dhāḥlu't-tuḥfa*, which has been written in 1219/1804. The contents of the book have been described in detail in R 383-384. It would perhaps be useful for literary re-search to draw attention to a few biographies of some poets and theological writers, contemporary with the author. His information concerning them may be reliable. They are (in the alphabetical order of their names):

1. Ādhar, Lutf 'Alī Beg (d. 1195 1781) .. f. 111v
2. Aqdas, S. Ridā b. S. Nūrī'd-Dīn Shūshtarī (d. 1194 1780) f. 50v
3. 'Ashiq, Āqā Muḥammad Iṣfahānī (d. 1181 1767-1768) f. 113
4. 'Ayshī Iṣfahānī, Muḥammad Ridā (was alive in 1206 1791) f. 51v
5. Faqīr, S. 'Abdu'l-lah Shūshtarī (b. 1112 1701, d. 1173 1759-1760) f. 41
6. Hādī Kamāngar Shushtarī, *see* Qawwīs.
7. Hātūf Iṣfahānī, S. Aḥmad (d. 1198 1784) .. f. 122v
8. Hazīn, Muḥammad 'Alī Jīlānī (d. 1181 1767-1768) .. f. 268v
9. Khudrī, Muḥammad Khudr Shūshtarī (beg. xiii xix) f. 99
10. Majīd Ṭāḡqānī (end xii xviii c.) f. 124
11. Muḥammad Abdāl of Shūshtar (end xii xviii c.) .. f. 92
12. Mushtāq, S. 'Alī Husaynī 'Abbāsābādī Iṣfahānī (d. middle xii xviii c.) f. 109v
13. S. Nīmatu'l-lah Shūshtarī (b. 1050 1640, d. 1112 1700-1701) f. 32v
14. Niyāzī, Aḥmad Mīrzā (end xii xviii c.) f. 123v
15. S. Nūrī'd-Dīn Shūshtarī (b. 1088 1677, d. 1158 1745) f. 38v
16. Qawwās, Muḥammad Hādī Kamāngar Shūshtarī (d. beg. xiii xix c.) ff. 47v. 92
17. Rafīq, Mullā Husayn Iṣfahānī (d. beg. xiii xix c.) f. 117
18. Šabāhī, Sulaymān Bīdgilī (Kāshānī) (end xii xviii c.) f. 121
19. Sayyid Āqāī, S. Nīmatu'l-lah Shūshtarī (d. 1151 1738) f. 48
20. Shihāb, Mīrzā Aḥmad of Kirmānshāh (beg. xiii xix c.) 98v
21. Ṭūfān Hazārjarībī of Māzandarān (end xii xviii c.) f. 120

The copy opens with the section dealing with the description of Shūshtar, with the words :

..... پریدند و غرقه بکوض کردیدند الخ

Slightly defective in the beg. and end. Transcribed probably in the beg. of the xiii xix c. (judging from the old pagination, 14 leaves have been lost at the beginning).

Ff. 315 : S 8,25 × 5,25 ; 7 × 3,25 ; ll 17, no *jadwals*. Eur. pap. (J. Whatman, 1801). Legible Ind. nast. Cond. almost good, except in the end, where the paper is rotting and damaged by worms. An astronomical map is added (on different paper, after f. 183).

## 99.

(رساله نهرها)

(Risāla-i-nahrhā).

Ia 102.

A short fragment of three leaves, containing the 19th *faṣl* of a work, of which the title is not given, and dealing with the tradition about the eight sacred rivers of the world, such as the Euphrates, Tigris, Nile, Oxus, etc. The author's name also is not stated. Beg.

فصل نوزدهم در ذکر نهرهای عظیم که در دنیا بقدرت الهی الخ

Dated Lucknow, 1241 1825-1826.

Ff. 3 : S 7 × 4,5 ; 5,5 × 2,25 ; ll 11, no *jadwals*. Or. pap. Bad Ind. shikasta. Cond. fairly good.

## 100.

یادگار مغلیه

Yādgar-i-Mughuliyya.

Ia 261.

A few anecdotes concerning Mumtāz Maḥall, the wife of Shāhjahān, and Akbar, together with some lists of materials pur-

chased, and the workmen engaged for the construction of the famous Taj-Mahall in Agra (the figures seem to be unreliable). The name of the compiler is not mentioned. To this a *printed* translation, in bombastic English, is added, by H. M. Azeez Hassan (Agra, 1903, pp. 15). Its title 'A brief history of the old imperial buildings situated at Agra and in its vicinity' by no means conveys the exact idea of the contents. Beg.

بعد حمد خدای جہان آمیزین و نعت سید المرسلین الخ

A modern copy, probably prepared a few years ago, beg. xiv xx c.

Ff. 7 : S 13 × 8 : 12 × 6.5 : ll 29, within *jadwals*. Eur. pap. Modern Ind. na-st. Cond. fairly good. Ugly vignette and decorations in vulgar red and green combinations.

## IV. TALES, LEGENDS, ANECDOTES.

### 1. Religious Legends.

101.

مذآب انبیا

Manāqib-i-anbiyā.

II 346.

A short collection of legends about pre-Muhammadian prophets, with brief notes on Muḥammad and his first successors, at the end. The author calls himself Muḥammad Ṣādiq, but gives no information whatever as to the date of composition or the title of the work. The latter is given, apparently in the same handwriting as that of the whole of the book, in the upper corner of f. 1; as far as can be deciphered there it is called the first part of the book (الجزء الأول). The work must have been completed before the 21st Shawwāl 1038 the 13th June 1629, when it was transcribed at Agra. Beg

حمد و ثنای واجب الوجودی را که افسر و نقد کرمینا انج

Fi. 25: 8 7.5 x 4.25; 5.5 x 2; ll 17, no padwals. Or. pap. Good Ind. nast. Cond. tol. good; in some places worm-eaten. A seal, dated 1036 AH., is found on f. 1.

102.

(تاریخ انبیا)

(Ta'rikh-i-anbiyā).

II 337.

A brief work on legends about the ante-Muhammadian prophets (ff. 1-13v), a very brief summary of the chronology of the legendary Persian kings and Sasanides (ff. 13v-22v), and a very condensed note on Muḥammad, his successors and posterity. The author does not mention his own name. It is possible that the present work may be an extract from a larger one. The chief attention of the compiler is devoted to the establishment of the chronology, especially of mythical personages like Adam, Noah, etc. He refers to a considerable number of authorities. The work cannot have been compiled before the second half of the X/XVIc., because the *Rauḍatun-niṣ-ṣafā* is often referred to (cf. ff. 2v, 7v, 8, 18), and the year 935 1528-1529 is mentioned on f. 2. Most probably it was written sometime towards the end of the X/XVIc. or in the beg. of the XI/XVIIc. Beg.

بعد از حمد الهی و نعت حضرت رسالت پناهی ذموده میسود انج

Transcribed about the end of the XI/XVII c.

Fi. 23 (several lacunas); 8 8 x 4.75; 6.5 x 3.5; ll 23, within padwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Several seals, all illegible.



103.

مرآة مسعودی

Mir'āt-i-Mas'ūdī.

I 136.

The life of the legendary Muhammadan saint of India, Mas'ūd Sālār Ghāzī, whose death is usually placed in 424/1033. The author calls himself (f. 7) 'Abdu'r-Raḥmān Chishtī and is apparently the same writer as the compiler of several well known Sūfi hagiological works, who flourished in India in the second half of the XI/XVIIc. See R 1029, cf. Elliot, Hist. of India, II. pp. 513-549. This work is different from the version referred to in IVASB 322 and R 1015 (the last one has been transcribed from the Society's copy). Beg. as in R 1029:

لحمدا لله رب العالمين عالم الغيب والشهادت الخ

Dated the 16th Rab II 1233 the 23rd Feb. 1818.

Ff. 50: S 8.5 x 5.5; 6.5 x 3.5: different number of diagonal, transverse, etc., lines. No jadvāls. Different Or. pap. Ind. nast. and shikasta, different hands. Cond. fairly good. Notes on the fly-leaves.

## 2. Anecdotes and fairy tales.

104.

جامع الحكایات و نواع الروایات

Jāmi'u'l-ḥikāyāt wa lawāmi-u'r-riwāyāt.

II 392.

The well known early collection of historical and didactic anecdotes by Nūru'd-Dīn Muḥammad 'Awfī, completed shortly after 625/1228 (referred to in the beg. of the book, ff. 2, 2v), and dedicated to the Mamlūk ruler of India, Shamsu'd-Dīn Īltutmish (607-633 1210-1236). Its title often appears in the form of *Jawāmi'u'l-ḥikāyāt*, etc.; even in the present copy it is so given in several places, cf. f. 220v, etc. For details about the contents and the biography of the author see Br. Lit. Hist. II, 477-479, GIPH 332, EIO 600-604, RsBr 59, RS 391-392 (the headings of the chapters are given), EB 324-331, R 749 sq. (especially for the biography of the author), Fl I 410, Aum 56-57, etc. Cf. also Elliot, Hist. of India, II, 155-203; Mélanges Asiatiques, vol. III, p. 728. C. Huart, Documents persans sur l'Afrique, Recueil de Mémoires Orientaux, 1905 (extracts). More notes on the author's biography are given in E. Browne's prefaces to his edition (both parts) of the *Lubābu'l-albāb*, 1903, 1906.

In the present copy, unfortunately, of the four parts (*qisms*) into which the work is divided, the third is entirely left out:

I (f. 4) قسم اول ..... در معرفت آفریدگار

II (f. 220v) 'فسم درم ..... در بیان اخلاق حمیده و سرموئیه'  
 IV (f. 308v) 'فسم چهارم ..... در بیان احوالها عجائب بحار و بلاد  
 و حیوانات'

Each *qism* is divided into 25 *bābs* (for their headings and the contents see R 749-750 and RS 391). Beg.

ثنا و حمد مبدئی را که بدایع ضایع (عذایع) وجود یا (ذ. ن.)  
 دیانت ازرع عدم هر چند (چه) (i.e.) هست در حد پادشاهی است انج

Transcribed in the beg. of the xi xvii c.

Ff. 372; S 13.75 x 8.25; 8 x 4.5; ll 29, within double jadvāls. The old margins have been cut off and replaced by new ones. Or. pap. Legible Ind. nast. Cond. fairly good: worm-eaten in many places in the beg. Three good vignettes (ff. 1v, 220v, 308v).

## 105.

خطوطی نامه

## Tūṭī-nāma.

II 401.

The well known 52 tales of a parrot, composed ca. 730-1330 by Diyā'u'd-Dīn Nakhshabī, who died towards the middle of the VIII-XIVc. For the contents of the work, biography of the author, references to the extensive literature dealing with the subject of these tales, and other copies see GIPh 258, 324-326, 335, EIO 743-751, 2851, Br 308-309, EB 444-448, Pr 985, R 753 sq., Aum 53-54, Leyden C. I 355-356, etc. *Ind. libr.* Bh 440-441. Cf. also ZDMG, vol. 21, pp. 505 sq.; Göttinger Gelehrte Anzeigen, 1858, p. 529, etc. An old translation into English was published in 1792 by M. Gerrans. Beg. as usual:

مذاجات حضرت رازق النعمات فی عشه النج

Dated 1900 of the Samwat era, i.e. 1843

Ff. 320; S 8.75 x 5.25; 6 x 2.75; ll 13, within double jadvāls. Or. pap. Modern Ind. nast. Cond. good. A bad vignette and 23 very mediocre illustrations in gaudy colours, on ff. 7v, 28, 43v, 49v, 57, 80, 87, 105v, 118, 121v, 135v, 145, 150v, 157, 177, 197v, 209, 219, 230, 243, 283, 287, 316. A few interlinear glosses in the beginning.

## 106.

تیز دانش

## ‘Iyār-i-dānīsh.

II 391

The well known version of the book of Kalila and Dimna, based on Naṣru'l-lah's translation, compiled by Abū'l-Faḍl b.

Mubārak 'Allāmī (d. 1011/1602), see I<sup>v</sup>ASB 292, where references to other catalogues are given (add RsBr 182). Beg. as usual :

سپاس ازل و ابد خداوندی را که کران تا کران از آشکار و نهان انج

Dated 1904, apparently of the Samwat era, i.e. ca. 1847.

Ff. 444; S 11 x 6; 7 x 3.25; ll 14, within double jadwals. Or. coloured paper. Ind. nat. Cond. good. A good vignette and mediocre paintings on ff. 7, 29, 37v, 48v, 54, 71v, 78, 101v, 121, 135v, 179, 185, 205, 238, 262, 284v, 306v, 315v, 325, 416. The style and the handwriting is the same as of Nos. 105 and 108.

107.

بهار دانش

Bihār-i-dānish.

II 388.

A collection of fairy tales, combined with the story of Jahān-dār Sultān and Bahrawar Bānū, comp. in 1061 1651 by 'Ināyatu'l-lah Kanbū (d. 1082 1671), the same as described in I<sup>v</sup>ASB 302, where references to other catalogues are given. Add RsBr 60 and 183. Beg. as usual :

فاتحه کتاب مستطاب آفرینش و بیداریه عظیمه دانش انج

A fairly good copy transcribed by Ghulām Mahdī b. Haydar 'Alī b. Shaykh Muḥammad Maṣṣhādī, and dated the 25th Shawwāl 1168 the 4th Aug. 1755.

Ff. 256; S 9.25 x 5.25; 7 x 3; ll 15, within double jadwals. Or. pap. Ind. good nat. Cond. not quite good: dirty and worn-eaten. Many marginal and interlinear glosses. Notes on the fly-leaves at the end.

108.

The same.

II 387.

Another copy of the same work, dating from the middle of the XIII/XIXc. (its handwriting and general style closely resemble that of Nos. 105 and 106). Beg. as usual, see the preceding No. 107.

Ff. 448; S 9.25 x 5.75; 6 x 3.25; ll 13, within double jadwals. Or. pap. Modern Ind. nat. Cond. good. Bad vignettes on ff. 1v, 6v. Bad and gaudy paintings on ff. 10, 18v, 98, 99v, 102v, 109v, 144, 156, 188, 246, 256, 272, 297, 328v, 353, 367, 393, 410, 420v, 431v. Some folios are left blank.

109.

قصه کامرूप

Qiṣṣa-i-Kāmrūp.

II 397.

The story of Kāmrūp and Kāmlatā, in prose and verse, apparently the same as referred to in G<sup>l</sup>Ph 251, E<sup>l</sup>O 821-822, Pr 995, R 763, etc. The authorship in this particular copy is ascribed to Himmāt Khān, whom Rieu (R 697) identifies with Mīr 'Īsā b. Islām Khān Badakhshī, an official under Aurangzīb,

who died in 1092 1681. Here his name is mentioned in the opening line, before the usual beginning :

قصه کامروپ و رانی کام لتا تصنیف همت خان بهادر،

and in the colophon :

تمام شد قصه کامروپ و رانی کام لتا از تصنیف همت خان بهادر.

In the copy described under the next number, which entirely coincides with the present one, this is not explicitly stated. The beginning is the same as the opening line given in the other copies, referred to above, but the last 4 folios (ff. 68-71), are written in verse. The text in both copies seems to be quite correct as to sequence, but the versified portion cannot be treated as an incidental appendix. The tale has been translated into English by W. Franklin, 1793. Beg., after the line quoted above, as usual :

قصه پردازان غریب آثر و داستان طرازان سوانح روزگار الخ

Transcribed at Lahore in 1826 of the 'Samwat' era, or ca. 1769 A.D., by Dīwīsahāy Dankāl دنکال دیوہی.

Ff. 71 : S 7,75 × 3,75 ; 7 × 2,75 ; ll 21, no jadvāls. Brownish Or. pap. Ind. nast. Cond. tol. good. Stray quotations on the last folio.

## 110.

The same.

II 399.

Another copy of the same work, dated "the 27th Shawwāl of the 23rd year," apparently the end of the XII, XVIIIc., by Gharīb dās, son of Dībīdās. No indication as to the author's name, but the text agrees fairly well with that of the preceding copy.

Beg. as in No. 109 (only instead of آثر there is اعصار).

Ff. 64 ; S 9,5 × 6,25 ; 7 × 3 ; ll 17, within jadvāls. Coloured Or. pap. (new margins of cheap Europ. pap. are added to the text). Ind. nast. Cond. rather bad ; damaged by dampness and worms.

## 111.

روز نامچہ تسخیر قلعہ کلکندہ

Rūznāmcha-i-taskhīr-i-qal'a-i-Golkonda.

I 93.

The well known satirical story of the siege of Golkonda, in 1097 1686, by Nīmat Khān 'Ālī, usually called *Wagā'i-i-Haydarābād*, see IvASB s26 (4). At the end there is (on f. 395) a letter, and another (f. 395v) with the heading *Ruq'a-i-Nīmat Khān 'Ālī* ; also several notes (ff. 395v-396v) of different contents, mostly religious. Beg. as usual :

دمی کہ مدرس کشف صبح در صفہ مدق و صفہ نشسته الخ

Transcribed towards the end of the xii xviii c.

\*Ff. 365-396v. For measurements, etc., see No. 94.

## 112.

The same.

II 279.

Another copy of the same work, here called in the colophon *Waqā'i-i-Ni'mat Khān*. Numerous marginal and interlinear glosses and notes. Beg. as in the preceding copy No. 111.

Dated the 20th Rab. II of the 16th year of Muhammad Akbar's reign, i.e. 1236 the 25th Jan. 1821, by Ahmad Husayn.

\*Ff. 119v-150; S 12,25 × 6,5; 9 × 4; ll 19, no jadvāls. Brownish Or. pap. Ind. nast. Cond. fairly good, but the paper is decaying. The seal of the scribe.

## 113.

کتابت نامه

Gushāyish-nāma.

II 393.

A collection of stories and anecdotes concerning different cases of rescue from a critical situation, by Rājkarṇ (f. 2v). It was compiled in 1101 1689-1690, as expressed by a chronogram in the introduction (f. 6v). See GIPh 330, EIO 825, R 767. It is divided into seven *gushāyish*. Beg. as usual:

فردان آن قادر بیچور که فضایی افلاک را با این همه نقوش الخ

Transcribed, at کلپاک, a village in the province of Haydarābād, the 22nd Jun. I 1175 the 19th Dec. 1761, by 'Ināyat 'Alī Khān.

Ff. 88; S 9 × 5; 7,5 × 3,5; ll 17, no jadvāls. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Stray notes on the fly-leaf.

## 114.

قصه حاتم طی

Qiṣṣa-i-Ḥātim-i-Ṭayy.

III 80.

The well-known collection of anecdotes about the Arab hero Ḥātim-i-Ṭā'i, or as written in this copy, Ḥātim-i-Ṭayy. This version differs very little from that described in IvASB 308, where references to other catalogues are given. The copy is slightly incomplete at the end. Beg. as usual:

سیاس بیفداس مر پیوردگاری را جل شانه و هزاران نعمت بران

محمد مصطفی الخ

Transcribed in the beg. of the XIX c.

\*Ff. I 215v; S 8,75 × 6; 6,5 × 3,75; ll 12, no jadvāls. Or. pap. Careless Ind. shikasta-nast. Cond. tol. good. Slightly worm-eaten.

## 115.

افسانه سیف الملوك و بدیع الجمال

Afsāna-i-Sayfu'l-mulūk wa Badī'u'l-jamāl.

I 70

A version of the story of prince Sayfu'l-mulūk and princess Badī'u'l-jamāl closely following the one described in IvASB 318 (2),

where references to other catalogues are given. As in almost every other copy, the wording of the text in this transcript does not coincide with that in the version referred to above, although there is apparently no discrepancy in the sequence of the ideas. Beg.

راویان اخبار و حکیمان روزگار و زیرکان با وقار و ناطقان اثر چنین آورده اند  
که در سلطنت سلطان محمود غزنوی قصه آورده اند الخ

Transcribed towards the end of the xii xviii c., or in the beg. of the xiii xix c.

Ff. 29; S 10 × 5.5; 7.75 × 3.75; ll 17, within jadvāls. Or. pap. Clear Ind. nast. (all the same as in Nos. 116, 121, 122, which probably are disjoined parts of one volume). Cond. not good: worm-eaten and injured by moisture. A few marginal glosses.

116.

افسانه میهر و ماه

Afsāna-i-Mihr-u Māh.

I 72.

The story of the loves of prince Mihr and princess Māh, the same as already described in IvASB 310, where references to other catalogues are given. There are minor discrepancies in the wording, usual in the texts of fairy tales in different MSS. Beg.

راویان اخبار و ناطقان اثر چنین روایت کنند که در دیار مشرق پادشاهی  
بود نام او خاور شاه الخ

Copied towards the end of the xii xviii c., or in the beg. of the xiii xix c.

Ff. 60; S 10 × 5.5; 7.75 × 3.75; ll 17, within jadvāls. Or. pap. Good Ind. nast. (all the same as in Nos. 115, 121, 122). Cond. tol. good. Slightly worm-eaten, injured by dampness. Occasional glosses.

117.

مظفر نامه

Muẓaffar-nāma.

II 183.

A collection of didactic stories, some autobiographical matters and historical notes, by Gul-Muḥammad b. 'Ināyati'l-lah of Chūnda in Patyāla.<sup>1</sup> The author, as may be inferred from some allusions (cf. f. 141v, where he reflects on the period when he was living in freedom), may have been imprisoned, or exiled, and the present work was perhaps only a device to reach the ears of the sultān, who, judging from the compiler's eulogies, was at that time the son and successor of Aurangzīb, Shāh 'Ālam I (1119-1124; 1707-1712). The greater part of the book (ff. 7-137v) contains anec-

dotes and stories tending to illustrate some special moral virtues. Then, of a sudden, the author proceeds to give some information about himself, his childhood (f. 137v), etc., chiefly dwelling on his poverty (فتیری) and destitution (نا مرادی); all these complaints, etc., are addressed to himself. At the end, ff. 164–175v, he gives a short review of the troubled state of politics of India which preceded the reign of Aurangzib and followed his death, when his sons fought each other.

The book is of little value, because it has little substance, but is inflated by florid rhetorics which entirely obscure even the few original thoughts conceived by the author. There is apparently not a single date in the book. The title, as given above, has been altered (on f. 2v, and in the colophon), by different hands, and is also added on the margins. In a note on the fly-leaf it appears in the form of *Mudḡarr-nāma*, which better suits a book of complaints like the present work. Beg.

ستایش و نیایش مر عتبه کبریایى احدیت جل جلاله و عم نواله الخ

Copied some time in the xii xviii c. There are many alterations, additions, etc., on the margins, but their handwriting is not always the same, and also different from that of the text.

Ff. 175; S 8.25 × 6; 6.25 × 3; ll 23, within jadwals. Brown Or. pap. Ind. nast., different hands. Cond. tolerably good.

118.

وصف هیر و رانجها

Qiṣṣa-i-Hīr-u Rānjhā.

II 396.

A love story, originally composed in Hindī, about Hīr and Rānjhā (cf. IvASB 918), written in super-florid and ultra-bombastic style, with numerous versified passages. The date of completion is given as 1157/1744, expressed by the chronogram *فصه عاشقی تمام* (f. 84). There is also another chronogram : *عشق رانجها* which gives 1158 1745 (ibid). The name of the author is apparently not given in the copy, but the work seems to be the same as the one described in R 770, which has been composed in the same year and gives the same chronogram. If so, the author's name must be Mansārām Munshī. Beg. (differently from R 770) :

انتخاب کتاب دانش و عنوان دیوان بیدش ستایش الخ

Copying of this transcript was completed, at Multān, in the same year, viz. the 28th Shawwāl 1157 the 2nd Dec. 1744, for one Lāla Ṣāhib.

Ff. 84; S 9 × 5.5; 6.5 × 4; ll 16, within jadwals. Or. coloured pap. Ind. nast. and shikasta. Cond. tol. good.

119.

ملاحات مقل

Malāḥat-i-maḡāl.

I 982.

A collection of anecdotes, witty sayings, etc., of historical and mixed contents, by Dalpat Rāy, or Dalpat Sing'h, who completed it (cf. the colophon) in 1177/1763-1764. For details concerning the contents and the author's biography see R 1005-1006. Beg.

ملاحات مقل از مدح ممدوحیست که الخ

Copied in Shāhjahānābād, 1235 1819-1820, the 15th year of Akbar II, by Ki-sh-chand.

Ff. 87; S 8×6; 6×3.75; ll 14, no ja lwals. Or, pap. Bad Ind. shikasta. Cond. not good, dirty and worm-eaten.

120.

قصه ملکه شاهي

Qiṣṣa-i-Malika Shāhī.

II 398.

A collection of a hundred difficult questions, dealing with the most different matters, chiefly Muhammadan theology. They were put by a daughter of Kayqubād, the king of Rūm, called Malika Shāhī, to her competing bridegrooms, amongst whom one, called 'Abdu'l-'Alīm, finally succeeded in answering all these puzzles. This familiar motive of folklore is probably taken from some real popular tale and may deserve attention. Beg.

حمد بیحد و ثناء بیحد مریدشاهی را که کیتی پدید آورد الخ

Transcribed in the beg. of the xiii xix c.

Ff. 17; S 7.5×4.5; 5.75×2.75; ll 13, within padwals. Brownish Or. pap. Good Ind. nast. Cond. tol. good.

121.

افسانه تولد شدن راجا بیر بکرماجیت

Afsāna-i-tawallud shudan-i-rājā Bīr Bikramājīt. I 69.

Two stories, apparently belonging to one of the numerous versions of tales about Vikram, with which are connected the well known tales of *Baytāl pachisī* and *Sing'hasan battisī*. The first story gives details of the miraculous birth of Bikramājīt, begotten on princess Padmāwatī by a Gandharva.

The second, here called *Afsāna-i-Baytāl* (f. 5v), seems to be a continuation of the preceding one, and deals with the adventures of an ascetic, Baytāl, and his dealings with Vikram. Both tales are apparently not a translation of some Hindu work on the subject, because there are great many poetical passages, Persian and Arabic, many references to the heroes of *Shāhnāma*, and many ideas which are purely Muhammadan. Unfortunately the author does not mention his own name, and does not even give



his *takhalluṣ* in any of the poetical passages. The tale described under the next No. 122, in which prince Vikramāditya also plays a part, may have originally been connected with this story.

Beg. of the *first* story (f. 1v):

راویان اخبار و نازلان اثار در ولادت راجا بکرماجیت چنین آورده  
اند که راجایی بود ضابط خطه اجین مومن نام النح

Beg. of the *second* story (f. 5v):

راویان اخبار و نازلان اثار و افغان اسماء و علمان سرگذشت عجیب  
و غریب راین داستان قنوج و موفان خطه ملتان النح

Transcribed towards the beg. of the XIII XIX c.

Ff. 19: S 10×5.5: 7.75×3.75: Il 17, within padwals. Or. pap. Clear Ind. nast. Cond. tol. good. Glosses on the margins.

## 122.

افسانه مانینی منوهر و رتنواتی

Afsāna-i-Mānini Manūhar wa Ratnāwatī.

I 71

A story of various adventures of prince Vikram. It is most probably a portion of the same original cycle to which the preceding tales (No. 121) belong. The style is practically the same as that of the latter, but there are fewer poetical passages. Beg.

راویان اخبار و نازلان اثار چنین آورده اند که شبی نامی بکرماجیت  
بنخواب دید که در دریای فلزم النح

Ff. 19. For the date and description see above, No. 121. Condition fairly good

## 123.

نگارستان امین

Nigāristān-i-Amīn.

II 324.

A collection of stories from Indian life, written in a bombastic and inflated style, completed by Amīn in 1232 1817, as stated in the concluding lines (f. 282). The author mentions his own name only as Amīn (f. 282), and does not give any information about himself. He rarely deals with historical matters (cf. 94v sq., where Aurangzib is often referred to). His full name may have been Khwāja Muḥammad Amīn Khān, whose friend the scribe claims to have been, as in the colophon:

... از دستخط فقیر حمید کاتب الحروف الاله مومن سکه که فیق خواجه

محمد امین خان بود

Beg. of the stories :

بعد از حمد و سپاس خالق بیچون و بی شبیه و بی نمون که الخ

Copying completed, by this Lāla Bharwan Sing'h, at a place called Pīl Kāmūn Rājā (پیل کامون راجا), the 4th Dhī'l-Qa'da 1233 the 5th Sept. 1818.

Ff. 282 : 8 9 × 5 : 6.75 × 3.5 : ll 12, sometimes written transversely or obliquely. no jādvals. Or. pap. Very bad Ind. shikasta and nast. Cond. almost good. Scrappy notes and quotations on the fly-leaves. Seals on f. 2.

124.

(مجموعه)

(Majmū'a).

I 93.

Extracts, chiefly giving instructive moral stories, from different well known works. There are :

1. (ff. 342v-343v). A brief extract from the 34th *bāb* of the *Akhlāq-i-Muhsinī* (here written اخلاق المحسنين), on some principles of physiognomy. Cf. IvASB 1386 (corresponds to ff. 95-97 of E 8).

2. (ff. 343v-348v). Several didactic anecdotes. There are no indications as to the work from which they are extracted.

3. (ff. 348v-355) Extracts from the *Al-faraj ba'da'sh-shidda*, cf. IvASB 296 (Persian version).

4. (ff. 355v-356). A few lines from the *Raudatu's-ṣafā* and the *Ḥabību's-siyar* (see IvASB 10 and 34). Follows (in a different and more modern handwriting) a brief version of the apocryphal *waṣāyā*, last will of Muḥammad, addressed to 'Alī.

Ff. 342v-356 (356v is blank). For the date, measurements, etc., see No. 94.

## V. EPISTOLARY MODELS, OFFICIAL LETTERS, SPECIMENS OF ORNATE PROSE, RHETORIC AND LOGOGRIPHS.

### 1. Epistolary models and official letters.

125.

رسائل الاعجاز

Rasā'ilu'l-i-jāz.

Ia 86.

The *third*, *fourth*, and *fifth risālas* from the well known work of Amīr Khusraw Dihlawī (d. 725/1325) on the theory of composition, stylistics and poetics. It is often also called *I'jāz-i-Khusrawī*, etc. For references see IvASB 334.

The *third risāla*, beg. (f. 1) :

الرسالة الثالثة (sic) في لطيف من المصنوعات، تشتمل على خطير

It deals chiefly with alliteration, word-play, rhyme, etc.

The *fourth risāla*, beg. (f. 36v) :

الرسالة الرابعة (sic) في البدائع من الممدوحى (sic) تشتمل على خمسة

خطوط، الخ

It deals with various stylistic matters and gives many letters as illustrations of the rules.

The *fifth risāla*, beg. (f. 112v) :

الرسالة الخامسة في السوابق من المنسآت، تشتمل على ستة خطوط

On different forms of letters, etc.

Copied in 1221 1806-1807, the 48th year of Shāh 'Ālam's reign. Ff. 110v-112 blank.

Ff. 171; S 10, 25 × 6,5; 7,5 × 3,5; ll 14-21, no jadwals. Or. pap. Good Ind nast., apparently by different scribes. Cond. rather bad in some places; badly injured by worms. Many notes and glosses, marginal and interlinear.

126.

عنوان نامه خيالات

•Inwān-nāma-i-khiyālāt.

III 33.

A short collection of epistolary specimens, chiefly dealing with Sufic matters, by the same Amīr Khusraw. It is also called

*Inshā-i-Amir Khusraw*. See EIO 1221. The present copy contains a sort of preface, which is apparently not found in the India Office copy, beg.

عنوان نامه خیالات از مسنوی (sic) صاحب کمالات صری و معنوی  
(sic) امیر خسرو دهلوی النخ

And a little further on there begins the initial passage from the *Duwalrānī Khidr Khān* :

سر نامه بنام آنخداوند، که دلها را بخوبان داد پیوند،

The beginning of the *inshā* itself, as given in the India Office copy, appears on f. 2v, top :

عجیب و غریب نامه که خود قاصد شده اظهار حال عاشق النخ

Copying completed at K'hudapah (کهدیه), the 10 Dhī'l-Qa'da 1155 the 6th Jan, 1743.

Ff. 37; S 9.5 x 5; 8 x 3.75; ll 16, no jadwals. Or. pap. Ind. shikasta. Cond. good. A few glosses on the margins.

## 127.

شرح شبستان نکات

**Sharḥ-i-Shabistān-i-nukāt.**

II 526.

A commentary on the well known *Shabistān-i-nukāt wa gulistān-i-lughāt*, comp. in 843/1439-1440 by Yahyā Sibak Fattāḥī, or Khumārī, or Asrārī, of Nishāpūr (d. 852/1448), see IVASB 339. In the present copy the whole of the introduction is lost, and the text opens with the initial words of the main text :

م حمد خدائی را که چشمه میم حمدش در حد کمال کرم،  
ش کمال کرم حرف میم است النخ

Without collation it is impossible to ascertain whether this commentary is identical with the one described in EIO 2040. The latter is composed by Muḥammad Bahrām b. Ākhūnd Mullā-Zāda, also called Mullā-Zāda-i-Mullā Ghiyāthu'd-Dīn, whose chronology is not clear.

Of the eight *bābs* into which the original work is divided, the first beg. on f. 20; II on f. 35v; III on f. 44; IV on f. 52; V on f. 60v; VI on f. 76; VII on f. 88; VIII on f. 113v.

The text of the *Shabistān* is complete in this copy, but towards the end (ff. 120v-124v) the commentary has not been added, although space is reserved for it.

Copied towards the end of the xii xviii c., or the beg. of the xiii xix c. No colophon.

Ff 124; S 10 x 6.5; 6.5 x 3.5; ll 17, no jadwals. Or. pap. Ind. nast. Cond. good. Marginal notes and glosses in the beg. Note of purchase at Baghdad, undated, and a seal.

128.

ریاض الانشاء

Riyāḍu'l-inshā'.

II 326.

A modern copy of the beginning of the well known collection of epistolary specimens by 'Imādu'd-Dīn Maḥmūd b. Muḥammad Gilānī, surnamed Khwāja-i-Jahān, or Maḥmūd-i-Gāwān (d. 886/1481). See for references to other catalogues, etc., IvASB 343. This volume contains only a small part of the work corresponding to ff. 1v-70v, l. 2, of the MS. F 30 (IvASB 343). Beg. as usual.

یا من توحد بدایع الابداع و الانشاء الخ

Transcribed towards the end of the xiii xix c.

Ff. 77; S 8×5; 5.75×3; ll 13, no jadvāls. Thin Europ. pap. Ind. modern nast. Cond. good. Scrappy notes and poetical quotations in Hindustani on the fly-leaves in the beg. and end.

129.

(منتخب انشای جامی)

(Muntakhab-i-Inshā-i-Jāmī).

I 462.

A number of *ruq'as* taken from the well known collection of epistolary models by Jāmī, see IvASB 612(28). The selections are not in the same order as in the original. Beg.

هر چند راه ذره بی راه روی نیست، کو خویش را وجود نهد بیش افتاب.

Transcribed in the xii xviii c.

Ff. 10 (*bayāḍ*); S 4.5×7; 3.5×5.5; ll 10, no jadvāls. Or. pap. Ind. nast. Con l. tol. gro l.; slightly worm-eaten. Notes on f. 10v.

130.

انشای مروارید

Inshā-i-Marwārīd.

Ia 15.

Epistolary specimens collected by 'Abdu'l-lah b. Muḥammad al-Marwārīd, or, to give him his full name, Shihābu'd-Dīn 'Abdu'l-lah b. Muḥammad Kirmānī, *surn.* Marwārīd, with the *takhallus* Bayānī. He was an official in the reign of the Timuride prince of Herat, Abū'l-Ghāzī Husayn (872-912/1469-1506), under the famous wazīr Mīr 'Alī Shīr. After the death of the latter (the 12th Jum. II 906/ the 3rd Jan. 1501), he was appointed his successor, but after the death of Sulṭān Husayn, he retired and he died in 922-1516 (see R 1094, where his other works are mentioned). Although there are frequent references to Marwārīd's *inshā* in different works on stylistics, and even many quotations from it, the work itself seems to be rare, and probably the only other known copy is EB 1360 (where the title is given as *Sharaf-nāma*). The great majority of the specimens collected here are original documents, chiefly written by the author on behalf of the govern-

ment. Therefore they contain many valuable materials for the history of that period. A complete list of the more important entries is given here :

1. (f. 2v). To Amīrak Qāsim Ṣadr, appointed a *ṣadr*.
2. (f. 5v). To Abū Naṣr of Mayhana, appointed a *shaykhu'l-islām*.
3. (f. 7). To Sayyid Abū Ṭayib Baqlānī (?) appointed a *ṣadr*.
4. (f. 8v). To Nizāmu'l-Mulk, appointed an amīr.
5. (f. 12). A passport for the *hajj*, to Aḥmad Tawakkul Birlās, an official.
6. (f. 13v). To Sayyid Ikhtiyāru'd-Dīn Ḥasan, appointed a *qāḍī* of Herat.
7. (f. 17v). To Shamsu'd-Dīn Muḥammad (b.) Sayyid Yūsuf, an official.
8. (f. 20v). To Nizāmu'd-Dīn Mirjān, a scribe.
9. (f. 22). To one Ḥāfiẓ 'Alī, a divine.
10. (f. 23v). To Afdālu'd-Dīn Muḥammad, appointed governor of Shāfilān.
11. (f. 25v). To Mu'izzu'd-Dīn Ḥusayn
12. (f. 28). To Sultān 'Alī Muḥtasib, appointed to his office. at Herat, dated the 3rd Ṣafar 890/ the 19th Febr. 1485.
13. (f. 30). To Ṣadru'd-Dīn Ibrāhīm, appointed a professor in the Badī'iyya madrasa.
14. (f. 32). To Ghiyāthu'd-Dīn Muḥammad Dihdār Tarkhān.
15. (f. 33). To Shamsu'd-Dīn 'Alī Munshī, conferring tarkhānship.
16. (f. 35). To 'Amīdu'l-Mulk, appointed a 'guardian of the seal' (داریغی تمغا)
17. (f. 35v). To one Zāhidī, appointed a muḥtasib.
18. (f. 38). To Sayyid Ghiyāthu'd-Dīn Muḥammad, putting him in charge of the *waqfs*
19. (f. 40). To Kamālu'd-Dīn Bābā Maḥmūd, on the same subject.
20. (f. 41v). To Nizāmu'd-Dīn 'Abdu'l-Qādir, appointed a *naqīb*.
21. (f. 44v). To Shujā'u'd-Dīn Muḥammad Burundaq Birlās, appointed an amīr of falconry.
22. (f. 46), 23 (f. 48), 24 (f. 50). To different minor officials.
25. (f. 52). To Ahlī, the poet, leave for the purpose of *hajj*.
26. (f. 53). To Sayfi, the poet, on the same subject.
27. (f. 54), 28 (f. 55v), 29 (f. 59), 30 (f. 59v), 31 (f. 62), 32 (f. 64), 33 (f. 64v), 34 (f. 66), 35 (f. 68v), 36 (f. 69), 37 (f. 70), 38 (f. 73v), 39 (f. 76), all to different minor officials, divines, etc.
40. (f. 77). To Sultān Iskandar Mirzā, leave granted.

41. (f. 79), 42 (f. 80), 43 (f. 81v), 44 (f. 83v), 45 (f. 84v), 46 (f. 87), 47 (f. 88v), 48 (f. 89v), 49 (f. 90v), different appointments of officials, divines, etc.

50. (f. 92). A manifesto to the officials of Samarqand, apparently from Sultān Husayn-i-Bayqarā (872-912/1468-1506). He mentions Sultān Aḥmad (873-899/1469-1494) and Maḥmūd (899-900/1494), calling both his 'brothers,' as already dead (f. 92v, 93), and refers to his sons Badī'u'z-Zamān Bahādur (d. 921/1515), Muẓaffar Husayn Gūrgān and Ḥaydar Muḥammad (f. 93v).

51. (f. 94). To Shaykh Najmu'd-Dīn, an official.

52. (f. 94v). A letter of recommendation to Ghiyāthu'd-Dīn بایشاه هندی, who may be the Khiljī prince of Mālwa (who reigned 880-906/1475-1500), for one Sayyid Nūru'd-Dīn Muḥammad Husaynī, proceeding to India.

53. (f. 96). A letter to Sultān Aḥmad (cf. above, 50).

54. (f. 97). To Rustam Beg, the Āq-Qoyūnlū prince (897-902/1491-1496).

55. (f. 99). To Ya'qūb Āq-Qoyūnlū (884-896/1479-1490), concerning the appointment of Mīr 'Alī Shīr as governor of Astrābād.

56. (f. 101). To Shāh Isma'īl I, the Safawide (907-930/1502-1524), concerning politics in Astrābād.

57. (f. 103v). To Rustam Beg (cf. No. 54).

58. (f. 104v). To Ya'qūb Beg (cf. No. 55).

59. (f. 105v). A letter of 'Alī Shīr to Shīrwān Shāh Farrukh-Yasār (867-906/1462-1500).

60. (f. 107). To Nūr 'Alī Beg, a governor, concerning politics in Central Persia.

61. (f. 108v). To Rustam Beg (cf. No. 54).

62. (f. 110v). To Farrukh-Yasār (cf. No. 59).

63. (f. 111v). To Bāyazīd II of Turkey (886-918/1481-1512), from 'Shaykhu'l-islām' (whose name is not mentioned).

64. (f. 114). To Qutbu'd-Dīn Muḥammad Lāhijī, a divine.

65. (f. 115). To Jāmī, thanks for his *Bihāristān* (completed in 892/1487).

66. (f. 116) and 67 (f. 117), also to Jāmī.

68. (f. 117v). To Jalālu'd-Dīn Abū Sa'īd Pūrānī, a Sufi.

69. (f. 118). To 'Shaykh Najm' in 'Irāq (cf. No. 51).

On f. 120 there is apparently the beginning of a new section, although there is no heading (space, however, has been reserved for it). It deals with short *ruq'as* of different contents, mostly private letters of the author, of Mīr 'Alī Shīr, and also those written on behalf of Sultān Husayn.

70. (f. 128). A letter to Khwāja 'Ubaydu'l-lah, i.e. apparently the famous Naqshbandī Shaykh, Khwāja Ahrār.

71. (f. 129). To Mir 'Alī Shīr.

Ff. 129v-135v. Several private letters (amongst them one, on f. 134, to a poet Zamānī), apparently from the author himself.

Ff. 135v-170v. Specimens of ornate prose, dealing with praises to summer (f. 135v), winter (f. 137v), autumn (f. 138v); letters of condolence (f. 140 sq.), and *ruq'as* of different contents. On ff. 170v-176 there is a *fatḥnāma* dated 892/1487. On ff. 176-188 some more specimens of ornate prose are given.

There is apparently no division into chapters. Beg.

ای کرده بکلک منع ترکیب بشر؛ ز انشای تو نقش بسته اجسام و صور  
الخ ... انشای حمدی که متسلان محتائف ابدان املای نماید الخ

The copy is apparently slightly incomplete at the end. Its bulk is an old MS. dating from the end of the x xvi c., written in excellent old handwriting, somewhere in Herat or Turkestan. There were, however, lacunas (ff. 59-93, 150-171, 186-188), which, according to a note on f. 1, have been filled in from another copy by one *بر جمل*, a Hindu scribe, in very bad *shikasta*. This was done in 1267/1851.

Ff. 188: S 6.5 x 4.5; 4.5 x 2.5; ll 12, within blue and gold *jadwals*. Or. pap. Excellent Herati nast. (in the old portion) and bad careless Ind. *shikasta* (in the modern portions). Cond. deplorably bad. Badly damaged by moisture and worms. The paper in the modern portion is decayed in several places. Incidental glosses and notes on the margins.

### 131.

گلشن بلاغت

#### Gulshan-i-balāghat.

II 312.

An interesting small collection of letters, apparently the same as EIO 288, written by 'Abdu'l-Wahhāb b. Muḥammad Ma'mūrī al-Ḥusaynī, with the *takhalluṣ* 'Anā'ī (f. 2). He was apparently an official in Persia: about 1000/1592 he started for India. The years 992/1584 (f. 35), 1000/1592 (f. 44), and 1001/1593 (f. 48v) are mentioned in connection with his journey, as also places like Abarqūh (f. 23), Shīrāz (f. 16), Yazd (f. 26v), Farāh, etc. He mentions that he stayed in India as the guest of Abū'l-Faḍl 'Allāmī (f. 47): one of his letters is written to I'timādu'd-Daula (d. 1031/1622), on f. 35v: Shāh 'Abbās (the 1st, 995-1037/1587-1628) is spoken of (f. 35) in terms implying that he was alive at that time: on f. 73 Sulṭān Salīm (afterwards emperor Jahāngīr) is referred to. Chronologically he may be identical with 'Abdu'l-Wahhāb Ma'mūrī, often referred to in the rare epistolographic work of 'Abdu'l-Laṭīf 'Abbāsī, cf. IVASB 364 (unfortunately his full name is not given in that work).

The majority of his letters are addressed to his two brothers, Khalīlu'l-lah and especially 'Abdu'r-Razzāq: the latter was a *bakh-shī* in Gujrāt. The author tells them many things, connected with the politics of his time, which may be very interesting for a historian. Amongst the epistles addressed to other people there



are also several, which may have been written by the author on behalf of his superiors, like a report to Mirzā Luṭfī, a wazīr of Shāh Muḥammad Khudābanda (985-995/1578-1587) about the suppression of the rebellious qalandars at Fahliyān (North of Shīrāz, on the borders of Khuzistān). etc.

Unfortunately in a great number of letters the headings, written in red ink, have faded under the influence of dampness, and there is no mention of the addressee in the text. Beg.

و بخنده انسانی که مکرملان بلاغت آیدن انج

Transcribed about the middle of the xii xviii c.

Ff. 74: S 8,25 × 4,75; 6 × 2,75; ll 17, no jadvāls. Brownish Or. pap. Ind. nast. Cond. bad. Injured by dampness and worms. Notes on the fly-leaves.

### 132.

مکاتبات علامی

Mukātabāt-i-‘Allāmī.

III 27.

A complete set of all three *daftar*s of the well known collection of letters of Abū'l-Faḍl b. Mubārak ‘Allāmī (d. 1011/1602), see IvASB 352. This copy contains:

The *first daftar* (letters written on behalf of Akbar), beg. as usual:

کون کون فیض مراد اوری را که وجود بشر را انج

The *second daftar* (letters of Abū'l-Faḍl himself). The beginning of this section is not marked by any special heading, and there is no interruption in the text (f. 53v):

حضرت شاهنشاهی عرض داشت کمترین بقدها انج

The *third daftar* (specimens of ornate prose in the form of prefaces and epilogues to different works). Again no special heading. Beginning (on f. 150v) as usual:

خطبه تفسیر بعضی از آیات سوره فتح انج

Transcribed by ‘Abdu l-Qudrūs in 1040-1630-1631.

Ff. 266; S 11,25 × 7; 8 × 4,25; ll 15, within jadvāls. Or. paper. Good Ind. nast. Cond. tol. good; worm-eaten. Incidental marginal glosses. A few notes and stray quotations on the fly-leaves. Several seals of different officials of Shāhjahān, and a few عروض دند.

### 133.

The same

I 464

Another copy of the *first*, and the larger part of the *second daftar* of the same work, corresponding to ff. 1-119, l. 13 of the preceding transcript. The beginning of the *second daftar* (f. 59v), is not specially marked, and there is only added on the margins

by a different hand آغاز دفتر دوم. There is a lacuna between ff. 120 and 121, and the text at the end does not coincide with that in the preceding copy. Beg. of both parts as in No. 132.

Transcribed in 1020 1611.

Ff. 121 ; S 7.75 x 4.5 ; 4.75 x 2.25 ; ll 19, within jadwals. Or. pap. The margins are of more recent origin. Good. Ind. nast. Cond. tol. good, slightly injured by dampness. A mediocre vignette.

## 134.

(شرح مکتوبات علامی)

(Sharḥ-i-Mukātabāt-i-‘Allāmī).

II 504.

A brief commentary on Abū'l-Faḍl's epistolographic work, containing : (1) explanations of some selected letters (f. 1) ; (2) an alphabetical list of some rare words, mostly Arabic, explained in Persian (f. 5v) ; (3) a Persian translation, with explanations of the Arabic passages found in the work, with the heading (f. 9v) :

قسم دوم در تشریح نثر و اشعار عربیه معلفه

(There is apparently no other heading in the MS., and it is not clear what portion constitutes the *first qism*). The author's name is found twice : on f. 5v, in a passage which seems to be a preface to the *second* section, and at the end of it, f. 9v. He calls himself Muḥammad Sa'īd Kambū. At the end, in the colophon, against the concluding words on the margin, there is written by the same hand by which the bulk of the text was copied : سنه ۱۹۸ هجری :

it probably stands for 1098, 1687, and may be the date of completion. Besides, the Safawide Shāh Ṣafī (1037-1052 1628-1642) is referred to on f. 4v. In the old collections of the A.S.B. there is another commentary on the same *Mukātabāt*, with the title *Basātinu'l-lughāt*, compiled by Muḥammad Sa'd (B 11, f. 11v cf. IvASB 355), which is a different work. A Muḥammad Sa'd, or as in other copies, Muḥammad Sa'īd (see IvASB 541, Bh 313 and cf. Spr 551) has composed in 1097 1686 a commentary on the *Gulistān*. It seems probable that all three names refer to one author, and the present commentary may be an earlier version of the *Basātin*. Beg.

بعد از شرح و بدین حمد و سپاس ایند مبدآن و تعداد تذکار الخ

The copy is dated the 4th Ṣafar 1104<sup>1</sup> the 15th Oct. 1692, and is in a very bad state of preservation.

Ff. 16 ; S 9 x 4.5 ; 7.25 x 3, ll 25, no jadwals. Brownish Or. pap. Ind. nast. Cond. very bad. Worm-eaten and repaired. Many marginal and interlinear notes and glosses.

<sup>1</sup> The date is not clearly written, as ۱۱۰۴ or ۱۱۰۵, but it cannot be read 1114 A.H. because the 4th Ṣafar in that year was not a Wednesday, as stated in the colophon.

## 135.

ذوق الطالبین

Nāfi' u' t-ṭālibīn.

II 352.

A very interesting historical and philological commentary on the first two *daftar*s of Abū'l-Faḍl 'Allāmī's *Mukātabāt*, by Muḥammad Ḥafīz of Jāland'har (Jullundur). He started his work at Jaunpūr in 1184/1770-1771 (ff. 3, 169), under the auspices of his spiritual guide Miṣān Sayyid Rūḥ Jīw (cf. f. 2), but completed it in 1213 1798-1799 (f. 169v), long after the latter's death, which took place the 20th Ṣafar 1202/the 1st Dec. 1787 (this date is given as in the chronograms *ياؤت روعي وفات*, etc. : as given in words it is only 1200, but then the day of the week, Saturday, is incorrect).

The work has been based on many standard historical books (cf. f. 2v), such as *Ā'in-i-Akbarī*, *Jahāngīr-nāma*, *Ālamgīr-nāma*, etc. It is divided into three *qisms* :

The *first qism* (f. 3) deals with the pedigree of Akbar, from Adam, and gives in detail the history of Humayun, ending with 963/1556. The heading is :

فسم اول در تعداد اعیان و اجداد کرامی حضرت شاهنشاهی (و شمه از کیفیت و کمیت ایشان )

The *second qism* (f. 44v), is devoted to a detailed comment of the *first daftar*, also giving general notes on the ranks of the officials, and an account of the different rulers of Akbar's time. The heading :

فسم ثانی در معانی لغات و شرح بعضی رموزات و اشارات داهی و فوامین حضرت شاهنشاهی که بپادشاهان و از افتداری و بشهرزاده های علی تبار و به خوانین نامدار ارسال و صدور یافته از دفتر اول نسخه اموا الفضل مغفور مرحوم مرفوعه نموده شد

The *third qism* (f. 111) deals similarly with the *second daftar*, but gives a more philological than historical commentary. At the end (ff. 167v-169) are given the dates of the deaths of various princes, and a very succinct note on the principal provinces of India. The heading :

فسم سیوم در شرح دفتر دوم که شینه الفضل (sic) از طرف خود بجداب حضرت شاهنشاهی و شهرزاده های از عراض و خطوطات که به نادران و امرایان وغیره نوشته

Beg. of the introduction :

بعد از ادای التوف حمد و ثنای بحضرت خداوندی الخ

Dated 1854 of the Sambat era, i.e. 1797-1798, or 1213 AH. As this is the year of completion of the work itself, the copy may be an autograph.

Ff. 169: S 10.5 × 6.5; 8.5 × 4.5; ll 18, no jadvāls. Brownish Or. pap. Coarse Ind. nast. Cond. not quite good. Incidental marginal glosses. Note on the fly-leaf.

136.

مفدّاح الموعلات

Miftāḥu'l-muwaṣṣilāt.

II 515.

A brief vocabulary explaining the more uncommon, chiefly Arabic expressions in the *Mukātabāt-i-ʿAllāmī*, arranged in alphabetical order. The author calls himself 'Abdu'l-Mannān (b.) Shaykh Burhān Sikrīwāl (سیکری وال). No indications as to the date of composition. The title as above gives a numerical equivalent of 1127, and if it is a chronogram, the book may have been compiled in 1127 1715. At the end the work is called *Farhang-i-Abū'l-Faḍl*. It seems to be quite different from RS 169 II and IV. The list begins with انفس جهانیان. Beg.

ستایش و نیایش و منتهای بی منتای (sic) مرقادی را سرادک الخ

Copied apparently about the middle of the xii xviii c.

\* Ff. 1-17; S 9.5 × 6; 7.5 × 4; ll 14-16, within jadvāls. Brownish Or. pap. Ind. nast. Cond. tol. good. Many notes and glosses on the margins.

137.

رعات ابر الفضل

Ruq'āt-i-Abū'l-Faḍl.

III 18.

A small collection of Abū'l-Faḍl's private letters, compiled by Nūr Muḥammad (f. 1). See EIO 287, cf. R 396. *Ind. libr.* Bh 270. Beg. as usual:

بعد از انشای حمد و ثنای حضرت خداوندی الخ

Transcribed in the beg. of the xiii xix c.

\* Ff. 1-26v; S 9 × 5.25; 6.5 × 3.75; ll 14, no jadvāls. Or. pap. Modern Ind. shikasta-nast. Cond. fairly good.

138.

منشآت محمد امجدی

Munsha'āt-i-Muḥammad Iṣfahānī.

II 316.

Epistolary models for official and private correspondence, arranged according to the rank of the persons by whom and to whom the letters are written. In the colophon the author is called Ghiyāthu'd-Dīn Muḥammad Iṣfahānī. There are apparently no real original letters in the collection, in all of them the names

of the correspondents and the dates are omitted. On ff. 7-9 a *Fath-nama-i-Baghdād* is given, addressed to Herat. The names of Abū'l-Ghālīb Sultān Muḥammad Mīrzā and of one Muḥammad Khān may be fictitious. On ff. 13-15 there is a document about the appointment of a governor (whose name is not given) to the provinces of Astrābād, Sārī, Kabūdajāma, etc. The document is dated (f. 15) Rajab 971/Febr. 1564. It seems impossible to determine whether the date is reliable, or imaginary. On ff. 22v, 25, there appears the date 10, which may stand for 1000 AH., or perhaps for 10 . . . , indicating that the letter is to be dated 'one thousand and so much.' The copy itself is dated 1063/1653, and it seems therefore probable that the work was written in Persia in the beg. of the XI XVIIIc.

There is no proper doxology. The preface occupies only a few lines, and it may be that the present copy has been transcribed from a defective MS. Beg.

..... بدکرمین جری بامره القلم ، ..... جون مکرر این وثیقه و مسطر

این دمیغه انج

The text begins a few lines below, with کتبت از ملوک بسلاطین.

Transcribed by one Muhammad Sa'īd, son of Yūsuf Šiddīqī, at a place, the name of which is illegible, in the time of Nawwāb Muḥammad Ḥayāt, and dated the 26th Sha'bān 1063 the 22nd July 1653 (an incantation is added: مروه دعوی apparently to prevent mis-appropriation of this copy).

Ff. 59: S 9 × 5.5, 7 × 3.75; ll 15, no padwals. Brownish Or. pap. Ind. nast. Cond. not good. Dirty, worm-eaten, damaged by moisture. Interlinear glosses on many folios. Notes on the first and the last leaves, also seals dated 1173 AH.

### 139.

(رسائل ظهیری)

(Rasā'il-i-Zuhūrī).

l 93.

The well known stylistical compositions of Zuhūrī, with his full name Nūru'd-Dīn Muḥammad Turshīzī (d. ca. 1025 1616), see IVASB 356, cf. ibid 362. Copied, in a *majmū'a*, towards the end of the XII/XVIIIc. It contains:

1. *Dībācha-i-Nauras* (ff. 191v-196), beg. as usual:

سرود سرایان عشقده فانی انج

2. *Dībācha-i-Gulzār-i-Ibrāhīm* (ff. 196-201), beg. as usual:

خرمى چمن سخن بطراوت حمد بیدار بیدار ایست انج

3. *Dībācha-i-Khrān-i-Khalīl* (ff. 201-211), beg. as usual

ای از تو بر اهل نعت و اکلیل سبیل، انج

4. *Mīnā-bāzār* (ff. 211–224v), beg. as usual :

عصمتیان رو پوش حیا پرور و خلوتیان عفت کوش پاک نظر النخ

5. *Panj ruq'a*, or *Munsha'āt* (ff. 225–242v), beg. as usual :

شعید تبسم دیت عشوه خون بها النخ

\* Ff. 191v–242v ; S 11 × 6.5 ; 8 × 4.25 ; ll 19, no jādvals. Or. pap. Ind. nast. Cond. tol. good.

## 140.

بیت الشرف معانی

Baytu'sh-sharaf-i-ma'ānī.

II 277.

Models of compositions in ornate prose and epistolary style, by Naṣīrā, or, quoting his full name, Muḥammad Naṣīr al-Imāmī al-Hamadānī, who d. in 1030 1621 (see RS 318 II), cf. ff. 5v, 13, 25v, etc. Isolated letters by this author, or extracts from his compositions, are often found in different anthologies, but copies of this work are apparently rare. It is divided into two *bābs* and a *khātima* (cf. f. 5, top). The *first* of them contains the *dībāchas* in flowery prose with many versified passages, *mu'ammās*, etc. Apparently only two of them contain dates : 1014 1605–1606 (f. 27) and 1015 1606 (f. 24). Shāh 'Abbās (I, 995–1037/1587–1628) is referred to on ff. 14, 27, etc. There are apparently no official documents. The *second bāb* is devoted to private letters (*ruq'āt*), f. 34. The *khātima* is not distinguished by a special heading. Numerous comments and glosses on the margins. Beg.

مبدعی که سبعة معلقات هفت آسمان النخ

The copy is dated the 14th Jum. II 1259 the 12th July 1843, transcribed by Muḥammad Hamīdu'l-lah, at Dādarī (the seal of the scribe, dated 1255 AH. is found on f. 34).

Ff. 53 : S 8.5 × 6.25 ; 5.75 × 3.5 ; ll 13, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Notes on the fly-leaves.

## 141.

ارشاد الطالبین

Irshādu't-ṭālibīn.

II 321.

A bad, incomplete copy of this well known work on epistolography, usually called *Inshā-i-Harkaran*, comp. ca 1040/1631 by Harkaran, son of Mat'huradās Kanbū Multānī, see IVASB 363. One folio in the beginning is apparently lost, and the book opens in the middle of the preface. Of the seven *bābs* into which it is divided, the 1st beg. on f. 1 ; 2nd on f. 4 ; 3rd on f. 7v ; 4th on f. 11 ; 5th on f. 18 ; 6th on f. 27v ; the heading of the seventh *bāb* does not appear, although the final leaves probably belong to it. Apparently

there is a large lacuna coinciding with almost the whole of the 6th and 7th *bābs*.

Dated the 8th Ramaḡān 1232 the 22nd July 1817.

Ff. 29; S 10 × 6,5; 8,25 × 4,25; ll 15, within *jadwals*. Or. pap. Ind. nast. Cond. bad. Worm-eaten and repaired. Interlinear glosses.

## 142.

سقفہ سلطانیہ

## Tuḥfa-i-sultāniyya.

II 284

A collection of models of official, legal and business documents, the same as IvASB 411. The name of the author is here given as Hasan b. Gul Muḥammad. There are no headings in each of the three *bābs* into which the work is divided (cf. f. 3): first are given specimens of correspondence between princes (f. 3); the next section gives a collection of *firmāns* addressed to different people (f. 21). The last section *در مکاتبات شریعہ* begins apparently on f. 34v. As in other copies, all proper names are replaced with فلان and all dates with کذا, so that there is no key to the real date of the composition, but the work may belong to the XI/XVIIc., because the Paris copy (Bl 1063) is dated 1044/1634. Beg.

اول نمہ بذم کردگاری کہ نکارنده نوح و العلم (sic) و برآرنده انج

Copied at Khānpūr (distr. Mīhrābād), by Muḥkamū'd-Dīn, dated the 25th Dhī'l-ḥijja 1262 the 14th Dec. 1846.

Ff. 44; S 7,5 × 4,5; 6 × 2,75; ll 13, within *jadwals*. Brownish Or. pap. Ind. nast. Cond. fairly good.

## 143.

(رسالہ در انشاء و تعبیر)

## (Risāla dar inshā wa ḡhayruhu).

II 325.

A treatise of encyclopædic contents, with special attention paid to poetics, versification, questions of style, and calligraphy. The author, who does not mention his own name, composed it for the instruction of his own son (whose name is given on f. 3 as Kamālu'd-Dīn Muḥammad Qāsim). In some of his verses the author uses the *takhalluṣ* Fāḍil, cf. f. 34v. Almost all questions pertaining to elementary education are dealt with to some extent. The work has been completed, as explicitly stated on f. 66, the 6th Sha'bān 1069/the 29th April 1659, in the pargana of Bāwal (پرنکہ بارول, somewhere near Sūrat). The same date, 1069 1659, is referred to on ff. 46 and 63v in expressions implying that it was the current year at the time of composition. Numerous quotations are given on ff. 33v-52v from different poets, old and modern, the latest probably being Ṣā'ib (ff. 33v, 36v). Amongst others the

rarer ones are (f. 34v) Ibrāhīm Ad'ham : (f. 36v) Bū Turāb, Sa'd-i-Gul, Nādirī, Naqī and Raḍī (or Riḍā) Kamānī : (f. 38v) Shahīdī. etc.

This work occupies ff. 1-68v in the volume. Beg.

اعلا چه عبادتی ز خط آرائی است ،  
انسا چه کفایتی ز خوش کویائی است ،

On ff. 69-78 there is a collection of epistolary specimens from different authors, with the heading :

فغات متفرقه من کلام علا عبد العزیز مرحوم ،

Besides the letters, of 'Abdu'l-'Azīz referred to here, others are given from Naṣirā (see No. 140), on ff. 76-77v : Jalālā (f. 77v) : Bāqir 'Alawī (f. 78) and Kamālu d-Dīn Husaynī (f. 78). It is not clear, whether this collection has any internal connection with the preceding work. Beg

مسند جله و جلال بوجود فاضل الجود الخ

Transcribed in the beg. of the xii xviii c., both parts apparently by the same hand. Many marginal notes. At the beginning there is a note on *hashw*, and there are also a few stray poetical quotations.

Ff. 78 : S 8.5 x 5 ; 6.5 x 3 ; ll 15, no jadvls. Or. pap. Ind. nast. Cond. tol. good, although worm-eaten and repaired in many places.

## 144.

بهار سخن

### Bihār-i-sukhan.

III 49.

A large collection of epistolographic models and specimens of flowery ornate prose, compiled by Muḥammad Ṣāliḥ Kanbū Lāhūrī, and completed in 1074 1663-1664 (cf. f. 73). The latest dates found in the text are 1072 1662 (ff. 272, 278) and 1073 1663 (f. 272v). The flowery preface is by Abū'l-Barakāt Munīr (cf. IVASB 366). See EIO 2090-2092, R 398. The collection contains a great many official letters of Shāhjahān's time, and a few from the beginning of the reign of Aurangzib. It is divided into four *chamans*, but only the heading of the *first chaman* is found on f. 71v. The headings of other three, as in the British Museum copies are not distinctly marked. Beg. as usual :

ایرد سخن افروز را سبب که چراغ گفتار الخ

The copy is dated the 7th Rajab 1223 the 29th Aug. 1808, transcribed from an autograph copy by one Nagehand (?) Rāy.

\*Ff. 70v-329 : S 15.25 x 9.25 ; 11 x 5 ; ll 21, no jadvls. Or. pap. Large Ind. nast. Cond. tol. good. Worm-eaten.



145.

(منشآت طغرا)

(Munsha'āt-i-Ṭuḡhrā).

II 283.

Thirteen compositions in ornate prose by Mullā Ṭuḡhrā of Mashhad (d. in India ca. 1078/1667); for references see IvASB 371-373. This volume contains:

1. (f. 1v). *Julūsiyya* (the same as EIO 1586 XIV and R 744 XXIV), a prose eulogy on the accession of Aurangzib, beg.

جلوسیه طغرا عذرت است ازین رفم النخ ... ای کوکبه ات فروغ سیمای  
سربز، النخ

2. (f. 15v). *Chashma-i-fayḍ* (the same as EIO 1586 XIII and R 744 XXIX), chiefly dealing with the glorification of Muḥammad's *Mirāj*, beg.

چشمه فیض طغرا نام این تباره مقل النخ ... ای ملک وجود بر درت  
مراونی، النخ

3. (f. 39). *Thamara-i-ṭibbī* (see EIO 1586 XVI, R 744 XXX). A combination of bombastic sentences, without any definite subject, in which the metaphors, etc., are taken from medical terminology, beg.

ای درد تو بهتر از دوائی دکوی ... شکر حکیمی که درد بی درمان النخ

4. (f. 55). (*Risāla*). A short elegy, in ornate prose dealing with the execution, or generally death, of a high official whose name is not given (*Dārā Shikūh*?), in 1068/1658, as may be concluded from the chronogram given on f. 56v:

پی تارنج قتلش بکه تبار خامه عاجز شد  
نبودی کردو کم گفتی سپه دار از میان رفته

The title is not given, neither in the beg., nor in the colophon. Beg.

جوید : تن خلق بستان تیر اجل، ... روزی که اکسیر ساز نبال النخ

5. (f. 58v). *Āshūb-nāma* (see EIO 1586 XXI, R 744 XXI), in praise of the works of Zulālī, beg.

ز نظم و نثر چو دانش بود این اشا، ..... شکر نظم که ابیات

سپهر النخ

6. (f. 71). *Mirāju'l-faṣāḥat* (see EIO 1586 XXII, R 744 XXVIII), a eulogy on Sayyid Bahādur Khān, beg.

معراج الفصاحت طغرا بعروش خیال رفوف معنی النخ ... از حق سخن  
معجزه آئین خواهم النخ

7. (f. 75). *Parikhāna* (see EIO 1586 XIX, R 744 XXV), a eulogy on 'Abbās II, the Safawide, beg.

پیچنده طغرا چون بنام خدیو ایران ... ای راقم فرد رزق چه عجب (و)  
چه شام النخ

8. (f. 85v). *Wajdiyya* (see EIO 1586 XV, R 744 XXXI). some reflections on music, beg.

این نامه که آوازه در انشا دارد، ... نغمه دل نشین به ترنم حمد النخ

9. (f. 104v). *Namūna-i-inshā* (see EIO 1586 XVII, R 744 XXXII), in praise of Aurangzib, beg.

سیمین وزقی ز یاسمیزم دادند، ... طغرای ورق انتما چون بتکریر  
صفت النخ

10. (f. 109v). *Anwāru'l-mashāriq* (see EIO 1586 XVIII, R 744 XIX), reflections on the subject of spring, beg

ای جوش دل صراحی و جام از تو، ... شب نشینان بزم سخن النخ

11. (f. 123). *Ḍiyāfat-i-ma'nawī* (see R 744 XXVI), on the famine in the Deccan: at the end several letters are added. Beg.

آن مجموعه طبقهای کاندین است النخ ... به دکن سال غم آسایش  
دلیها قحط است النخ

12. (f. 174v). *Kalimatu'l-ḥaqq* (see EIO 1586 XX, R 744 XVIII), a complaint of insufficient appreciation by his patron. beg.

کلمه الحق طغرا حاجتی است النخ ... دوران چو در ستایش مریدی  
بما نداده النخ

13. (f. 178v). (*Risāla dar ḥajw*), a short satire on one 'Alī Khān, and some other people in Kashmīr. Beg.

شد منتقم آن که شاه فوق الارض است، ... لهذا چون بنسبت النخ

Transcribed towards the end of the xii xviii c., or the beg. of the xiii xix c.

Ff. 184; S 8,75 x 6,25: 6 x 3,5; ll 15-16, within double jadvāls. Or. pap. Ind. nast. Cond. good.

## 146.

جامع القوانين

Jāmi'u'l-qawānīn.

II 323.

An incomplete and very bad copy of the well known collection of epistolary forms, by Khalifa Shāh Muḥammad Qanaujī, completed in 1085/1674. For references see IvASB 375. The work is divided into four *faṣls*, of which the third is sub-divided into two *qisms*. Here the first *faṣl* begins on f. 4v; the II on f. 35; the III on f. 52v; apparently the end of this one and the beg. of the fourth *faṣl* are omitted, and the *khātima* is given on f. 65. Beg. as usual:

سُبْحَانَكَ يَا مَنْ لَا إِلَهَ إِلَّا أَنْتَ يَا مَنْ لَا إِلَهَ إِلَّا أَنْتَ يَا مَنْ لَا إِلَهَ إِلَّا أَنْتَ

Transcribed in the xui xix c.

Ff. 67: S 6.75 × 4.5; 5.75 × 3; ll 12, no jadwals. Brownish Or. pap. Vulgar Ind. nast. Cond. tol. good. Numerous glosses, marginal and interlinear. Stray notes on the fly-leaves.

## 147.

The same.

II 322.

An incomplete copy of the same work (ff. 45-80). Its beginning coincides with f. 3v, l. 8 of the preceding transcript, but the end, although all subdivisions are duly found here, seems to be rather different. Most probably there are many lacunas which can be only ascertained by a thorough collation with a good copy. The first *faṣl* begins on f. 45; II on f. 61; III (which is suspiciously short here), on f. 72; IV on f. 74v; the *khātima* on f. 79. It is dated the 2nd Dhī'l-Hijja 1234 the 22nd Sept. 1819.

In the same volume ff. 1-44v are occupied by a fragment of another work on epistolography, apparently of bigger size than the preceding one. There are no dates in it, nor is the name of the compiler given. The period to which the letters belong, seems to be approximately the middle of the XII XVIIIc., because many names of different nawwabs of that time, etc., are found in the addresses of the epistles. The only section, of which the heading is preserved, is found on f. 5v:

فصل چهل و یکم، در بیان از جانب خود بخودت بزرگان و در بیان

In fact it is an extract from the *Gulshan-i-sa'ādāt* (see No. 153), and forms a continuation of the copy described here under No. 154. There are many lacunas, as after f. 8. The handwriting and general appearance of this section of the MS. are the same as those of the preceding.

Ff. 80: S 9 × 7; 7 × 4.5; ll 15, no jadwals. Brownish Or. pap. Coarse Ind. nast. Cond. bad; damaged by dampness and worms (especially ff. 39-44). Many glosses, marginal and interlinear.

148.

رقعات عالمگیری

Ruq'āt-i-Ālamgīrī.

I 463.

A collection of letters of Aurangzīb to his sons Shāh Ālam, Muḥammad A'zam, and others. Amongst the different collections known under the same title the nearest, as regards the contents, are probably those described in EB 252 and R 801, although the beginnings do not coincide. This very bad and quite worthless copy contains no preamble; there are no headings to the different letters, and generally, no division whatever, so that the text is continuous. At the end there are a few anecdotes.

Beg. abruptly:

فرزند عالی جاه سعادت توام شاه عالم بهادر حفظ الله تعالى الخ

Dated the 14th Muḥarram of 'the 18th year,' i.e. of Shāh Ālam, or 1191 the 22nd Feb. 1777, corresponding to 1833 of the 'Samwat' era.

Ff. 17; S 8.25 × 5.25; 7.25 × 4; ll 16, no jādvals. Or. pap. Bad, careless, and vulgar Ind. shikasta. Cond. tol. good. Occasional marginal notes.

149.

حسن و عشق

Husn-u 'ishq.

II 279.

The well known allegorical story, in ornate prose and verse, by Ni'mat Khān Ālī, with the full name of Nūru'd-Dīn Muḥammad (d. 1121-1122/1709-1710), cf. above No. 111. For references to other catalogues see IvASB 826(3). Beg. as usual:

حدیث عشق شد زیب بیانم، چو شمع ابد آتش بر زبانم

At the end there is (on ff. 161v-168) a short note in bombastic ornate prose, without title, name of the author, or date of composition. Beg.

شبنم شاداب هر کونه ستایش و ثنا الخ

Copied in 1243 1827-1828, apparently by the same Aḥmad Ḥusayn who copied the other portions of this *majmū'a* (cf. No. 161).

\* Ff. 151v-168; S 12.25 × 6.5; 9 × 3.75; ll 19, no jādvals. Brownish Or. pap. Ind. nast. Cond. tol. good. Marginal notes.

150.

منشآت مادهورام

Munsha'āt-i-Mād'hūrām.

I 1003.

A fragment of an epistolographic work, containing models of official correspondence belonging to the end of Aurangzīb's time, and some private letters of the author. It was compiled in 1120/1708-1709, as expressed by the chronogram on f. 2v *هـی منشآت*; by one Mād'hūrām, an employee of Luṭfu'l-lah Khān (who was the son of Saḍu'l-lah Khān), and afterwards of Kokil-tāsh Khān. Cf. EB 1412. The book is divided into two *fasls*: the *first*, dealing with official letters and documents (عرائض و احکام)

( و اوامر و خطوط ) and the *second*, with private letters written to different friends. This fragment contains only a portion of the first *faṣl*. An *inshā* of Mad'hūrām has been lith. in Lucknow 1844, 1864, 1879. Beg.

بر دیدار دقیقه رس و روشنضمیران صبح نفس الخ

Transcribed in the beg. of the xiii xix c.

\* Ff. 1v-25v; S 8 × 6.25; 6.5 × 3; ll 15, no jādvals. Or. pap. Ind. nast.-shikasta. Cond. not quite good. Injured by worms and dampness.

### 151.

شش جهت

#### Shish jihat.

I 624.

A tale composed in highly bombastic ornate prose, written in such a way that the words at the beginning and end of the lines and three columns in the middle of the text, written in red, if read continually, form another five short stories. The author of this verbal jugglery, Rūp Narāyan, gives the date of the completion of his composition as 1121/1709-1710, in two chronograms, وسط خاتمه (in the introduction), and at the end in the verse 'مطبوع ششجهت شد بی پای شک و زینب'. He may be, from the point of view of chronology, identical with a Hindu of the same name, who in 1129/1717 composed the *Makhzanu'l-irfān*, see R 62. The tale has been lith. in Dihlī, 1855. The date of this scroll is given twice as the 27th Jum. I 1070 AH., but this date is improbable, firstly, because the tale has evidently been composed after it, secondly, because the appearance of the MS. does not allow us to accept this date, and thirdly, because at the top there are seals, dated 1161/1748, placed in such a way as to suggest their being those of the owner for whom the copy was made. Therefore 1170 AH. should be read, i.e. the 17th Febr. 1757. Beg.

این نامه دلکشا که هر صفحه آن، آراسته کشفست چون باغ جنان، الخ

A scroll, 6 ft. 7 inches long, lines 5.5 inches long. Or. pap. Ind. nast. Cond. tol. good. A few glosses on the margins.

### 152.

چهار عنصر

#### Chahār 'unṣur.

II 278.

The *first* of the four 'unṣurs, of 'Abdu'l-Qādir Bīdil 'Aẓīm-ābādī, see IVASB 387. Beg. as usual.

خداوندان زبان معذور بیصرفه سرائیست الخ

Dated the 1st of Šafār 1246 the 22nd July 1830, by Sārāmāl Gurūhārīlāl Kāyat'h.

Ff. 134; S 8.5 × 5; 7 × 4; ll 11, no jādvals. Thick greyish Or. pap. Modern Ind. nast. Cond. tol. good. Stray notes on the fly-leaves.

## 153.

گلشن سعادت

## Gulshan-i-sa'ādat.

II 313.

A collection of official letters, serving as epistolary models, compiled in 1131/1719 (f. 4), at Arkāt (f. 4v), by Muḥammad Amīn (f. 4). As the latter explains (ff. 4-5), he joined in that year the service of Dak'hni Rām, who was, as stated in R 1067, a local chieftain under Nizāmu'l-Mulk Aṣaf-Jāh (d. 1161/1758). This coincides well with the biographical details concerning the author of the *Majma'u'l-inshā'* (comp. in 1146/1734, for references see I<sup>v</sup>ASB 390), Muḥammad Amīn, surnamed Bani-Isrā'il, with whom the present Muḥammad Amīn is probably identical. The present work may therefore be an earlier version of the *Majma'u'l-inshā'*. It is divided into four *faṣls*:

۱ (f. 5v) مصکایف ذواب سعادت اقتساب به بزرگان و عزیزان عالیجناب

۲ (f. 9) رقایم زای عالم آرای باحبا و اصدقا

۳ (f. 28v) مفارعات خان سراپا فضل و احسان فضل الله خان. باعزة دربار

و بزرگان روزگار

۴ (f. 59) رقعات از جانب خود بجانب بزرگان قدردان و دوستان مهربان

The letters are addressed to many noblemen and officials who played prominent parts in the history of the Deccan of that time. Many of them are written on behalf, or addressed to, Sa'ādat Khān, governor of the Carnatic (d. 1145/1732-1733), to Nizāmu'l-Mulk (see above), as on ff. 5v, 17, 32, 33, etc.; Mubāriz Khān (d. 1158/1745) (ff. 8, 8v, 12v, 33v, etc.); Ghālib Khān (ff. 6v, 11, 12, 13, 13v, etc.); Faḍlu'l-lah Khān (ff. 15v, 25, etc.), Qizilbāsh Khān (ff. 16v, 18-23, 40-50, etc.); Sultān 'Alī Khān (f. 26v); Muḥtasham Khān (f. 50), and many others. One (f. 31v) is addressed to Amīru'l-umarā' Husayn 'Alī Khān, who is here called *the wazīr* of Muḥammad Shāh. As this official held this post only in 1131-1132/1719-1720, and was assassinated the 6th Dhī'l-hijja 1132/the 9th Oct. 1720 (see Elliot, Hist. of India, VII, 503), the statement of the author that he composed this work in 1131/1719 is corroborated. Beg.

شکر شکویدکه عطای توفیق شکوش شایان شکر دیگر الخ

A modern, but good copy, dated the 15th Šafar 1262 the 12th Febr. 1846, by Muḥammad Šibghatu'l-lah b. Muḥammad Karīmī'l-lah. Numerous emendations and notes on the margins.

Ff. 131; S 7,25 × 5,5; 5,25 × 3; II 11, no *jadwals*. Europ. pap. Ind. nast. Cond. good.

## 154.

The same.

II 503.

Another copy of the same work. It is very bad and fragmentary, corresponding only to ff. 2v, l. 3—f. 49v, l. 9 of the preceding transcript. Its continuation, almost to the end, is bound in No. 147, with which it fills the volume.

A modern copy, dating from the end of the xiii xix c.

Ff. 31: For measurements, etc., see No 147.

## 155.

دقائق الإنشاء

Daqā'iqu'l-inshā'.

II 311.

A treatise on stylistics, rhetoric, poetics, prosody, epistolography, etc., by Ranjhūr Dās, son of Ranjīt (here رنجیب) Rāy of Jaunpūr (f. 1v). He began his compilation in 1145/1732 (f. 1v) and completed it in the next year. 1146/1733–1734 (cf. f. 125v) for which date he gives the chronogram نكدين نسخه زمري. This work is described in detail, with a full list of all the 8 *daqīqas* and their *faṣls*, into which it is divided, in EIO 2120–2121, 2945, see also EB 1403 and Pr 1013. Of these five copies only the last one mentioned is complete, as is the present one. In this copy the *muqaddīma*, on forms of composition in general, begins on f. 3v. I *daqīqa* (on the letters of the alphabet, etc.), in 3 *faṣls*, on f. 5. II *daq.* (on words, grammar, etc.), in 10 *faṣls*, on f. 8v. III *daq.* (on prose and verse), in 2 *faṣls*, on f. 33. IV *daq.* (on the defectiveness of various expressions), in 2 *faṣls*, on f. 47v. V *daq.* (on the beauty of various expressions), in 2 *faṣls*, on f. 49v. VI *daq.* (on the arrangement of words in speech and in writing), in 2 *faṣls*, on f. 78. VII *daq.* (on polite expressions, etiquette, etc.), in 3 *faṣls*, on f. 82. VIII *daq.*, which is missing in all except these two copies (an alphabetical list of different useful word-plays, similes, etc.), in 23 *faṣls*, on f. 85v. *Khātima*, on f. 125. Beg. as usual:

حمد وافر و ثناء متکثر نذر بارگاه صانعیت که النخ

A modern, but good copy, prepared for چارلس ماریت کالدکوت اسکوتر i.e. probably Charles Marriet Caldecot, Esq., by one La'lji, and dated the 12th Oct. 1832 (1248 AH.).

Ff. 126: 8 9.5 × 6.25; 6.5 × 3.5; ll 15, no padwals. Or. pap. Ind. shk.-nast Cond. good

## 156.

مرقع تصویر

Muraqqa'-i-taṣwīr.

II 389.

A collection of specimens of florid and bombastic style, dealing with no subject in particular. In the beginning there are

many passages eulogising the Safawides. Later on there are as many eulogies of various Indian noblemen and officials of the XII/XVIIIc. The author, who had an exceedingly high opinion of his work (cf. f. 46), does not give his name, and mentions only his *takhalluṣ* (passim) Mukhlīṣ. We learn also that his work has been written in or about 1144/1731-1732 (cf. ff. 18-18v, where two chronograms for this date are given : *سى بها مرقع از تصوير* and *زهی مرقع تصويرها*). There were several poets with this *takhalluṣ*, but the most famous of them, Mukhlīṣ Kāshī (d. ca. 1150/1737) never came to India. More probably the work belongs to the authorship of Anand Rāy Mukhlīṣ of Dihlī, d. 1164/1751. The latter was an official under Nawwāb I'timādu'd-Daula Qamaru'd-Dīn Khān, and there are long eulogies of him on ff. 11v-12. As stated in EIO 1707, Anand Rāy has composed a "collection of letters, edited in 1149/1736-1737." This may refer to the present work. Unfortunately neither Spr 159 and 262, nor the *Riyāḍu'sh-shu'arā'* (D 102, f. 434), nor the *Sarw-i-Āzād* (No. 58 above, f. 32), nor the *Makhzanu'l-gharā'ib*, (EB 395 No. 2683) give its title, or fuller details for proper identification. In the *Hamisha bihār*, Spr 129, a Mukhlīṣ, whose name was Qāsim Khān, is mentioned, but there are no particulars about him. In the colophon the work is attributed (apparently by a latter hand) to the authorship of Ni'mat Khān 'Ālī, which is nonsense. Beg.

سر نامه بلام پادشاهی است ، الخ ... شکفتگی کلشن معانی  
دیکین و کل افشانی الخ

Transcribed towards the end of the xii xviii c.

Ff. 46: S 9.75 × 6.25 : 4.25 × 2.25 : ll 12, within jādvals. Or. and cheap Europ. paper (new margins are pasted to the text). Ind. shika-sta Cond. bad: damaged by dampness. A bad vignette.

157.

مسودات کیوال رام

Musawwadāt-i-Kewāl-Rām.

III 26.

A collection of epistolary models, giving numerous specimens of correspondence between different Indian noblemen of the end of the XII/XVIIIc., as well as a number of business documents. The latest dates found in them are 1154, 1155 (ff. 77v, 80), and 1156 (f. 46) of the Faṣlī era. The great majority, however, are dated by the 'year of the reign,' but the name of the ruler is omitted. The introduction, and generally about 15 initial folios are badly damaged and partly torn off, so that there is no indication as to the exact name of the author, the title, and the date of composition. The title as given above appears in the colophon (f. 158). From the chronological point of view this



Kewāl Rām may be identical with the author of the *Tadhkiratu'l-umarā'*, Kewāl-Rām, son of Rag'hu Nāth Dās (cf. IVASB 216. and for the biography cf. R 339). It is difficult to say if this identity is real. At the end there are a few additional letters (ff. 158v-160). A note is added on f. 160v.

Of the initial line of the treatise only a few words can be read :

... زمان سعادت اقتران که با ...

There may be a large lacuna after this, and the first letter found in this copy (which, indeed, may not be the first in fact), appears on f. 2, top :

در مبارکباد تو شد شاد زاده، حیدر فرخنده ایام میمفت (?) فوجام الخ

Dated (f. 158) Calcutta, the 27th Muharram 1207 the 14th Sept. 1792. The name of the copyist is given in the concluding lines of one of the additional letters on f. 160, apparently written by the same hand, as Bābū Sadar Shīw Lāl.

\* Ff. 1v-160: S 8.25 x 5.5: 6 x 3.25: ll 17, no jadvāls. Or. pap. Bad Ind. shukasta. Cond. very bad. Worm-eaten and damaged by dampness. A few marginal notes.

## 158.

(مجموعه مکتوبات)

(Majmū'a-i-maktūbāt).

I 93.

A collection of official and private letters and documents apparently gathered from various works on *inshā*, such as the *Munsha'āt-i-Wahīd* (f. 248v), and others by Ṣā'ib (f. 296), Mirzā Hasan (f. 297, of the same period), etc. They all deal only with Persian matters, and the great majority of them belong to the time of Shāh Ṣafī (1037-1052 1628-1642, cf. ff. 268v, 288v, etc.), and 'Abbās II (1052-1077 1642-1667), cf. ff. 276v, etc. On f. 276v there is an official letter from 'Abbās II (dealing with some religious matters, very florid). The name of the compiler and the date of composition are not given, but the collection cannot have been compiled before Ramaḍān 1137 May-June 1725, which date is found on f. 243v. Beg.

تعلیمه یکی از امرا، حکم عاى شد از که رفعت و معالي پناه الخ

\*Ff. 243-298v. For measurements, date of transcription, etc., see above No. 139

## 159.

(مجموعه منشآت)

(Majmū'a-i-munsha'āt).

III 26.

A collection of extracts from different works on epistolography. The compiler does not mention his own name, but almost all the dated entries belong to the end of the reign of Muḥammad Shāh (1131-1161 1719-1748). The transcript itself, as stated in several colophons, was prepared at Calcutta in 1207/1792-1793. The contents are as follows :

1. (ff. 178-184). *Dar ta'līf (wa) tarkīb (wa) qawā'id-i-ma'ānī wa alfāz-i-Fārsī*. A short note on Persian compound substantives and some principles of syntax. The author's name is not mentioned. Beg.

بدانکه هر امر که بآخر کلمه ترکیب باید انج

2. (ff. 186-248v). A long series of letters, private and official, written by different scribes on behalf of their masters. Some of them are known as the authors of epistolographic treatises : Manarlāl (ff. 186 sq.) ; Mād'hūrām (ff. 188v sq., 236 sq., 245 sq.) ; Narsing'h (ff. 199v sq., 202v sq., 211 sq.) ; Muḥammad 'Alī (ff. 200 sq.) ; Shaykh Aḥmad (ff. 200v sq.) ; I'timād Khān (f. 202) ; Fāḍil Khān (f. 203) ; Fādā'il Khān (ff. 203) ; Adwīrāj (ff. 204 sq., 274 sq.) ; Darjīmāl (ff. 216 sq., 237 sq., 244 sq.) ; Sīwārāmdās (ff. 227v sq.), and others. All of them were writing in the second half of the XII XVIIIc.

3. (ff. 249-256v). *Tadhkira-i-aḥwāl-i-Sayyid Muḥammad Khān*. Some details concerning the career of an official. Sayyid Muḥammad Khān : especially the events of the years 1160 and 1161/1747 and 1748 are discussed at length. The name of the author is not mentioned. Beg.

این سپهر سعادت بجز را رسمی است قدیم انج

4. (ff. 257-289). Another long series of epistolary models, from the same authors, see above (2).

5. (ff. 289v-293). A few *firmāns* and other documents emanating from Aurangzīb and A'zam Shāh.

6. (ff. 293v-300v). Another series of letters from different officials.

7. (ff. 301v-317). *Tadhkira-i-aḥwāl-i-Sayyid Muḥammad Khān*. Another account of the career of the same S. Muḥammad Khān, as referred to above (3). It is ascribed to the authorship of Manarlāl (مدون لال ?). It was completed in the beg. of 1160/1747. Beg.

از آنجا که پیشگاه داور حقیقی افطاح اقامت سبعة انج

8. (ff. 318v-331v). Several astrological notes, horoscopes, etc., calculated apparently after the Hindu system of divination of this kind, and translated into Persian. The notes also belong to the last years of Muḥammad Shāh's reign.

9. (ff. 332-360v). Isolated specimens of ornate and inflated prose, epistolary style, etc., such as some *Munājāt* (f. 332), description of a pony (f. 333), a few other notes. On ff. 337-347 there is a collection of rules as to how to address princes, etc., in epistles. On ff. 347-360v there are a number of letters and notes.

\*Ff. 178-360v : S 8,5 x 7,5 ; 6 x 3,5 ; ll 19 (in some places diagonal), no jādwal. Or. pap. Bad Ind. shikasta. Cond. rather bad. Worm-eaten and repaired.

160.

(بیاض انشا)

(Bayād-i-inshā).

II 282.

An album of extracts from different well known works, on *inshā*, history, etc., used as specimens of ornate prose. The compiler, who does not mention his own name, states (f. 3) that he has collected the materials and arranged this album in 1171/1757-

از هر گلشنی کلی بدامن چیده و از هر گای بوی بشتام جان شمیده در : 1758  
شهر سنه هزار و صد و هفتاد و یک بهارستانی ترتیب دادم الخ

The quotations are arranged under subjects (a list of them is given on ff. 3v-4v), and the names of the authors from whom they are taken, are almost invariably mentioned at the beginning of every extract. Beg.

حمد سخن آفرینی که دایمی عاف باطلانرا الخ

Copied by Kūdar Mal , dated the 29th Ram. 1196 the 7th Sept. 1782.

Ff. 50: S 8.76 x 5: 7 x 3.5; II 19, no fadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Marginal notes and glosses.

161.

فانوس خیال

(Fānūs-i-khiyāl).

II 279.

A treatise on stylistics, rhetorics, poetical figures, word-plays, etc., to serve as a theory of composition. The author calls himself only *ابو العجز ارشد اشرف متخلص بخيال*, perhaps for Arshadu'd-Dīn b. Ashraf, with the *takhalluṣ* Khīyāl. He mentions also his son Aḥmad Mukhtār (f. 1v). The work was begun in 1187/1773-1774 (see ff. 7-8, where many chronograms for this date are given): but it was completed only in 1190/1776, as stated in the concluding lines, f. 114, where the chronogram *چراغ بیدود* is given. The work is written in a very bombastic style. It is divided into five *tamthāls*, each subdivided into five *ṭarāz*. At the end there is a *kḥātima* (f. 84), with the heading:

خانه در بیان حروف معجم یعنی حروف تہجی و تبدل هر حرفی  
ازینها با حرفی دیگر

After this there are a hundred chronograms for the date of the completion which appears here as 1188/1774-1775, with the heading (f. 112v):

عد کلام مسنوی اعداد ذلک العصر در تاریخ معلوم این فقره

Beg. of the work .

بعد حمد نا محدود کس بیگسان و درود نا محدود النح

On ff. 115–115v there are a few notes, and poetical quotations from different poets: Šā'ib, Arshad, Muḥammadi, Bidār, Nizām Khān Mu'jiz.

On ff. 116–117v, there is a versified exposition of the elementary rules of Persian grammar, called in the colophon *Intikhāb-i-Risāla-i-'Abdu'l-Wāsi' Hānsawī*. The latter, who wrote towards the end of the XII/XVIIIc., is chiefly known as the author of the *Qawr'id-i-lughāt-i-Furs*, see IVASB 1477, which, however, is written in prose. Beg.

بعد حمد حضرت پوردار معنی چندین بگویم یاد دار

Copying completed, by Aḥmad Ḥusayn, on the 15th Jun. 11244 the 23rd Nov. 1828.

\* Ff. 1v–117v: S 12.25 x 6.5; 9 x 3.75; ll 19, no jadwals. Brownish Or. pap. Ind. nast. Cond. good, but paper is decaying. Numerous marginal notes.

## 162.

(مجموعه منشآت)

(Majmū'a-i-munsha'āt).

Ia 211.

A collection of epistolary models and specimens of ornate prose. Although it is arranged into *bābs* and *faṣls*, the general appearance is that of an album. It seems very probable that the compiler planned a work on *inshā*, and collected specimens under appropriate rubrics, but that something prevented him from bringing his work to a completion. He should therefore be identical with the copyist, who was transcribing these extracts. But in fact there are at least three different handwritings, the bulk of the volume having apparently been written by one Ūtamchand of Gujrāt, who wrote at Lucknow in 1192/1778 (cf. the colophon on f. 153v). Some portions of this *majmū'a* have been written as late as 1202–1788, cf. f. 74v. The other scribe's name is illegible (f. 136v), and a third (f. 178v) was Lāl Shīwājī, who wrote in 1191/1777.

The majority of extracts are borrowed from the *Bihār-i-sukhan* (see above No. 144), the well known work on *inshā* by Muḥammad Šāliḥ Kanbū, who completed it in 1070/1660 (cf. ff. 10, 78, 89, 91, 98v, 139, 166, 172, etc.). Also many quotations from the *Akbar-nāma* by Abū'l-Faḍl. On f. 154v there is an extract from the *Gharibu'l-inshā*, comp. in 1157/1744 by Krishan Sing'h, with the *takhalluṣ* Nishāt (cf. R 795): another work by the same author, the *Bihār-i-khiyāl*, is here apparently given complete (ff. 145–153v). The album is apparently divided into 7 *bābs*, each subdivided into several *faṣls* but the copy is exceedingly fragmentary, the folios have been mixed up, and, as many pages are

left blank and there are no catchwords on them, the proper sequence of the leaves is often doubtful.

Fol. 1-4 may originally have been fly-leaves. They contain several extracts in ornate prose, and in verse (f. 3).

I *bāb* (f. 5), on the *munājāt*, chiefly extracts from the works of Abū'l-Faḍl.

II *bāb* (f. 10), dealing with congratulations (در مبارکباد و تهنیت ها), divided into 11 *faṣls*, according to the occasions on which felicitation is to be offered.

III *bāb* (f. 63), on letters of condolence, etc. (در عیادت و غیره), in three *faṣls*, containing letters sent on the occasion of deaths, etc. Ff. 72-74v, apparently belonging to this section, contain, a versified story of the *sati* of Tanūbī's (?) wife. The name of the author is not given. In the colophon it is called *Qiṣṣa-i-Tanūbī wa satī shudan-i-zan-i-ū*. Beg.

خداوند دلنی ده شعله سائیم ، که از شورش فتد آتش بجائیم ،

IV *bāb* (f. 75), on miscellaneous letters, in 6 *faṣls*.

V *bāb* (f. 128), in five *faṣls*. The subject is not stated, and in fact it contains only the *Jangnāma-i-Aẓam Shāh wa Pahādur Shāh* (the events of 1118-1119 1706-1708), apparently complete. Beg.

زین دیباجة سخن نیایش انجم

VI *bāb* (f. 137), in four *faṣls*. Here only half a page.

VII *bāb* (f. 138), in two *faṣls*, dealing with official documents, laudatory descriptions of various cities, and generally compositions in bombastic ornate prose. On ff. 145-153v is given the *Bihār-i-khiyāl* (see above in this note). It is so written that the initial and final words, in red ink, form an independent story. Beg.

از کلسن آرابی بوحید آن طراوت بخش کلزار کایذات انجم

On f. 154v-155 there is an extract from the *Gharībū'l-inshū'* (see above in this note), also on the same kind of verbal jugglery. On ff. 156-165 there are specimens of similar tricks, in verses, or in tablets, etc.

The *fifth faṣl* which appears on f. 166, deals with descriptions of Kashmir, Shāhjahānābād (f. 172), Kābul, Lahore, etc. (f. 179), and minor items in the same strain. Some headings may be lost, and originally this *faṣl* may have formed a larger section. On ff. 215-215v there is a petition (*arḡadāshṭ*) from Siwājī to Aurangzib.

Ff. 216-232 are filled partly with specimens of word-play, but chiefly with accounts and business letters.

Ff. 232: S 12.25×9; 9.5×6; different number of ordinary, diagonal, transversal, etc., lines. No jadvāls. Or. pap. Mostly bad Ind. shikasta. Cond. tol. good. Marginal notes on some folios.

163.

(تصنیف در تجنیس)

(Tashīf dar tajnīs).

Ia 26.

A few specimens of highly artificial compositions chiefly based on alliterations and word-plays, in praise of Nawwāb Sa'ādat 'Alī Khān Mubārīz Jang, a ruler of Oudh (1212-1229/1797-1814), by one Maḥmūd 'Alī (f. 2v). They were collected, and a special commentary on them has been written, by one Khiyālī, who gives no key as to his identity. At the end a long versified eulogy on the same Nawwāb is added, perhaps by the same Khiyālī (the *takhalluṣ* of the author is not given in the poem). On f. 1v there are three lines in the middle of the page which may be a sort of a 'table of contents'; it is stated there that the book is divided into two *sanads*, the first called *Tashīf-i-sharīf*, and the second—*Ṣaḥīfatu't-tashīf*. Beg. of the first *sanad* (f. 2):

احمد مرسل احمد، در زمان پیشین حکم حاکم هندوستان الخ

The beginning of the first *wasf* (f. 3):

جهانبان جهانیان ملک ملک هستی هستی الخ

At the end of this section there is an extract from Amīr Khusraw (f. 8), and from a certain Lāla Amritlāl.

The *second sanad* begins with (f. 8v):

خیالی پیش ازین نثرهای متجانسه از تصنیف جناب مولوی محمود  
علیصاحب اجتماع کردی و دیباچه را بر روی کتاب آوردی الخ

The beginning of the poem in praise of Sa'ādat 'Alī Khān (f. 19):

وزیر الممالک سلاطین پناه، سلیمان بشوکت سکندر بچاه،

Copied about the middle of the xiii xix c. Seals, dated 1266/1850 are found at the beg. of each section.

Ff. 24: S 9×6; 5.5×3.5; ll 9, no *jadwals*. Or. pap. Ind. nast. Cond. fairly good.

164.

خلاصۃ الإنشاء

(Khulāṣatu'l-inshā').

Ia 54.

A collection of epistolary models, by Lachmī Rām of Dihli, composed in 1225/1810 (cf. f. 2v). The letters, apparently almost exclusively private epistles of the author, addressed to his relatives, friends, etc., are heaped together without any system or order. This work has nothing to do with the treatises bearing the same

title, mentioned in R 1017 III and EB 1416. Numerous interlinear and marginal glosses and notes. Beg.

خلاصہ ترکیب لفظ و معنی انشائی دالمشای حمد الخ

Dated the 18th Dhī'l-hijja 1241 the 24th July 1826 (corresponding to 1884 of the Samwat era).

Ff. 121 : S 8.5 × 5.25 ; 5.5 × 2.75 ; ll 13, no jadwals. Or. pap. Ind. nast. Cond. bad. Much injured by worms.

## 165.

لمعة عارفه

Lam'a-i-ṣādiqa.

II 280.

A collection of epistolary models, completed the 14th Sha'bān 1246/the 28th Jan. 1831 (cf. f. 109v), by Fakhru'd-Dīn Ḥusayn (cf. f. 3v). It is dedicated to prince Muhammad Shāhrukh Bahādūr (cf. f. 5v. and passim). The work contains letters from and to the most different people (one is even addressed to a son of Colonel Gardener, f. 53v) : some epistles may be useful for historians. The author mentions another work of his, the *Riyāḍ-i-ṣādiq* (f. 4). There is apparently no system in the arrangement of the letters. Beg.

خامه نیز زن و دامن فصیح البیان که الخ

No date, but the copy seems to be contemporary with the period of composition, i.e. the middle of the xii xix c.

Ff. 111 : S 8.5 × 5.75 ; 6 × 3.5 ; ll 11, no jadwals. Or. pap. Ind. nast. Cond. fairly good. A few marginal notes by a different hand.

## 166.

(مجموعه انشائی)

(Majmū'a-i-inshā).

II 315.

A collection of three works, written in bombastic ornate prose, all connected the one with the other.

1. (f. 1v). *Bihār-i-aẓīm*. An imitation of Zuhūrī's well known *Gulzār-i-Ibrāhīm* (see No. 139,2), composed in 1250 1834 - 1835 (see f. 14, where several chronograms are given), by Shā'iq 'Alī Khān (f. 2v), or simply Shā'iq (cf. f. 14), apparently a nobleman, but untraceable in all *tadhkiras* as a writer (he cannot be identified with Shā'iq mentioned in Spr 569). Beg.

عظم سخن حمد عظیمیکه مذکور علو مرتبتی الخ

2. (f. 14v). *Bihār-i-aẓam*. Another similar work on the same subjects as the preceding one, and even almost with the same arrangement. It has been completed in 1258 1842 (cf. f. 23, where several chronograms for this year are given), by Ghulām 'Abdu'l-Qādir with the *takhalluṣ* Shams (f. 15), or with his full name (cf. f. 28v), Ghulām 'Abdu'l-Qādir Shamsu'd-Daula Bahādūr

ʿIṭidād Jang; in a note on f. 1 he is called the son of Nawwāb ʿAzīmu'd-Daula. The latter may be identical with Nawwāb ʿAzīmu'd-Daula Wālā Jāh, of the Carnatic, who d. 1231/1816. The work begins with

بَدَمِ آنکه اسم اعظم او، بصد شُأنِ جلوه بردار است هر سو، الخ

3. (f. 23v). *Inshā-i-Shamsī*. A collection of private epistles, by the same author as of the preceding work. It is incomplete at the end, and the date of composition is not given. The letters do not contain any dates or names. On ff. 26v-28 there is a eulogy of نواب عظیم جَاه (his real name is not given), and on ff. 28-28v a similar glorification of Shā'iq 'Alī Khān, the author of the first entry in this volume, to whom the author acknowledges his indebtedness in literary achievements (f. 28, ll. 12-15). The title as above is given in the heading at the beginning (f. 23v), but is apparently not mentioned in the text. Beg.

هر نهالیکه از پردۀ عدم بعرضۀ ظهور سر بر کشد الخ

Copied apparently towards the end of the xix c.

Ff. 68; S 8.25 × 5.5; 6.25 × 3.5; ll 15, no *jadwals*. Europ. pap. Good Ind. modern nast. Cond. good, but paper is almost decayed, and will not last long. Note on f. 1.

## 167.

افشای عیبیان

### Inshā-i-ṣibyān.

II 320.

An incomplete copy of a treatise on epistolary models, the same as the one described in IVASB 404. The present copy also does not reveal the name of the compiler or an exact date of composition. It is stated in the introduction that it is divided into three *daftars*, twelve *bābs* in each. But the present copy contains only the first 12 *bābs* (the last is incomplete).

1. (f. 3), letters concerning different domestic occasions.
2. (f. 7v), concerning sweets and fruits.
3. (f. 13), on different subjects.
4. (f. ?), on the use of word-plays in letters (the beginning is not properly marked).
5. (f. 23v), love letters (*shauqiyya*)
6. (f. 30v), congratulations.
7. (f. 36), letters of condolence.
8. (f. 38v), on titles and addresses.
9. (f. 41v), letters to seniors
10. (f. 42v), letters to equals.
11. (f. 44), letters to juniors.
12. (f. 45), petitions, etc. (apparently incomplete at the end).



The work seems to be of modern origin. Beg.

حمد بیحد خدایرا که منشی عقل همه دان الخ ... این نیکومند که  
نامش بتوشیح هر مصرع مدح ممدوحی نشانی دارد الخ

A quite modern copy, dating apparently from the end of the xiii-xix c.

Ff. 47: S 7.25 x 5.25: 5 x 3: ll 11, no jadvāls. Europ. pap. Good modern Ind. nast. Cond. good. Interlinear glosses, mostly in Hindustani.

## 168.

هفت تصویر

Haft taṣwīr.

I 1105.

A short composition in highly bombastic ornate prose, dealing with descriptions of the beauty and perfection of the human body. The author's name appears in the end as Maṣḥafī: in the colophon he is called Maliku'sh-shu'arā' Miṣyān Maṣḥafī. There are no indications as to the date of composition; nor any reference to any person known from other sources. One Muḥammad Tawfiq Kashmīrī is referred to on f. 17, but he cannot be identified. Beg.

نصیر اول که چون ماه چهارده بکمال حسن و خوبی الخ

Dated the 9th Dhū'l-Hijja 1241 the 15th July 1826, by one Dātarām:

Ff. 19: S 7 x 4.5: 5.5 x 2: ll 11, no jadvāls. Or. pap. Bad Ind. shikasta. Cond. tol. good.

## 2. Prosody, rhyme, poetics and rhetorics.

## 169.

مفتاح القوافی

Miftāḥu'l-qawāfī.

II 528.

A very condensed abstract of chapters 1, 2, 4, 5 of the second *qism* of the *Al-Mu'jam fī ma'āyir ash'ārī'l-'Ajam*, by Shams-i-Qayṣ (cf. f. 6v), which is a detailed old work on prosody, comp. shortly after 628/1231, see RS 190 (it has been published in 1909 as the Xth vol. of the Gibb Memorial series). A collation with the printed text (pp. 173-297) shows that although the contents are the same, the original text is briefly summarised, and all examples are omitted. In the colophon (f. 11v) the author of this brief version is called Muḥammad Ridā Shirāzī, son of Hājji Sirāju'd-Dīn Nishāpūrī. There are no indications as to the date of compilation. The pamphlet is divided into: the *muqaddima* (f. 6v), in a few lines summarising the contents of the first *bāb* of the *Mu'jam* (II *qism*). The first *bāb* (f. 6v) در حروف فایده (=the first half of the second *bāb* of the *Mu'jam*): II *bāb* (f. 8v) در اقسام روى corresponding to the end of the second *bāb* of the *Mu'jam*);

III *bāb* (f. 10) *قوافي* (i.e. حدود) (*bāb* IV of the *Mu'jam*), and the *khātima* (f. 10v) *در عیوب قوافي* (the fifth *bāb* of the *Mu'jam*).

The work seems to be of a modern origin. Beg.

جواهر معتمد منظوم متکلمي را که دهان شیرین لبان النخ

Copied in a small *mujmā'a*, by Muhammad 'Alī Masīh, in 1255/1839.

\*Ff. 6-11v; S 11 × 6.75; 8.5 × 4; ll 17-18, no *jadwals*. Or. pap. Bad Ind. nast. Cond. good.

## 170.

انیس العاشقین

*Anīsu'l-‘āshiqīn*.

I 90.

The well-known collection of poetical figures describing the beauties of different parts of the human body, by Ḥasan b. Muḥammad ash-Sharaf, surnamed Sharaf ar-Rāmī, see IvASB 337. It is more often called *Anīsu'l-‘ushshāq*, but the title as above is here given on f. 5. The present copy contains a dedication (f. 2v) to Sultān Shaykh Uways (757-776 1356-1374), which is rarely found in other transcripts. Beg. as usual:

حمد و ثنای مبدعی را علت کلامه (read کلامه) که در مبدع فطرت النخ

Several fly-leaves at the beginning and the margins of the first 7 folios are occupied with poetical quotations. On ff. 52v-53 there is a short note with the heading *صفتهای زن خوبتر چهل* *صفت است*, dealing with the physical perfections of an attractive woman.

Dated the 18th Dhī'l-hijja 1241 the 24th July 1826 (1883 of the Samwat era), by a scribe whose name is illegible

Ff. 53; S 7 × 4.5; 5.5 × 2.25; ll 11, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good: worm-eaten.

## 171.

رساله قوافي

*Risāla-i-qawāfī*.

I 446.

Jāmi's well-known treatise on poetics, see IvASB 612 (9). A bad copy. Many notes on the margins. Beg. as usual:

بعد از تیمن بموزون ترین کلامی که قافیہ سنجان النخ

Dated the 14th Dhī'l-hijja 1241 the 20th July 1826 (corresponding to 1883 of the Samwat era). The name of the scribe is illegible.

Ff. 6; S 7 × 4.5; 5 × 2.25; ll 11, no *jadwals*. Or. pap. Bad Ind. shikasta and nast. Cond. bad. Worm-eaten and repaired.

172.

(مجموعه در عروض)

(Majmū'a dar 'arūd).

II 370.

Two well-known treatises on prosody, in a modern transcript :

1. (f. 1v). *Risāla dar qāfiya*. Jāmi's well-known treatise, the same as No. 171: beg. as in that copy.

2. (f. 6v). *'Arūd-i-Sayfī*. A treatise on prosody, by Sayfī Bukhārī, surnamed 'Arūdī (d. ca. 909/1503-1504). It was composed in 896 1490-1491. The title is often given in a different form. In the colophon of this copy it is styled *Ar-risālatu's-sayfiyya* (f. 50): other titles are *'Arūd-i-qāfiya* or *Mizānu'l-ash'ār*. See Br. Lit. Hist., III, 458, GIPh 344, EIO 2046-2048, RS 191, Pr 116, 131, 142, 187, R 525. Edited and translated by H. Blochmann, 1867 (text only) and 1872 (text with a translation); lith. Cawnpore 1855, Calcutta 1865: cf. also G. S. A. Ranking, *The Elements of Arabic and Persian Prosody*, Bombay, 1885. This copy is quite modern, but the only complete one in the collection. Beg. as usual :

الحمد لله الذي جعل علم العروض ميزان الاشعار الخ

The first item is dated the 7th Rajab 1243 the 24th Jan. 1828, the second the 1st Dhī'l-Qa'da 1243 the 15th May 1828, both transcribed by one Tajammul Ḥusayn Rūmī (or Rūhī?).

Ff. 50; S 9 × 5.75; 7.75 × 4.25; II 15, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Numerous marginal notes and glosses.

173.

رساله در قافیه

Risāla dar qāfiya.

II 378.

A short treatise on rhyme, by (Burhānu'd-Dīn) 'Aṭā'u'l-lah b. Maḥmūd Ḥusaynī, d. ca. 929 1523. As stated in the preface, it is an extract from the larger work of this author, the *Takmilu's-ṣanā'at*, which has been written before 906 1501, because it was dedicated to Mir 'Alī Shīr, who died in that year. The work is divided into 9 short chapters, here called *ḥarf*. For a detailed description, in which the original headings are given, see EIO 2052-2054 and RS 191 III. Beg. as usual :

سپاس ببقیاس مدعی را که تئیس بدایع مصنوعات الخ

The *ḥarfs* begin: I on f. 2; II on f. 2v; III on f. 5; IV on f. 6; V on f. 7v; VI on f. 8v; VII on f. 9; VIII on f. 10v; IX on f. 11. At the end, ff. 12-16v a series of examples are given to illustrate different rules, discussed in the treatise: numerous marginal notes.

Transcribed towards the end of the xii xviii c., by one Qādir-bakhsh.

Ff. 16; S 10 × 3.75; 7.5 × 2.25; II 25, within jādvals. Brownish Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

## 174.

The same.

II 381.

Another copy of the same work, quite modern. Beg. as in the preceding transcript, No. 173. The *ḥarḥs* begin: I on f. 2v; II on f. 3; III on f. 7v; IV on f. 8; V on f. 11; VI on f. 12; VII on f. 13v; VIII on f. 16; IX on f. 17v.

Transcribed towards the end of the xiii/xix c.

Ff. 19; S 9 × 5,75; 7,5 × 3,75; ll 17, no *jadwals*. Or. pap. Ind. coarse nast. Cond. not quite good. Worm-eaten.

## 175.

رسالة فافيه

Risāla-i-qāfiya.

II 528.

A brief treatise on rhyme and rules of versification, by Hilālī (see f. 12, and the colophon), who may be identical with the famous poet, who died in 936 or 939/1529–1533. It follows chiefly Shams-i-Qays (who is mentioned on f. 15v). cf. No. 172. 2. Beg.

الحمد لله الواهب المنول والصلوة على صاحب ديوان الكمال الخ

Dated 1255 1839, by Muḥammad 'Alī Masīh.

\* Ff. 12–16; for measurements, etc., see above No. 169.

## 176.

مجمع الصنائع

Majma'u's-ṣanā'i'.

II 371.

A portion of a concise treatise on poetics, comp. in 1060/1050 (cf. the chronogram *خني* on f. 30), by Nizāmu'd-Dīn Aḥmad b. Muḥammad Ṣāliḥ aṣ-Ṣiddiqī al-Ḥusaynī. see EIO 2088, 2089, 2937, 2938, RsBr 68, R 814, 821, 999; *Ind. libr.* Bh 263, 264. The title is given on f. 30, bottom. The work is divided into four *faṣls*, and a *khātima*: I *faṣl* (f. 32) *در تقسيم كلام* (in this copy it is incomplete); the remainder of the work is lost: II *در سرفات شعري* IV: *در ذکر صنایع معنوي*; III: *در بیان بدایع لفظي*; the *khātima*, *در بیان بعضی از الفاظ که بدین فن مناسبت دارد*. Beg.

شکر زیاده از آنچه در تحریر و تقریر کنگد صانعی را الخ

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

\* Ff. 29v–36v; S 8 × 5,5; 6,5 × 3; ll 11, no *jadwals*. Or. pap. Ind. nast. Concl. tol. good.

177.

عطية كبرى

‘Aṭiyya-i-kubrā.

II 371.

A treatise on rhetoric and stylistics, by Sirāju’d-Dīn ‘Alī Khān Ārzū (d. 1169/1756), cf. f. 2v, see IvASB 394. Beg. as usual:

ديباچه بيان معاني، سپاس حضرت سخن افزين است انج

Dated the 11 Šafar of the 18th year of Muḥammad Akbar Shāh, i.e. 1238 the 28th Oct. 1822 (the scribe’s name is damaged).

\* Ff. 1v-28v; S 8.25×6; 6.5×4.5; ll 10, no jadwals. Or. pap. Ind. nast. Cond. bad. Worm-eaten and pasted over. Scrappy quotations at the end.

178.

الرسالة الوافية في علم العروض و القافية

Ar-risālatu’l-wāfiya fī ‘ilmi’l-‘arūḍ wa’l-qāfiya. II 528.

A portion of the treatise on prosody and rhyme, by Shamsu’d-Dīn ‘Abbāsī with the *takhalluṣ* Faqīr, or Maftūn (d. ca. 1181/1767), completed in 1161/1748. Its text is given complete in the *Riyā-ḍu’sh-shu‘arā* of ‘Alī-Qulī Wālih Dāghistānī (see IvASB 230). The present copy contains only less than half of the treatise, corresponding to ff. 348v-350v, l. 6, of the MS. in the Society’s collection, D 102. Beg. as in that copy:

بعد تقديم حمد مبدعى كه بيت دنيا و آخرت انج

Transcribed probably in the same year, 1255/1839, as the other entries in this *maṣmū’a* (see Nos. 169, 175). The last folio is written by a different hand.

\* Ff. 1-5: for measurements, etc., see above, No. 169.

179.

( مجموعه در عروض )

(Majmū’a dar ‘arūḍ).

I 441.

A collection of five treatises on prosody, almost all fragmentary:

1. (f. 1). ‘*Arūḍ-i-Sayfī* (see above No. 172,2). An incomplete copy, beginning with the first *faṣl*, without an introduction. The text in the beginning sometimes deviates from the usual one, but at the end coincides fairly well. Beg. (corresponding to f. 6v, l. 15 in No. 172,2):

بدانكه شعر در لغت دانستن است و باعطلاح سخفى موزون انج

2. (f. 21v). *Risāla-i-ṭālibī dar ‘ilm-i-‘arūḍ wa qawāfi* (cf. f. 22v). A treatise on prosody and poetics, in two *bābs*, by Abū Ṭālib Khān b. Muḥammad Beg Khān Iṣfahānī Tabrīzī (d. 1220 or

1221 1805–1807). For his biography see R 378–379. The exact date of completion of the treatise is not given. Beg.

بعد حمد بیکد [ و ] مرصع ناظمی را که به پیشکاری عروضیان النخ

3. (f. 40v). *‘Arūd-i-Sayfī*. Another copy of Sayfī’s work on prosody, incomplete at the end. See above, 1. Beg. as usual :

الحمد لله الذي جعل العروض ميزان الاشعار النخ

4. (f. 64). (*Risāla dar ‘arūd*). A fragment of a larger work of which the title is not mentioned here. It is only the 6th *bāb*, dealing with prosody, beg.

باب ششم در استفتاح عروض ، اسم های بحر النخ

The work must be of a quite modern origin, because Bīdil (d. ca. 1133 1720), and even Wālih (d. ca. 1170/1757) are often referred to (cf. ff. 69, 69v, 71v, etc.).

5. (f. 72v). *Risāla dar fann-i-shi’r guftan*. A paraphrase of Sayfī’s treatise on prosody, slavishly following its original. It is ascribed to the authorship of one *Faydī*; no details as to his real name are given, so that it is difficult to say if he is identical with the poet Faydī of Akbar’s time (d. 1004/1595). It seems to be a fake of much later origin. Beg.

الحمد لله ... اما چنين گوید احقر العباد فيضى که اين رساله ايست در  
فن شعر گفتن که آنرا علم عروض گویند النخ

Only the first item is dated (f. 19), the 1st Dhī’l-Qa’da 1245 the 24th Apr. 1830, by Muḥammad Murtadā Ridāwī. All other items, although apparently dating from about the same time, are written by different scribes. Most probably they were bound together quite accidentally. On ff. 20–20v there are scrappy quotations, illustrating different metres.

Ff. 90; S 9,5 × 6; and approximately 6,5 × 4. The number of lines is different, 18, 14, 13, 15. The last item was originally written on leaves of a larger size, now folded. Or. pap. Different Ind. nast. Cond. not quite good. Worm-eaten, pasted over. Marginal notes and glosses, especially towards the end.

## 180.

(مجموعه در عروض)

(*Majmū’a dar ‘arūd*).

I 443a.

A collection of short treatises on prosody and poetics, by different authors (the poetical works in the same volume will be described in the section dealing with poetry).

1. (f. 1v). (*Risāla dar sharḥ-i-ba’dī ash’ār*). A collection of notes on isolated verses from the *diwān* of Ḥākīm, or, to give him his full name, ‘Abdu’l-Ḥākīm Lāhūrī (d. ca. 1200 1786, cf. R 1086), and of a few other poets, by Sirāj ‘Alī Khān Ārzū (d. 1169 1756). The compiler of this collection calls himself *Wārasta*,

and is probably identical with Siyālkūtī Mal Wārasta, a poet of the end of XII/XVIIIc. (cf. R 1089). He states in the opening lines that he saw the notes in question written on the margins of a copy of the dīwān of Ḥākīm. They inspired him with so much enthusiasm that he decided to collect them in a separate book. It was completed the 27th Muḥarram 1193/the 14th Febr. 1779, at Farrukhābād (f. 6). The copy may be an autograph. Beg.

دربین روزها که خان سخندان حکیم بیکخان حاکم تخلص از دهلی بلاهور  
تشریف فرمودند بنده وارسته بحکم دیرین محبتما بخانه خان معنی دان  
سری کشیدم الخ

2. (f. 6v). (*Muḥammayāt*). Two long logographic poems, one in the form of a *mathnawī*, on the names of God, and the second in the form of a *qaṣida*, on different names. In the first the *takhalluṣ* of the author seems to be Sayfī. Beg. of the first poem (f. 6v):

پارهائی دل نمود از ذره بیدش، بیدلی شب در میان آه خویش، الخ

Beg. of the second poem (f. 8):

صبح بید مطلع حسن تو در در آفتاب،  
مطلع حسنی که دارد حد شرف بر آفتاب،

Numerous glosses. The first poem was transcribed in 1193 1779, at Farrukhābād, in the Dīwānkhāna of Mīr Raushan 'Alī.

3. (f. 9v). *Khāfiyatū'l-mathal*. A brief versified paraphrase of Sayfī's work on prosody (cf. Nos. 172,2 and 179,1,3), compiled in 1107/1695-1698 (f. 9v, chronogram ریز نیض), by Muḥammad b. Muḥammad Sa'īd Anṣārī Dihlawī, for the purpose of facilitating its memorising. The title is given on f. 10, top. Beg. of the preface:

نظم محامدی که سخن سنجان صورت و معنی موزون الخ

Beg. of the versified exposition (f. 10, top):

لله الحمد در صباح و مساء، بر عطائی نواتر نعماء الخ

In the versified colophon (f. 15v) it is dated the 22nd Jum II 1192 the 18th July 1778.

4. (f. 16v). *Riyādu's-sanā'i-i-Qulb Shāhī*. A treatise on prosody and poetics, by Ulfatī b. Husaynī Sāwajī, as he calls himself. He is referred to in the *Safīna-i-Khūshgū* (cf. RS 111, where his name is given in exactly the same form). He compiled it in 1048 1638-1639 (cf. f. 30), and dedicated it to 'Abdu'l-lah

Qutb Shāh (1020-1083/1611-1672). See Br 181, where the chronograms are quoted. Beg.

حمد وافر و ثنائی کامل مبدعی و عانی را سزد که انج

In a versified colophon the copy is dated the 3rd Rajab 1192 the 28th July 1778. Apparently all these have been transcribed by the same copyist.

\* Ff. 1v-30v : S 8 × 5.25 : 7.25 × 4.25 : ll 24, no jadvāls. Or. pap. Clear Ind. nast. Cond. very bad. Badly damaged by worms. Incidental notes and glosses.

## 181.

شجرۃ الامانی

Shajaratul-Amānī.

II 371.

A treatise on stylistics, rhetoric and Persian grammar, by Muḥammad Ḥusayn with the *takhalluṣ* Qatīl (d. 1230-1815, cf. *Mi rāju'l-khiyāl*, No. 60 in this cat. : or 1233-1818, cf. R 65). As stated in R 795, where another copy of the same work is described, it has been completed in 1206/1791-1792 (this date is apparently not found in the present transcript). It was written at the desire of Sayyid Amān 'Alī (f. 38), after whom its title has been given. Originally the work is divided into 6 *far*, which are subdivided into unequal numbers of *thamaras*. In the present copy, which is very bad and seems to be incomplete, all headings are omitted. Beg.

فصیح ترین کلامیکه از جوش عفا کوهر سا انج

Copied, by different scribes, in the beg. of the xiii xix c.

\*Ff. 37v-79 : S 8.25 × 6 : 7 × 4 : ll 11, no jadvāls. Or. pap. Bad careless Ind. nast. Cond. not quite good.

## 182.

رساله در قافیہ

Risāla dar qāfiya.

II 382.

A short treatise on rhyme, apparently very closely following the corresponding chapters of Sayfī's work. The date of composition is not given. The author calls himself Muḥammad Fā'iq (f. 1). He may be identical with the author of the popular work on epistolography, the *Dastūru'l-inshā'* (often lith. in India : Cawnpore, 1852, 1871, 1887 : Lucknow, 1863 : Bombay, 1866, etc.). Muḥammad Fā'iq b. Ghulām Ḥusayn, probably a modern writer (see E. Edwards' Catalogue of printed books in the British Museum, p. 451). The treatise is divided into a short *muqaddima*, and seven unnumbered *fasls*. Beg.

بعد حمد جذاب احديث جل شأنه و پس از نعت انج

Transcribed in the middle of the xiii xix c.

Ff. 12 : S 9 × 5.75 : 6.75 × 4 : ll 15, no jadvāls. Greyish Or. pap. Ind. nast. Cond. tol. good. A few glosses on the margins.



## 183.

چهار گلزار

## Chahār gulzār.

II 310.

A treatise on stylistics, prosody, poetics, some details of Persian grammar, etc., the same as that from which the third and fourth *gulzārs* have been mentioned in IvASB 1483. The name of the author is here given in the form of Nithārī (f. 1v). According to E. Edwards' Catalogue of Pers. printed books in the British Museum, p. 594, he was called Nithār 'Alī b. A'zam 'Alī Bukhārī Barilawī. A corroboration of this may be found just in the beg. where he alludes to his name as *اضعف بزدگان بابی نثاری چنین* ... *گوید*. The date of composition is not given; the title appears on f. 2v, top. The treatise is divided into four *gulzārs*, subdivided into numerous *guls*: I (f. 2v), in five *guls*, on Persian grammar; II (it is here called *چهارم*, f. 43v), in two *guls*, on ornaments of style (*ṣanā'ī*); III (f. 61), in two *guls*, on forms of prose and poetry; IV (f. 83), in three *guls*, on tropes and rhyme. At the end there is found (f. 87) a *خانمه طبع*, transcribed from the Calcutta printed edition of 1240 1825. The work seems to be of very modern origin, and has probably been completed not long before it was printed. It was re-edited several times after this: Bombay, 1844, Lahore, 1864, Cawnpore, 1879, and was apparently used as a school book. Beg.

بعد حمد ایزد حمد م یلد و ام یولد و نعت سید امجد النعم

Dated the 28th Šafar 1260 the 19th Match 1844, by Dā'ūd Khān Sīpāhī Barārī. A *fihris*t is added after the colophon.

Fl. 88: S 8 x 5.75; 6.25 x 3.75; Il 13, within padwals. Eur. pap. Ind. nast. Cond. tol. good; slightly worm-eaten.

## 3. Logogriffs.

## 184.

شرح معملای حسینی

## Sharḥ-i-mu'ammā-i-Ḥusaynī.

II 524.

A detailed commentary on the famous treatise on logogriffs, of Ḥusayn b. Muḥammad Ḥusaynī Nishāpūri (d. 904 1499), cf. IvASB 346. The commentator calls himself Muḥammad b. 'Alī al-Yūndākī or an-Nūndākī (f. 1v, not quite clearly written, perhaps Nawandākī, as marked on the fly-leaf). The work is dedicated to 'Abdu'l-'Aziz Bahādur Khān (f. 2v), who apparently was the first Bukhārā prince of the Shaybanide dynasty, in 947-957 1540-1549. There was another 'Abdu'l-'Aziz, a Janide, also at Bukhārā (1055-1091 1645-1680). It is most probable, that the

first one is meant because in his title the usual expression السلطان الخاقان بن الخاقان is omitted and he is called only (f. 2, bottom) السلطان الاعظم و الخاقان المعظم. In case the second 'Abdu'l-'Azīz should be meant this would be rather strange.

The exact date of completion is not given. Beg.

بعد از تفصیص اثنییه بمالک الملکی که ذات بی مثالش الخ

A bad copy, dating from the beg. of the xii xviii c. Although well written and in a good state of preservation, it is left without diacritical dots. Headings also are rarely marked.

Ff. 135; S 8.5 × 5; 6 × 2.75; ll 19, blue jadwals. Brown Or. pap. Turkestanī nast., almost dotless. Cond. good. A few notes and seals on f. 1, erased. A few marginal emendations.

## VI. POETRY.

185.

تاریخ دلکشای شمشیر خانی

Ta'rikh-i-dilgushā-i-Shamshīr-Khānī.

I 130.

The well-known prose summary of the *Shāhnāma* of Firdausī, compiled in 1063/1653 by Tawakkul Beg b. Tūlak Beg (here the father's and the son's names are transposed, f. 1v) al-Ḥusaynī of Kābul, see IvASB 423. The original MS. contains here only ff. 56-110, and 125-234; the rest of the copy was supplemented in a quite modern transcript. As usual, there is an appendix on Firdausī's biography, etc., on ff. 230v-234. Beg.

حمد بیغایت و ثنائی بی نهایت واجب الوجود الخ

Dated (the original portion) the 12th Sha'bān of the 17th year of Muḥammad Shāh's reign, i.e. 1147 the 7th Jan. 1735, Ḥusaynābād, by one Māhanmal (or Māhmal?).

Ff. 234; S 9,25 × 5,75; 7,25 × 3,75; ll 18, no jadvāls. Or. and Europ. pap. Ind. nast. and bad shikasta. Cond. tol. good.

186.

The same.

III 84.

Another copy of the same work, beg. as usual, see No. 185. The author's name is given as تکرل بیک وند بولک بیک. This MS. does not contain the appendix, found on ff. 230v-234 of the preceding copy.

Transcribed towards the end of the xii xviii c.

Ff. 210; S 12 × 7,5; 8,25 × 4,5; ll 16, within double jadvāls. Or. pap. Ind. nast. Cond. fairly good. A bad modern vignette. Seals, dated 1134 and 1217 AH.

187.

The same.

II 358.

Another copy, with the same appendix as in No. 185 (beg. on f. 376v). Beg. as usual. The author's name is given (f. 2) as نوک بیک.

Copied towards the middle or the end of the xiii xix c.

Ff. 385; S 14 × 8; 9,25 × 4,5; ll 13, within double jadvāls. Or. pap. Ind. large nast. Cond. tol. good. Spaces are reserved for pictures, but only one of them has been executed (f. 19). Mediocre vignette.

188.

دیوان منوچهری

Dīwān-i-Minūchihri.

II 228.

Poems of Minūchihri, or Abū'n-Najm Aḥmad Dāmghānī, surnamed *Shast-gallu*, d. ca. 432/1040–1041, or 439/1047–1048 (Spr 483 gives 483/1090). See Br. Lit. Hist. II, 153–156, GIPh 225–226, Horn 64, 81, 154. Pizzi I, 82–85; RS 206, 212, 224. *Ind. libr.* Bk 14, 15, Spr 483. Partly edited by Biberstein Kazimirski, 1876. and the whole text, with a translation. by the same, 1886. Lith. Tehran, 1297/1880, and apparently at least once more, in Persia. The dīwān contains chiefly *qaṣīdas*, not arranged in alphabetical order, in praise of different princes; at the end there are a number of so-called *musammaṭāt*, here styled *musaddasāt*. Beg. of *qaṣīdas*, as usual:

همی‌ریزد میان باغ لوتوها بزبورها،

همی‌سوزد میان راغ عذرها بمجمرها،

Beg. of *musaddasāt* (f. 73):

شیر دهد شان بپای مادر اژیر، کودک دیدی کجا بپای خورده شیر،

A modern copy, transcribed soon after 1862 (which appears in the water-marks of the paper).

Ff. 86; S 11×6.5; 8×3.75; ll 14. no jadvāls. Europ. pap. (water-marks S. Thomas, 1862). Good modern Ind. nast. Cond. good. Glosses on the margins explaining antiquated words.

189.

دیوان ابو الفرج رونی

Dīwān-i-Abū'l-Faraj Rūnī.

II 264.

Poems, chiefly *qaṣīdas* of Abū'l-Faraj b. Mas'ūd Rūnī (d. shortly after 492/1099), see IvASB 431. A defective copy, incomplete at the end, containing:

1. (f. 1v). *Qaṣīdas*, not alphabetically arranged, in praise of the Ghaznawide sultans, beg. as usual:

سپهر دولت و دین افتاب هفت اقلیم، ابوالمظفر و شاه مظفر ابراهیم،

2. (f. 49). *Qit'as*. There is a lacuna after f. 48. and it is impossible to determine if the initial *qit'a* given here really is the first one of the series. Beg.

بو الفرج را درین بذا که دران، اختلاف سخن فراوان گشت،

3. (f. 51v). *Rubā'īs*. There is no heading: the poem, which appears here first, begins:

شاهی که ملوک را ز عدالت بیم است  
هفت اندامش صلاح هفت افلیم است

Copied apparently in the xi'xvii c. (this MS. probably formed one volume with No. 190, as the size, paper, and writing are identical in both).

Ff. 53 : 8 7 × 3.5 ; 5 × 2 ; ll 17, within jādvals. Brownish Or. pap. Ind. nast. Cond. very bad, injured by moisture : many pages are rendered illegible. Notes on f. 1. Last two folios are torn.

## 190.

دیوان ازرقی

## Dīwān-i-Azraqī.

II 219.

Poems of Abū'l-Mahāsīn Zaynu'd-Dīn Abū Bakr Azraqī of Herat, who died *ca.* 526/1132 or 527/1133, see Br. Lit. Hist. II 323, GIPh 258. Horn 67, 134, Pizzi I 67, II 308 : RS 211, 213, 224, 234, Pr 742-743. *Ind. libr.* Spr 366-367. The dīwān contains almost exclusively *qasīdas*, not alphabetically arranged, and without headings (for which, however, space is reserved at the beginning of every one of them). At the end a few *qit'as* and *rubā'īs* are added.

Beg. of *qasīdas*, as usual :

ز نور فبغ زین دایره تمثال ، زمین نغمه فرو پوشد آتسین سوزل ،

Beg. of *qit'as* (f. 59) ; only 4 of them are given.

قطعه مدح مرا چون دل و چون دیده خویش ،

از پی فخر بداند بزرگان عجم ،

Beg. of *rubā'īs* (f. 59v) ; there are 36 of them.

کر عقل مکان کبر مصور بودی ، بر چهره ملکوت نور یوز بودی ،

A fairly good, but rather decayed copy dating from the end of the xi'xvii c.

Ff. 62 : 8 7 × 3.5 ; 5 × 2.25 ; ll 17, within jādvals. Brownish Or. pap. Ind. nast. Cond. still fairly good, although the MS. is injured by moisture.

## 191.

دیوان احمد جامی

## Dīwān-i-Aḥmad-i-Jāmī.

II 209.

Poems, ascribed to the authorship of the early Sufic saint, Abū Naṣr Aḥmad b. Abī'l-Ḥasan of Nāmiq in the district of Jām, who used the *takhalluses* Aḥmad or Aḥmadī (d. 536/1141-1142). For references see IVASB 436. The present dīwān is different from the one there described : the poems are here arranged alphabetically, unlike in the other copy, and the contents of both versions seem to differ very considerably. The *mathnawī* poems, contained

in the unarranged version, are not found here. On the whole the modern, anyhow 'post-Hāfizian' form and style of these *ghazals* renders the authenticity of both *dīwāns* very suspect, and there can be little doubt that even if some poems really belong to Aḥmad-i-Jām, there is also a considerable foreign element, probably due to attempts at emendation on the part of admiring Indian editors, etc., of the last three centuries. The unarranged version is most probably more authentic.

Except for one *mukhammas* at the end (of spurious origin), there are only *ghazals*. Beg.

سافى سرمست يار آمده در جام ما، خویش شده آشکار کرده بشر ز ما،

Dated the 5th Jum. II 1224 the 18th July 1809, transcribed by Muhammad 'Azīn, son of Muhammad Nizām of K'harwar (کهرور), for one Ghulām Muṣṭafā Shāhjiw. Scrappy notes on f. 1 and on the fly-leaves at the end of the volume.

Ff. 99: S 9.75 × 5: 7.75 × 3.5; ll 17, within *jadwals*. Brownish Or. pap. Ind. nast. Cond. tol. good.

## 192.

شرح حدیقه

## Sharḥ-i-Ḥadīqa.

II 522.

A revised edition, with a commentary, of Sanā'i's (d. 525–576/1131–1181) famous *Ḥadīqatu'l-ḥaqīqat*, by 'Abdu'l-Laṭīf b. 'Abdi'l-lah al-'Abbāsī (d. 1048–1049/1638–1640), the same work as the one of which the *second* part is described in IvASB 445. The present copy is slightly incomplete at the beg. and end, and only the text of the *Ḥadīqa* is supplied at the beginning by a modern hand. The opening lines of the Society's copy (IvASB 445) correspond to f. 155v, l. 15 of the present one, and the latter ends (in its original text) on f. 243, l. 6 of the Society's transcript. The *bābs* begin: 2nd on f. 60v; 3rd on f. 126v; 4th on f. 141; 5th on f. 145v; 6th on f. 155v; 7th on f. 183v; 8th on f. 191v; 9th on f. 195; 10th on f. 216v; 11th on f. 230v. The modern beginning is merely that of the *Ḥadīqa* itself: ای دزون پروز و بزون آرای، انخ: beg. of the older text (f. 2):

... و مراد از امعبین صفات جمال و جلال است انخ

Copied apparently in the end of the xi xvii c., or beg. of the xii xviii c.

Ff. 304 (the older text occupies ff. 2–293v); S 10 × 6.25; 7 × 3.75; ll 19 (verses in three columns), within *jadwals*. Brown Or. pap. (new margins, Eur. pap.). Ind. nast. Cond. fairly good. Marginal notes and additions.

## 193.

شرح فصائد انواری

## Sharḥ-i-qaṣā'id-i-Anwarī.

I 525.

A commentary on Anwarī's (d. 540–587 1145–1191) *qaṣā'idas*, by Abū'l-Ḥasan Ḥusaynī Farāhānī, who wrote towards the end of

the XI/XVIIc., see IvASB 455, where references to other catalogues are given. The present copy does not contain the commentary on the *qit'as*, etc., which forms the second part of IvASB 455. Beg. as in FIO 948, etc.:

سبای که از روی کواهی بر ذمه خانوادۀ امکان انج

(The beg. of the Society's copy corresponds to f. 2, l. 14 of this one).

Copied in the beg. of the xii xviii c.

Ff. 96; S 7.75 × 5; 5.75 × 3.25; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. Scrappy notes on f. 1, and occasionally on the margins.

## 194.

The same.

I 575.

Another copy of the same commentary, slightly defective at the beginning. It opens with exactly the first line of f. 2 of the preceding copy:

... و آلهای قدمش سیاه شده انج

It contains also the commentary on the *qit'as*, etc., which is not found in the preceding transcript, beg. (f. 59v), as in Nc 24 (IvASB 455, f. 77v):

ای ذم تو قالب عبارت را روح، انج

It is slightly incomplete at the end, and the last line corresponds to f. 107, l. 12 of the Nc 24 (about half a page is left out).

Copied towards the end of the xii xviii c., or the beg. of the xiii xix c.

Ff. 81; S 12.25 × 6.75; 9.5 × 4.5; ll 23, no *jadwals*. Or. pap. Ind. nast. (different hands). Cond. tol. good.

## 195.

دیوان خاقانی

*Dīwān-i-Khāqānī*.

II 224.

A good copy of the *dīwān* of Afḡalu'd-Dīn Badīl Ibrāhīm b. 'Alī Najjār Khāqānī Shirwānī (d. 582-595 1186-1199). For references see IvASB 456. This copy contains:

1. (f. 1v). *Qasīdas*, not alphabetically arranged, beg. as usual:

دل من پیر تعلیم است من طفل زبان دانش

دم تسلیم سر عشر و سر زانو دبستانش

2. (f. 198v). *Tarjībānds* and *tarkībānds*, beg.

دلا از جان و دل تا کی یکی جوینی جان شو

چو سلطان اوست بر جانها غلام خاص سلطان شو

3. (f. 276v). *Qit'as*, etc., beg.

پاکا مالکا فد فلک را، جز بهر سچود خم نکردی،

4. (f. 344v). *Quatrains*, *fards*, etc., beg.

ای کوهر کم بوده کج، جویمت، پای بلا در کوی بلا جویمت،

5. (f. 353). After the colophon, some more poetry is added under the heading *ایضاً من حضرت خاقانی*. There are several *qaṣīdas* which apparently have been omitted in their original section.

Numerous notes and glosses on the margins.

Dated (f. 353) the 10th Ram. 1086 the 28th Nov. 1675. at Sialkot, by Dūst Muḥammad G'hūk'har (گھوکھر) Hastpūrī (?).

Ff. 358: S 10 × 5,75; 6,25 × 3,25; ll 19, within *jadwals*. Brownish Or. pap. Ind. nast. Cond. fairly good. Worm-eaten.

## 196.

شرح دیوان خاقانی

**Sharḥ-i-dīwān-i-Khāqānī.**

I 575a.

A commentary on the *dīwān* of Khāqānī, by Muḥammad b. Dā'ūd b. Muḥammad b. Maḥmūd Shādī'ābādī (or Shāhābādī), who wrote early in the X/XVīc., see IvASB 459. The present copy is fragmentary and contains only a small portion of the whole work. Its beginning corresponds to f. 26. l. 2 of the MS. referred to here. Towards the end there are many lacunas.

A bad transcript dating from the end of the xii xviii c., or the beg. of the xiii xix c.

Ff. 97: S 12,25 × 6,75; 9,75 × 4,25; ll 27, no *jadwals*. Or. pap. Ind. nast. and *-shikasta* different hands. Cond. not good. Worm-eaten. Marginal notes.

## 197.

تحفة العراقيين

**Tuḥfatu'l-'Irāqayn.**

II 273.

The well-known *mathnawī* poem of the same Khāqānī, see IvASB 461, where references to other catalogues are given. Numerous explanatory notes and glosses, interlinear and on the margins, mostly by the same hand. Beg. as usual:

مائیم نظر کن غمناک، زین حقه سبز مبره خاک،

Dated the 7th Rab. II 1042 the 22nd Oct. 1632.

Ff. 102: S 7,5 × 4,25; 4 × 1,75; ll 16, no *jadwals*. Or. pap. Ind. nast. Cond. fairly good. A seal at the end, dated 1068 AH.



## 198.

The same.

II 274.

Another copy of the same work, also with numerous explanatory notes, by a bad scribe, who misspells the second hemistich of the initial *bayt* in the following way: 'نیز حنۀ سبز و مہرہ خاک'

Dated the 17th Sha'bān of the 12th year of Muḥammad Akbar, i.e. 1232, the 2nd July 1817, copied by Wājid 'Alī, son of Muḥammad Ajwad, of دامنہ.

Ff. 119: S 9 × 6.25: 7 × 3.25: ll 14, no jadvāls. Or. pap. Ind. nast. Cond. tol. good.

## 199.

The same.

II 275.

Another copy of the same poem, this time with only a few marginal and interlinear notes. Beg. as usual, see No. 197.

Dated the 13th Sha'bān 1284 the 10th Dec. 1867, copied by Lutf 'Alī Shīrāzī.

Ff. 115: S 9.75 × 6.5: 7 × 3: ll 16, no jadvāls. Or. pap. Careful Ind. nast. Cond. good.

## 200.

اسکندر نامہ بری

Iskandar-nāma-i-barri.

III 1.

The famous poem of Jamālu'd-Dīn Abū Muḥammad Ilyās b. Yūsuf b. Mu'ayyad Nizāmī'd-Dīn Ganjawī, with the *takhalluṣ* Nizāmī (d. 598-607/1201-1211), see IvASB 466, 5a. This copy contains only the first part of the *Iskandar-nāma*. Beg. as usual:

خدایا جهان پادشاهی تراست، ز ما خدمت آید خدائی تراست

A modern copy dating from the end of the xii xviii c., transcribed by one Tājū'd-Dīn.

Ff. 111: S 7.25 × 4.25: 6.25 × 3: ll 15 (double column in the centre of the page and a marginal column outside), within jadvāls. Or. pap. Ind. nast. Cond. tol. good. On ff. 13, 17, 37, 55, 80, 95 there are pictures of very inferior value, badly preserved. Bad vignette. Notes on the fly-leaf.

## 201.

اسکندر نامہ بحرّی

Iskandar-nāma-i-baḥrī.

I 493.

The *second* part of the *Iskandar-nāma* of Nizāmī, see IvASB 406, 5b. Beg. as usual:

خرد هر کجا کنجی آرد یدید، ز نام خدا سازد آنرا کلید

Copied towards the end of the xii xviii c.

Ff. 121: S 8 × 5.25: 6.5 × 3.75: ll 15, within jadvāls. Or. pap. Ind. nast. Cond. bad. Worm-eaten and dirty. Notes on the margins and on the fly-leaves.

## 202.

قواعد علیشیر

Qawā'id-i-‘Alī Shīr.

II 527.

A commentary on Nizāmī's *Iskandar-nāmā*, by Muḥyī'd-Dīn b. Nizām, composed in 956/1549 (f. 3v), and dedicated to one Miṣyān 'Alī Shīr (f. 3v). See R 859 (the title is there given as (فوائد علیشیری), and Spr 522. Beg.

سپاس بیقیاس مردانی کونین را که الخ

Dated the 10th Rab. II 1082 the 16th Aug. 1671, copied by Naṣīru'd-Dīn.

Ff. 137: S 8.5 × 5.75: 6.5 × 3.25: ll 19, no jādvals. Brownish Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired. Marginal notes. A few medical prescriptions and quotations on the fly-leaves at the end.

## 203.

شرح مخزن الاسرار

Sharḥ-i-Makhzanu'l-asrār.

I 599.

A commentary on Nizāmī's poem, *Makhzanu'l-asrār*, different from IVASB 469. The present copy contains no introduction, and opens with the first verse of the poem :

هست کلید در کنج حکیم، ... مراد از کنج حکیم کتاب حمید است الخ

The name of the author is given at the end of the colophon as Qādī Ibrāhīm Ṭhaṭa'ī (مصنف الشرح فاضلي ابراهيم تهنئي).

The date of composition is not mentioned, but, as there are references to the commentary by Muḥammad Balkhī (cf. f. 81v), which was composed in the end of the XI/XVIIc. (cf. EIO 998), the present work must have been compiled sometime at the end of the XI XVIIc. or beg. of the XII XVIIIc.

Copied in the xix xviii c. by Kamāl(u'd-Dīn ?) Muhtāj, son of 'Abdu'l-Wāḥid Quray-shī Akbarābādī, at Akbarābād.

Ff. 85: S 9 × 4.75: 7 × 3.75: ll 27, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Marginal notes.

## 204.

کلیات عطار

Kullīyyāt-i-‘Aṭṭār.

II 513.

An incomplete *kullīyyāt* of the mystic *mathnawī* poems of Farīdu'd-Dīn Abū Ḥāmid Muḥammad b. Abī Bakr Ibrāhīm Nishāpūrī, with the *takhallus* 'Aṭṭār (d. 618-627/1221-1230), see IVASB 477. It is divided into two volumes: probably there were originally one or two volumes more, containing the other poems of 'Aṭṭār.

The *first* volume contains :

1. (f. 1v). *Mukhtār-nāma*, sometimes called *Rubā'īyyāt*. It is a collection of quatrains on different mystical subjects, arranged under fifty *bābs*, see EIO 1032, 12, RS 236, I, EB 622, 623, R 576-577, etc. It contains a prose preface, in which 'Aṭṭār refers to his other works (cf. R 577), beg.

حمد و سپاس بقیاس خداوندی را که اشراق الوهیت النخ

Beg. of the verses (f. 2v) :

ای باکی تو مفرّی از هر پاکی ، قدوسی تو مقدس از ادراکی ،

The poem is incomplete at the end.

2. (f. 58v). *Jawāhiru'dh-dhāt*, the same as IvASB 477. 13. Beg. as usual :

بغام آنکه نور جسم و جانست ، خدای آشکارا و نهانست ،

3. (f. 171v). *Muṣibat-nāma*, the same as IvASB 477.8. Beg. as usual :

حمد پاک از جان پاک آن پاک را ، کو خلافت داد مشتّی خاک را ،

4. (f. 254v). *Ilahī-nāma*, the same as IvASB 477.3. Here it begins in a different way :

الهی نامه را آغاز کردم ، بذامت نامه را باز کردم ،

The *second* vol. contains :

5. (f. 1v). *Asrār-nāma*, the same as IvASB 477.6. Beg. as in IvASB 478,2 :

بغام آنکه جانرا نور دین داد ، خرد را در خدادانی یقین داد ،

6. (f. 34v). *Mazharu'l-ajā'ib*, see EIO 1031.18, EB 622,5. Pr 154, R 579, Spr 353, etc. Beg. as usual :

آفرین جان آفرین بر جان جان ، ز آنکه هست او آشکارا و نهان ،

7. (f. 106v). *Lisānu'l-ghayb*, a rare mathnawī, see EIO 1031. 16, 1033, 11, EB 622,4, 623,6, 624,13, 625,20, 626,2, etc. Beg.

اسم توحید ابتدای نام اوست ، مرغ روح جملگی در دام اوست ،

8. (f. 164v). *U'shtur-nāma*, see IvASB 485. Beg. as usual :

ابتدا بر نام حی لا یزال ، مانع اشیا و ابداع جلال ،

9. (f. 249v). *Bīsar-nāma*, see IvASB 477,12. Beg.

من بغیر تو نه بینم در جهان ، فدا را بر روزگار جباران ،

10. (f. 252v). *Miftāḥu'l-futūḥ*, see EIO 1031,11. 1032,9, 1033,4; RS 235,6; EB 622,19, 623,10, 624,7, 627,3. Beg.

پناه من بکوی کو نمیرد، بآهی عذر صد عصیان پدیدد.

The authorship of this poem, ascribed to ‘Aṭṭār seems to be very suspicious, because the date of completion is given (f. 268v) as the 15 Dhī'l-ḥijja 688 the 30th Dec. 1289:

بسال ششصد و هشتاد و دو چار، شمسور سال را بر آخر کار،  
ز نو الحجه گذشته بد ده و پنج، که مدفون کردم اندر دفتر این کفج.

11. (f. 269v). *Haft wāḍi*, see IvASB 477,4. Beg. as usual:

حمد پاک از جان پاک ان پاک را، کو خلافت داد مستای خاک را.

12. (f. 278v). *Waslat-nāma* (incomplete at the end), see IvASB 477,9. Beg as usual:

ابتدا اول بنام کبودکار، خالق هفت و شش و پنج و چهار،

13. (f. 290v). *Pand-nāma*, see IvASB 477,10. Beg. as usual:

حمد ببعد میر خدای پاک را، آنکه ایمان داد مشتی خاک را.

14. (f. 299v). *Kanzu'l-ḥaṣṣiq*, see IvASB 477,15. Beg

بنام آنکه جانرا نور دین داد، خرد را در خدا دانای یقین داد.

15. (f. 314v). *Khiyāṭ-nāma*, see IvASB 486. Beg.

بنام آنکه هستی زو رسان یافت، نفوس نطفه زو نور جان یافت.

16. (f. 325v). *Kanzu'l-asrār*, see EIO 1031,8; EB 623,20, 624,10, etc. It seems also to be spurious, because, as in all other known copies, the date of composition is given (f. 345) as 699 1299–1300:

بساد نفع این بر خاص و عام این، که در ششصد نود ده شد تمام این.

Beg. of the poem as usual:

سپس حمد بر خلاق عام، که از خاکی پدید آورد آدم.

Copied about the middle of the xi xvii c. (on f. 253v of the first vol. there is the date: Thursday, the 13th Rajab 699. This is indeed a ridiculous forgery: the appearance of the MS. renders this date incredible, and the 13th Rajab in 699 AH. was Monday, not Thursday).

2 vols. Ff. 312 and 345; S 13,5 × 8,25; 8 × 4,75; ll 24, within jādvals. Brownish Or. pap. Ind. nast. Cond. still fairly good, but paper is decaying. At the beginning of each of the poems there are mediocre vignettes, some in good order, and some damaged or faded. Several seals, the majority dated 1169 AH.

## 205.

منطق الطير

## Mantiqu't-ṭayr.

II 250.

The well-known poem of 'Aṭṭār, see IvASB 477.7, beg. as usual:

آفرین جان آفرین پاک را، آنکه جان بخشید مست خاک را

Scrappy quotations and notes on the fly-leaves, at the beg. and end.

Dated Thursday, the 25th Ram. 1114 the 12th Febr. 1703. The equivalent of this date, 'the 3rd year of the reign' makes it rather suspicious, and, as the 25th Ram. 1114, was Monday, not Thursday, it must be definitely wrong. Place of copying Peshawar, scribe Muhammad Jafar.

Ff. 185: S 7.75 × 4.25: 5.25 × 2.25: ll 15, within double jadvāl. Or. pap. Ind. nat. Cond. fairly good. A seal of Shāh 'Ālam, dated 1119 AH, on f. 1. Bad vignette. Marginal notes.

## 206.

وعلت نامه

## Waṣlat-nāma.

III 52.

A Sufic *mathnawī* poem, dealing chiefly with the legend of Hallāj, by the same Faridu'd-Dīn 'Aṭṭār (cf. here No. 204), see IvASB 477 (9), where references to other catalogues are given. Apparently exactly this particular copy is described in Spr 370. It is peculiar to find that in the colophon the poem is attributed to the authorship of Shaykhu'sh-shuyūkh Shaykh Bahlūl. Accordingly, there are many places in which his *takhalluṣ* is mentioned (ff. 2v, 49v, 51v). This is certainly a most impudent forgery. A collation shows that the text is the same, except for some lacunas, chiefly coinciding with places in which 'Aṭṭār mentions his *takhalluṣ*. The beginning of the poem is not its real beginning, but a fictitious stopgap, and corresponds to f. 390v in IvASB 477, or approximately the 48th *bayt* of it:

عشقه این دم در آ در سر جان  
سایه بی سر عشق که مکان

The concluding *bayt* of the introduction is here omitted. It is in the original (f. 391):

گفت و علت نامه را عطار بیدر، ختم کردن یا نمی دستگیر

In the penultimate verse دردم پیمویش همه حاصل شود, is changed into دردم پیموایش مکر حاصل شود. It gives a good idea of the artfulness of the "Shaykhu'sh-shuyūkh." The text of the *Waṣlat-nāma* comes to the end on f. 47, but some more poetry is given, probably also stolen from some other of 'Aṭṭār's works, or partly

extemporised by the plagiarist himself. The acme of his impudence is reached on f. 49v, where he says:

آنچندام گفت عطار امین، در کتاب منطبق از نور یقین،  
سایه در خورشید کم کرد مدام، خود همه خورشید کرد و السلام،  
فطره اذن بکسر دریا افشد، در در خورشید والا افشد،  
گفته عطار خود از مغز بود، ایک اذر صد ابلس اغز بود،  
گفته بهلول از جانان بود، هریچه کوید آیت برهان بود،  
گفته بهلول را توحید دان، دایما در ترک و د تجرید دان،

It is difficult to identify the plagiarist. There was a poet with the name Bahlūl in the X/XVIc. (cf. IvASB 673).

Dated Ramaḍān 1066 June-July 1656 (?), copied by Muḥammad Fādil.

Ff. 52: S 7.75 x 4.5: 5.25 x 2.25; ll 15, within jadwals. Blue Or. pap. Good Ind. nast. Cond. fairly good. In some places worm-eaten and 'repaired.' A bad vignette, probably of a modern origin.

## 207.

مثنوی مولوی

### Mathnawī-i-Mawlawī.

II 256

The famous mystical *Mathnawī* of Jalālū'd-Dīn Muḥammad b. Muḥammad Bahā'i'd-Dīn b. Ḥusayn Balkhī, afterwards Rūmī (d. 672 1273). For references, etc., see IvASB 490. The present copy contains all six *daftar*s, as usual, beg. with the prose introduction:

هذا کتاب المثنوی المعنوی و هو اصول اصول اصول الدین الخ

Beg. of the poem (f. 2):

بشنو از نی چون حکایت میکند، از جداییها شکایت می کند،

For the beginnings of other *daftar*s see IvASB 490. The only difference is that the fifth *daftar* here also contains a prose preamble, beg. (192v):

و عنده مغالیه القلوب و علی الله ... ین مجلد پنجم است الخ

The *second daftar* beg. on f. 48v; III on f. 91v; IV on f. 147; V on f. 192v; VI on f. 245v.

A good copy, collated with the MS. from which it was transcribed, by Mirzuz'l-Mulk 'Alī Akbar, in 1026 1617 (cf. ff. 48, 91, 146v, 192, 245), and probably completed shortly before that time. The date of copying in the colophon is mutilated by a more modern hand, and changed into 989 1581. The scribe gives his name as *Mohrumī* (?) b. Shāh Muḥammad Bukhārī.

Ff. 303: S 9.75 x 6.5: 6.5 x 4; ll 24, within jadwals, four columns. Or. pap. Ind. na-t. Cond. fairly good. Good vignettes at the beg. of every *daftar*: some of them have fallen out. Numerous marginal notes in the beg. Notes on f. 303v.

## 208.

جواهر الاسرار و زواهر الانوار

Jawāhiru'l-asrār wa zawāhiru'l-anwār.

II 523.

An early commentary on Rūmī's *Mathnawī*, by Husayn b. Ḥasan (f. 4). or Kamālu'd-Dīn Ḥusayn b. Ḥasan Khwārizmī (d. 840-845/1436-1442), see IvASB 505. The present copy contains only the commentary on the *first daftar*. It is incomplete at the beginning, but not much has been lost. At the end (ff. 330v-332) there is a *qaṣīda*; its authorship is ascribed in the colophon to Kāshifī (!).

Dated the 1 Rab. I 1163 the 8th Febr. 1750. copied by Dūst Muḥammad b. La'l Muḥammad b. Aḥmad Balgrāmī. A very bad copy.

Ff. 332: S 7.25 × 4.75: 6.25 × 3.5: ll 16. no jadvāls. Or. pap. Ind. nast. Cond. very bad. Worm-eaten and repaired.

## 209.

The same.

I 597.

Another copy of the same commentary. It is a few years older than the preceding one, but very incomplete, as there are many lacunas. Beg. as usual:

حمد بيهد و غایت و ثذلی بيهد و نمايت حضرت پادشاهی را انم

At the end there is (ff. 211v-212) an incomplete copy of Jāmī's well-known commentary on the first *bayt* of the *Mathnawī*, also called *Nay-nāma* (see IvASB 493, 612, 12), beg.

عشق جز نائی و ما جز نی نیم، انم

Dated the 21st Jun. I 1158 the 21st June 1745. copied by Khalīfa Naṣru'l-lah.

\* Ff. 125v-212: S 10.5 × 7.5: 8.5 × 5.5: ll 21. no jadvāls. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten, injured by moisture, and repaired. Almost all folios are misplaced, and many have been lost.

## 210.

شرح مثنوی

Sharḥ-i-Mathnawī.

I 596.

A commentary on Rūmī's *Mathnawī*, by Shāh Mīr Muḥammad Nūru'l-lah Aḥrārī, who wrote towards the end of the XI XVIIc. See IvASB 510. The first *daftar* beg. on f. 1v, the *second* on f. 43v: III on f. 74v: IV on f. 106v: V on f. 129v: VI on f. 153. Beg. as usual:

الحمد لله العلی الاعلی الوهاب الہدی النزل علی عبده انم

A modern copy, dating from the beg. of the xix c., on bad greenish paper which is decayed and begins to crumble to pieces.

Ff. 181: S 12 × 8: 9 × 4.5: ll 19. no jadvāls. Or. pap. Ind. nast. Cond. not quite good: in the beginning the paper of several folios has crumbled away.

## 211.

شرح مثنوی

## Sharḥ-i-Mathnawī.

I 597.

A commentary on Rūmī's *Mathnawī* by one Shukru'l-lah (f. 1v), composed in the time of Aurangzib at the request of 'Āqil-Khān Rāzī (here called 'Ālamgīrī), who d. 1108/1696. It is difficult to say whether this Shukru'l-lah is identical with the father of 'Āqil-Khān, Shukru'l-lah Khān Khwāfī, who died in the same year 1108 1696-1697. The expressions in which 'Āqil-Khān is referred to, do not explicitly mention such a relation. There are references to other commentaries on the *Mathnawī*, such as those of Jāmī, of Ḥusayn Khwārizmī (see above, Nos. 208-209), who is said to have composed a commentary only on the first three *daftars*; and of 'Abdu'l-Latīf (ff. 2-2v). The sections dealing with the different *daftars* begin: I on f. 1v; II on f. 41v; III on f. 54; IV on f. 66v; V on f. 76v; VI on f. 89v. Beg.

الحمد لله العظيم العلى عن احاطة النج

Dated the 26th Sha'bān 1157 (the 27th of Muhammad Shāh), or the 4th Oct. 1744. copied by Naṣru'l-lah.

\* Ff. 1v-124v; S 10,5 x 7,5; 8,5 x 5,5; ll 21, no jadvāls. Or. pap. Ind. nast. Cond. not good. Worm-eaten, injured by moisture. A few glosses on the margins. The order of folios: 1-16, 26-33, 17-25, 34-66, *lacuna*, 67, 69, 68, 70-105, 112, 106-111, 113-117, *lacuna*, 118-124.

## 212.

گلستان

## Gulistān.

I 844.

The well-known work of Musharrifu'd-Dīn b. Muṣliḥi'd-Dīn, or Sharafu'd-Dīn Muṣliḥ b. 'Abdi'l-lah Sa'dī Shīrāzī (d. 690-691/1291-1292), see IvASB 532. The present copy contains numerous marginal and interlinear glosses and notes. Beg. as usual:

منت خدايا عز وجل كه طاعتش موجب قربت است النج

Dated the last day of Jum. I 930 the 5th Apr. 1524. copied by Khayru'd-Dīn al-Qarasū'i.

Ff. 125: S 6 x 4,25; 4,25 x 2,5; ll 13, no jadvāls. Or. pap. Perso-Turkish nast. Cond. tol. good. Notes on the fly-leaves at the beg. and end.

## 213.

گلستان و بوستان

## Gulistān and Būstān.

II 306.

1. Another copy of the *Gulistān*, incomplete both at the beg. and end. It corresponds to f. 2. l. 11 to f. 110. l. 9 of the preceding copy. There are also many lacunas in the middle.

2. On the margins there is a copy of the *Būstān*, see IvASB



**529.** It is also incomplete at the beginning and at the end, and corresponds to f. 2, top,—f. 211, l. 3 of the copy described under the next No.

An old calligraphic copy, dating from the beg. of the x xvi c. Ff. 103-141 are of more modern origin, written by a different hand.

Ff. 154 : S  $8 \times 5.5$  :  $5.75 \times 3.75$  : ll 9 and a marginal column, within *jadwals*. Old Or. pap., brownish and thick. Excellent Herati nast. Cond. rather bad. Dirty, worm-eaten, faded, repaired. Marginal notes and glosses.

## 214.

بوستان

### Būstān.

II 205

Another copy of the same poem, see No. 213, 2, beg. as usual

Dated the 14th Muḥarram 1263 the 2nd January 1847 (1903 of the Samwat era).

Ff. 228 : S  $8.75 \times 6$  :  $6 \times 3.5$  : ll 10, within double *jadwals*. Or. and coloured Europ. pap. Modern Ind. nast. Cond. good. Vignette. Paintings of inferior quality on ff. 47, 85, 97, 120v, 148, 158, 167.

## 215.

شرح گلستان

### Sharḥ-i-Gulistān.

I 593.

A commentary on the *Gulistān*, composed towards the end of the XI/XVIIc., by Nūru'l-lah Aḥrārī. see IvASB 540. cf. also here No. 210. Beg. as usual :

مذت مرخدايرا عزوجل كه زين كوي را بكار دل انج

Copied towards the end of the xii xviii c., or beg. of the xiii xix c.

Ff. 92 : S  $8.25 \times 5.75$  :  $7 \times 4$  : ll 15, no *jadwals*. Or. pap. Ind. nast. Cond. bad. Worm-eaten.

## 216.

پند نامه

### Pand-nāma.

II 263.

Sa'di's well-known didactic poem, also called *Karīmā*, see IvASB 543. In this copy it is written in such a way that there are given : a transliteration in Nagari characters under every word ; then, in the next line, the meaning of every word, in Hindi. Lines 4 and 5 give first a transliteration of the whole hemistich, and then its connected translation. Beg. as usual :

کریمابه بخششی بر حال ما، که هستم اسیر کمند هوا،

Copied in the xiii xix c.

Ff. 57 : S  $7.25 \times 13.5$  :  $4.5 \times 10.5$  : ll 2 (10), within double *jadwals*. Or. pap. Ind. large nast. Cond. good. Gaudy vignette and other decorations on many folios.

217.

ایجاز مفتیح الاعجاز

Ījāz Mafātiḥi'l-i-jāz.

II 177.

An incomplete copy of an abbreviation of the well-known commentary on the *Gulshan-i-rāz* of Maḥmūd Shabistārī (see IVASB 553), by Muḥammad b. Yaḥyā b. 'Alī Lāhijī Nūrbakhshī (d. ca. 912/1506-1507), see IVASB 555. In the introduction the abbreviator calls himself Muḥammad b. Maḥmūd, *sur.* Dihdār. He had another surname, Fānī, and is the well-known Sufic writer, who died in 1016/1607-1608, cf. R 816, 1094. Fl III 455, etc. As he states in his introduction, he did not alter the original diction of the *Mafātiḥ*, so that this work cannot be regarded as an original composition. Beg.

الحمد لمن له الحمد في الاولى والآخرة الخ

Copied towards the end of the xi xvii c. : ff. 166 170, by a different hand, must have been written much later.

Ff. 170; S 8.75 × 5: 4.75 × 2.25 : ll 16, within double jādvals. Or. pap. Ind. nast. Cond. not good. Worm-eaten, repaired. Marginal notes and additions.

218.

خمسہ خسرو دہلوی

Khamsa-i-Khusraw Dihlawī.

I 836.

An incomplete copy of the well-known *Khamsa* of the *mathnawī* poems imitating the works of Nizāmī, by Yamīnu'd-Dīn Abū'l-Ḥasan Amīr Khusraw b. Lājīn Dihlawī (d. 725/1325) : for references see IVASB 558. The present copy is very fragmentary, and contains only four poems :

1. (f. 1v) *Maṭla'u'l-anwār*, beg. as usual :

بسم الله الرحمن الرحيم خطبه قدس است بملک قدیم

2. (f. 28v). *Majnūn-u Laylā*, beg. as usual :

نی داده بدل خزینه راز، غل از تو شده خزینه پرواز،

3. (f. 71v). *Āyīna-i-Sikandarī*, incomplete at the end : beg. as usual :

جهان پادشاه خدائی تراست، ازل تا ابد پادشاهی تراست،

4. (f. 104v). *Hasht bihisht*, beg. as usual :

ای کشایندۀ خزانۀ جود، نقش پیوند کارگاه جود،

One of the colophons (f. 70v) is dated the 27th Rab. I 1018 the 30th June 1609 (the date of the month seems to be incorrect, because this day was not Friday as given here). This date may be accepted as approximately true. The name of the scribe is given on f. 173 as Faṭḥ Muḥammad b. Ḥāfiẓ Ya'qūb.

Ff. 173 (many lacunas, leaves badly misplaced) : S 8.25 × 4.75 : 7.25 × 3.5 : ll 15 and a marginal column. Or. pap. Ind. nast. Cond. tol. good. On some folios space has been reserved for illustrations, but none of them have been executed. A seal, dated 1276 AH., is found on many folios.

219.

قصه بهرام گور

Qiṣṣa-i-Bahrām-gūr.

II 395.

A prose version of the same *Hasht bihisht* (see IvASB 558,5 and here No. 218,4). It was prepared by one Sayyid Ghulām Shāh for Charles Byron, probably in the beg. of the XIXc. The copy seems to be incomplete at the end. Beg.

بعد حمد خدای که بیست و دو رخ نموند از لطف الخ

Copied in the beg. of the xix c

Ff. 25: 8 10 x 6: 7 x 4, ll 15, no padwals. Or. pap. Bad Ind. nast. and shikasta. Cond. tol. good.

220.

شرح قرآن السعیدین

Sharḥ-i-Qirānu's-sa'dayn.

Ia 177.

A commentary on Khusraw's poem, *Qirānu's-sa'dayn*, see IvASB 563, by Nūr-Muḥammad, *sur.* Nūru'l-Haqq, the son of the famous theologian, 'Abdu'l-Haqq Dihlawī (d. 1052/1642), see Spr 471. It was composed in 1014 1605–1606, as expressed in a chronogram in the introduction, f. 92v: 'چشم عیب از میان بردارند', i.e. 1084 *minus* 70. The additional title *Nūru'l-ayn* is apparently not given in this copy. There is no preface written by a different author, as mentioned in Spr 471, and the work begins:

خطبه کردید جلال عربدشاهی را که 'ع

Dated the 14th Dhī l-Qa'da 1207 the 23rd June 1793

\* Ff. 89v–168v: 8 8,5 x 5,5: 6,25 x 3,25, ll 19, within padwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

221.

شرح قرآن السعیدین

Sharḥ-i-Qirānu's-sa'dayn.

I 573.

Another commentary on the same poem, *Qirānu's-sa'dayn* (cf. No. 220). In the colophons of both, this and the next described copies the authorship is attributed to Khayru'l-lah Muhandis of Dihli. This copy is claimed to be a transcript of his autograph, dated 1135 1722–1723, rather suspicious. If this date were true he must have flourished in the middle of the XII XVIIIc. It is

the same work as that described in IvASB 566 (that copy is very incomplete at the end). Beg. as usual:

شکر کویم کہ بتوفیق خداوند جهان، النخ ... التوفیق جعل الاسد اب النخ

Dated the 22nd Dhī'l-Qa'da 1207 the 1st July 1793. An incantation against misappropriation of or damage to the book at the end.

Ff. 90: S 8,5 × 5,5: 6 × 3,25: ll 19, within jadwals. Or. pap. Ind. shikasta and nast. Cond. rather bad. Worm-eaten, repaired. Ff. 49-53v are left blank. In a note at the bottom of f. 90 (by a different hand), it is stated that there was a lacuna in the original copy, and that for the commentary of the corresponding place in the poem one has to refer to Nūru'l-Ḥaqq's work (cf. No 220).

## 222.

The same.

I 573a.

Another copy of the same work, newer, but better written than the preceding one. Beg. as in No. 221. It is peculiar, that there is here also a lacuna in the middle of the book, and ff. 53-54v are left blank.

Dated the 22nd Dhī'l-Qa'da 1248 the 12th Apr. 1833. Also a similar incantation against destruction of or damage to the MS.

Ff. 98: S 11,5 × 6,75: 8,25 × 4: ll 19, no jadwals. Brownish Or. pap. Ind. nast. Cond. good, except in the beginning. A few seals.

## 223.

زاد المسافرين

Zādu'l-musāfirīn.

II 276.

The well-known Sufic *mathnawī* poem of Ruknu'd-Dīn Ḥusayn b. 'Alīm b. Abī l-Ḥasan al-Ḥusaynī Ghūrī, also called Mīr Fakhrū's-Sādāt Ḥusaynī (d. after 729/1329), see IvASB 557. The date of completion is here given as 729/1329. The work is divided into eight *maqālas*, but the headings are not marked here. Beg. as usual:

ای بر نواز آنکه جمله گفتند، آنکه (آنکه) پدید بیا گفتند،

Copied in the xii xviii c.

Ff. 72: S 6,5 × 4,25: 4,25 × 2,5: ll 19, no jadwals. Or. pap. Ind. nast. Cond. fairly good. A few glosses on the margins.

## 224.

جام جم و ده نامه

Jām-i-Jam and Dah-nāma.

II 296.

Two Sufico-didactic *mathnawī* poems of Ruknu'd-Dīn Auḥadī Iṣfahanī, originally from Marāgha (d. 738/1337-1338). This excellent copy, which is one of the oldest if not the oldest known, contains on the margins.

1. (ff. 1v-174). *Jām-i-Jam*, see IvASB 574. The date of composition is given as 732 1331-1332 (f. 172v : هفتصد و سی و دو سال). Beg. as usual :

فَن هُوَ اللَّهُ الْأَمْرِي فِد قَال . مَن لَّه الْحَمْد دَائِمًا مَنَوَال

2. (ff. 175-195). *Dah-nāma*, a short *mathnawī* poem, interspersed with *ghazals*, etc., consisting of ten didactic love letters. See RS 258 III. It was completed the 20th Rajab 720/the 26th Aug. 1320 (cf. f. 194v) :

شَب شَنْبِه کِه بُوْد آغَازِ هَفْتِه ، رَجَب رَا بَیْسِت رُوزِ اَز مَآه رَهْتِه ،  
بَسَال دَال و کَف اَز سَالِ هِجْرَت ، بَیایُن بِرَدَمِ اَیْنِ اَز حَالِ فُکُوت ،

The British Museum copy gives 706/1306-1307, but both seem to be unreliable, because in both cases the day of the week is wrong (Tuesday or Wednesday, not Friday).

Beg. as in RS 258 III :

بِغَامِ آنکِه مَا رَا نَامِ بَخْشَیْد ، زَبَانِرا در فَصَاحَتِ کَامِ بَخْشَیْد ،

The first poem contains a colophon dated the 20th Shawwāl 877 the 20th March 1473 (f. 174). The second is transcribed by the same hand, about the same time (در نازخ مذکور).

Ff 1v-195 (*in margine*): S 8×4.5; 6×3; about 25 lines, one inch long, within *jadwals*. Old Or. pap. Excellent calligraphic Khorasani *nast.*, often vocalised. Cond. fairly good; worm-eaten. A mediocre vignette, probably of comparatively modern origin.

## 225.

جَمِ جَم

*Jām-i-Jam*.

II 253.

Another copy of the same *Jām-i-Jam*, slightly incomplete towards the end. It breaks off on f. 139v, l. 12 of the preceding copy, and the last folio contains only the concluding *bayt*. Beg as in the preceding copy.

Copied apparently towards the end of the x xvi c., or beg. of the x xvi c.

Ff. 214: S 6.5×4; 4.5×2.25; ll 11, within *jadwals*. Or. pap. Indo-Khorasani *nast.* Cond. not quite good. Injured by moisture and worms; repaired. A good, but faded vignette. At the end a seal, dated 1045 AH.

## 226.

دیوان بدر چُچی

*Dīwān-i-Badr-i-Chāchī*.

II 220.

Poems of Badru'd-Dīn (or Fakhru'd-Dīn) Muḥammad of Chāch, who used the *takhalluṣes* Badr, or Chāchī: he was a panegyrist of Muḥammad b. Toghlug of Dihlī, and died ca. 746 1345-1346.

see IvASB 575. The present copy contains chiefly *qaṣīdas*, with a few *ghazals* and *giṭ'as* at the end. It is peculiar that almost all *qaṣīdas* are numbered (up to the 86th), and numeration is by the vigesimal system : بیست و یازدهم (f. 23v) for 31; or دو چل ششم (f. 53v) for 86. In this transcript there are numerous marginal and interlinear glosses, all through. Beg. as usual.

حمد آن سلطان عالم را که عالم پرور است  
انس او در راه ایمان انس و جان را رهبر است

Dated the 12th Šafar 1120 (the third year of Bahādur Shāh's reign), or the 3rd May 1708, at Shāhjahānābād, by چهرن ولد سویمچند.

Ff. 69: S 8.5 × 5: 6.5 × 3.25: ll 15, no *jadwals*. Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired. A few notes and seals on f. 1.

## 227.

کلیات عبید زاکانی

Kullīyyāt-i-‘Ubayd-i-Zākānī.

III 55.

A collection of the poetical and satirical works of Najmu’-d-Dīn (or Nizāmu’-d-Dīn) ‘Ubaydu’l-lah Zākānī, who uses the *takhalluṣ* of ‘Ubayd or ‘Ubaydī (d. ca. 772/1370–1371). For his biography and generally his works see Br. Lit. Hist. III, 230–257, GIPh 267, Horn 137–138, Pizzi I 108–109, RsBr, p. 155, RS 264, EB 797–800, Pr 28, 49, R 809, Fl I 548–551, Fleischer, Lpzg, 537. *Ind. libr.* IvASB 1379, Spr 527. Selected works have been printed in Constantinople, 1886, 1888. Some of his *Hazliyyāt* have been translated in J. Scott’s *Tales, Anecdotes, and Letters*, Shrewsbury, 1800. The popular poem, *Mūsh-u gurba*, ascribed to the authorship of ‘Ubaydī (it is not included in the present collection), has been lithographed many times in Persia.

The *kullīyyāt* opens with a short preface, originally being an introduction to only his *dīwān*, collected, as stated here, in 751 1350 (در تاریخ الف و نون و ذال), but a *fihrist* of the contents of the volume has been added (f. 2v). Beg.

الحمد لله رب العالمين خالق الخلائق اجمعين

1. (f. 2v). *Qasīdas*, not alphabetically arranged, beginning as in Fl I 548 (the poem given as the initial one in RS 264 is found here on f. 18v):

ای ز افتاب صنع نویدر کائنات، فیض تو عقل آمدد و روح را حیات

2. (f. 36v). *Ghazals*, also not alphabetically arranged (the poem, given as the first one in RS 264 is found here on f. 48).

Beg. خدایا تو مرا عفوئی بده، دما بیندوایان نوائی بده.

3. (f. 63v). *Rubā'īs*, also not alphabetically arranged. Beg. (as in RS 264):

ای در سر هر کس ز نو سودای دگر، در راه تو هر طایفه را رای دگر،

4. (f. 69). *Tarjībānds, qit'as*, etc. In the colophon this section is called *Risāla-i-taḍmīnāt*, beg. (as in RS 264):

وقت آن شد که کار دریابیم، در شتابست عمر بشتابیم،

5. (f. 83). *Ishqiyya*, an erotic poem, comp. in 751 1350–1351, beg. (as in RS 264, II and Fl I 549):

خدایا تا این فیروزه ایوان، فروزد ماه و مهر و تیر و کیوان،

6. (f. 108). *Nawādiru'l-amthāl*, a treatise on proverbs and maxims, in Arabic. The title is not written here, although space has been reserved for its insertion. It is the same as RS 264 III and Fl I 549 (4). Beg. as usual:

الحمد لله المنة عن الازداد و الامثال الخ

7. (f. 124). *Dah jaṣl* (sometimes also called *Tarṛifāt*), a satirical book on definitions, the same as RS 264 IV and Pr 28. Beg.

شکرو ثنا حضرت خالق جل ذکرة که نوع انسانرا الخ

8. (f. 127v). *Akhlāqu'l-ashrāf*, a satirical treatise on ethics, see IvASB 1379. Beg. as usual:

شکر و محصور و حمد و مکدود حضرت واجب الوجود را الخ

9. (f. 145v). *Dilgushā*, a collection of obscene anecdotes, the same as RS 264 VI, Fl I 549 (5), Fleischer, Leipzig C., No. 306. Beg.

الحمد لله على نعمه و نواله و منه و افضائه الخ

10. (f. 171). *Risāla-i-rīsh*, a treatise on the beard, the same as RS 264 VII, Fl I 550 (6). Beg.

شکرو ثنا پادشاهی را که بدست مشاطه قدرت الخ

11. (f. 178v). *Ṣad pand*, items of practical advice, in a very cynical strain, the same as EB 800. Beg.

شکرو سیدس خلفی، که کثرت مخلوقات بر وحدانیت الخ

12. (f. 183v). *Fāl-nāma-i-manthūr*. A parody on an astrological treatise, dealing with predictions based on observations of the constellations of the Zodiac. It is divided into 12 *bābs*, according to the 12 recognised signs. Beg.

این فال نیکو مال؛ مصنفات اجل حکماست الخ

13. (f. 193v). *Fāl-nāma-i-murghān wa tuyūr wa wuhūsh wa ghayruhu*. A divination table, of  $6 \times 6 = 36$  squares, in which are written the names of various birds and animals. One who performs the augury puts his finger, at random, on one of the squares, and has to inquire for its prediction in a special quatrain, of which 36 are given, all of them of a thoroughly indecent nature. Beg.

طریقه این فال آنست که یکی از صور این طيور و وحوش النج

A good copy, calligraphically written. The majority of the colophons (ff. 36, 63, 68v, 82v, 127) contain dates belonging to the month Jumada II 1278, corresp. to Dec. 1861. The final colophon, however, is dated the 2nd Rajab 1270. There is no difference in the paper or handwriting, and it has therefore most probably to be read the 2nd Rajab 1278 the 3rd Jan. 1862.

Ff. 197; S 8,5 x 5; 5,5 x 2,75; ll 15, within double jadwals. Good Europ. paper. Good modern Ind. nast. Cond. good. A large vignette on ff. Iv, of inferior quality, and smaller vignettes in the beginning of all the entries, except the 13th

## 228.

(اشعار سلمان ساوجي)

(Ash'ār-i-Salmān-i-Sāwajī).

I 712.

Two poems of Salmān Sāwajī, i.e. Jamālu'd-Dīn Muḥammad Salmān b. 'Alā'i'd-Dīn Muḥammad of Sāwa, d. 778 or 779 1376-1378; for references see IvASB 584. The works in question are:

1. (f. 1v). *Qaṣīda-i-maṣnū'*, the same as described in EIO 1241, in praise of wazīr Ghiyāthu'd-Dīn Muḥammad (d. 736 1336), a minister to Abū Sa'īd, the Mongol (716-736/1316-1335). It contains a prose preface, beg.

بعد از حمد و سپیس بی فیاس مر احدی را النج

Beg. of the *qaṣīda* itself (f. 2):

مغنی صفوت رویت بر بخت اب بهار،

هوای جنت کویت بخت ا مشک تبار،

The poem is incomplete at the end (f. 10v).

2. (f. 11). *Firāq-nāma*, a long *mathnawī* poem, comp. in 761/1360, at the request of Shaykh Uways Jalā'ir (757-776, 1356-1374, to whom it is dedicated, ff. 12-13v), about the loves of Malik and Maḥbūb: see EIO 1243, 2, RS 265 VI, R 625 II, etc. The beginning is lost, probably a page or so, and the poem opens with (f. 11):

مبندار کین بی سبب میکند، خداوند خود را طلب میکند،



The first next complete section, در مذاجات, begins (f. 11) :

الهي خطا کرده ايم ، تو بر ما مكير آنچه ما کرده ايم .

A good old copy, dating apparently from the x xvi c.; judging from the remnants of the old folio numbers it may have formed a portion of a *kullīyyāt*.

Ff. 39 (lacuna between ff. 10 and 11) ; S 8 × 5 ; 6.5 × 3 ; ll 17, within jādvals. Or. pap. Very good Khorasani nast. Cond. tol. good. Injured by moisture. A good, but faded vignette.

## 229.

ديوان حافظ

Dīwān-i-Hāfiz.

I 389.

Poems of Shamsu'd-Dīn Muḥammad Hāfiz Shīrāzī (d. 791/1389, or 792/1390, or 794/1392) ; for references see IVASB 587. This copy contains :

1. (f. 1v). The preface, by Muḥammad Gulandām, beg. as usual :

حمد بيكد و ثنای بيعد و سپاس بيقباس خداوند پرا انج

2. (f. 5v). *Ghazals*, alphabetically arranged, beg. as usual :

الا يا ايها الساقى ادر كساً و ناولها (sic)  
كه عشق آسان نمود اول ولى افتاد مشكلها ،

3. (f. 118). *Qit'as, tarjīb-ands, qasīdas, mathnawis*, beg :

دل منه بردنيبي و اسباب او ، ز انكه از وى كس وفاداري نديد .

4. (f. 137). *Rubā'īs*, incomplete at the end : beg.

مردى ز كنده در خير پرس ، و اسرار كرم ز خواجه فخر پرس .

Copied towards the end of the xi xvii c. or beg. of the xii xviii c.

Ff. 141. S 7.5 × 4.5 ; 5.25 × 2.25 ; ll 17, within jādvals. Or. pap. Ind. nast. Cond. fairly good. Several lacunas, after ff. 16, 19, 20, 103, 111, etc. Bad vignettes.

## 230.

ديوانچه ديوان حافظ

Dībācha-i-Dīwān-i-Hāfiz.

II 176.

Another copy of Gulandām's preface to the dīwān of Hāfiz. It begins in the same way as that in the preceding transcript (No. 229, 1). Jāmi's *Lavā'ih* also included in the same volume, will be described in the section dealing with Sufism

A fairly good copy dating from the beg. of the xii xviii c.

\* Ff. 12v-15 : S 9.5 × 3.75 ; 7.5 × 2 ; ll 26, no jādvals. Brownish Or. pap. Ind. nast. Cond. tol. good. Marginal notes and emendations.

## 231.

مرج البحرين

Marju'l-bahrayn.

I 549.

A commentary on the *ghazals* and a few *qit'as* in the *diwān* of Hāfiz, the same as noticed in EIO 1269 and Spr 416, l. 20. Two copies of it are mentioned in Bk 160, 161, where the date of composition is wrongly given. The present copy contains a lengthy and verbose preface, from which all the particulars as to the author, which cannot be ascertained from the transcripts mentioned above, may be gathered. He calls himself (f. 8, 8v, etc.) Sayfu'd-Dīn Abū'l-Hasan (b.) 'Abdi'r-Rahmān of Lahore (f. 8v), and his *takhalluṣ* Khatmī appears in many versified passages (cf. ff. 7v, 8, 8v, 9, 9v, 10, etc.). Cf. No. 323, f. 70. It is no wonder that his name is not mentioned in any *tadhkira*: his verses and chronograms are exceptionally bad. The commentary (its title appears on ff. 8, 9v, 211), has been completed in 1026/1617 (f. 211, cf. EIO 1269). But it appears that the author has revised his work afterwards, adding the florid preface, in which there is a dedication to Shāhjahān, in 1041/1631-1632 (see f. 10v). He refers also to some other people with whom he was connected, chiefly the Sufis of the Shaṭṭārī and Qādiri orders, such as his spiritual guide and relative, Miṣbāh Sa'du'l-lah, d. 999/1590-1591 (f. 6v): Kamālu'd-Dīn Surāmī (d. the 22nd Rajab 1006/the 28th Febr. 1598, f. 9): his father, who died in 1031/1622 (f. 7v), etc.

The initial lines are damaged in this copy (there is something like ... ذوالذون سجد ...). On f. 12v there is probably the original beginning:

آغاز کذاب بنام رب الارباب، بسم الله الخ، ابتدا میگذم سلوک عرفان الخ

The first *ghazal* begins a few lines further on:

غزل اول از مقالات خواجه بی بدل، الا یا ایها الخ، دان (و) آگاه باش  
ای رعنا که الا حرف تنبیه است و یا حرف ندا الخ

Copied towards the end of the xii-xviii c., at Qasūr (near Lahore), by 'Abdu'l-lah Khwīshagī.

Ff. 211: S 9.5 x 6.25; 7.5 x 4.5; ll 21, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. A few emendations on the margins.

## 232.

(مخمصات غزلیاتی حافظ)

(Mukhammasāt-i-ghazalhā-i-Hāfiz).

I 196.

A series of *mukhammases*, based on the *ghazals* of Hāfiz, the same as described in Spr 415. The author uses the *takhalluṣ* 'Alī, and is called 'Alī Shīrāzī in the colophon, but there are no

indications as to his date. He cannot have flourished later than the beginning of the XII/XVIIIc., as this copy dates from that time. There is no prose preface as mentioned in Spr 415. Beg.

فَتَادِمِ دُرَّةَ عَنَقَشِ بَجَسْتَ جَوِي مَنَزَلِهَا  
بِمَائِدَةِ دَرِ نَخْسْتِيْنِ كَامِ پَايِ عَقْلِ دَرِ كُلِّهَا

Dated the 25th Jum. II 1135 (the fifth year of Muḥammad Shāh's reign), i.e. the 2nd Apr. 1723, copied by 'Abdu'r-Raḥmān, a pedlar, at Peshawar.

Ff. 229; S 8,5 × 6; 7 × 3,75; ll 15, no jādvals. Grey and coloured Or. pap. Incl. nast. Cond. tol. good. Dirty.

## 233.

دیوان مغربی

## Dīwān-i-Maghribī.

II 225.

Poems of Muḥammad Shīrīn, of Nāin, who used the *takhalluṣ* Maghribī. He died at Tabriz in 809/1406–1407, see IvASB 599, where references to other catalogues are given. It is of interest to note that a contemporary author, who wrote about 825/1422 in India, places Maghribī's death in 789/1387 (see the *Latā'if-i-Ashrafī*, IvASB 1214, f. 598v). The present copy is probably slightly incomplete at the end, and contains:

1. (f. 1v). *Ghazals*, alphabetically arranged, beg. as usual:

خورشیدِ رخت چو کشت پیدا، ذراتِ دو کون شد هویدا،

2. (f. 72v). *Tarjīb*'bands, beg.

آفتاب وجود کرد اشراق، نور او سر بسر گرفت اتفاق،

3. (f. 87v). *Rubā'īs*, beg. as usual:

ای کشته عیان ز روی تو جان جهان، پیدا شده از نامِ خوششت نامِ جهان،

Copied towards the end of the xii/xviii c. A few emendations on the margins.

Ff. 90; S 8 × 5,5; 6,5 × 4; ll 15, no jādvals. Or. pap. Incl. nast. Cond. fairly good. Slightly worm-eaten and injured by moisture. Notes on f. 1.

## 234.

دیوان نعمة الله ولی

## Dīwān-i-Ni'matu'l-lah Walī.

II 233.

The well-known Sufic poems of Ni'matu'l-lah, who also used the *takhalluṣ* Sayyid, with his full name Shāh Nūru'd-Dīn Ni'matu'l-lah b. 'Abdi'l-lah b. Muḥammad al-Husaynī al-Kirmānī (d. 834/1431), see Br. Lit. Hist., III, 463, GIPh 299, RS 279, Pr 856–860, R 634, etc. *Ind. libr.* Bk 168–169, Spr 517–518, etc. Lith. Tehran, 1860, and later (apparently only an extract from the

dīwān). For his prose works see IvASB 1239-1240, etc. This copy contains :

1. (f. 9). A series of short *mathnawīs*, *ghazals*, quatrains, etc., as in RS 279 and R 634, collected without any order ; the beginning, some 8 folios, has been lost, and first comes a *mathnawī* which begins with :

کز خود غائب شدی میگو که هو، کل شی هالک الا وجهه،

2. (f. 39v). *Ghazals*, in alphabetical order, beg. (as in RS 279 and R 634) :

جام کیتی نملست سید ما، جان و جانان ماست سید ما،

Their series is not complete, probably a few only wanting.

3. (f. 343). Another series of *qiṭ'as*, short *mathnawīs*, *qaṣīdas* (including the famous one, with prophecies, f. 347), *tarjībānds* (many of which are nowadays widely known in Persia), etc. There are apparently many lacunas, in the beginning of this section, and at the end. Spiritual pedigree of the author (f. 358v), his family pedigree, ascending to Imām Isma'il and to 'Alī (f. 373v), etc.

4. (f. 375v). A series, in alphabetical order, of *dūbaytīs*, as they are called in RS 279, i.e. quatrains in non-*rubā'ī* metres. The first is damaged ; that which is given as the initial one in RS 279 is here the third :

سر محبوب خود مکن پیداء الخ

The series is incomplete, and constitutes probably only a small part of the whole, as it breaks off with the letter ت.

A good copy, probably dating from the xi xvii c.

Ff. 371 (379 less 8) ; S 9.5 × 5.75 ; 7 × 3 ; ll 19, within *jadwals*. Brown Or. pap. Calligraphic Ind. nast. Cond. tol. good in the middle, but bad in the beg. and end. Worm-eaten and 'repaired.'

## 235.

دیوان ریاضی

Dīwān-i-Riyādī.

II 235.

A slightly incomplete copy of the dīwān of Riyādī Samarqandī (d. 884/1479-1480), see IvASB 610. It contains, as usual, almost exclusively *ghazals*, with only a few quatrains. The beginning, probably only one leaf, is lost, and the MS. opens with :

این همه نقشی که در عام ب صنع پاک تست،

تا کشد در قید حیرت عقل را از مشک تر،

The poem which is usually placed first, and beginning with :  
ای پری از رخ بر افکن طوطی طرار را، the is found on f. 3. The poems are arranged alphabetically.

Copied apparently in the beg. of the xi-xvii c. The date, given at the end, the 26th Rab. II 1263, is purely imaginary, and is written by a modern hand.

Ff. 45: S 7×4; 4.5×1.75: ll about 12, diagonally and transversely written, within *jadwals*. Brownish Or. pap. Calligraphic Indo-Khorasani *nast*. Cond. rather bad. Worm-eaten, repaired. Seals, almost all erased.

## 236.

دیوان اول جامی

Dīwān-i-awwal-i-Jāmī.

II 244.

The *first* dīwān of Jāmī, or Nūru'd-Dīn 'Abdu'r-Rahmān b. Nizāmi'd-Dīn Aḥmad Kharjirdī Jāmī (d. the 18th Muḥarram 898 the 9th Nov. 1492), the same as IvASB 612, 24, 25. It was composed in 884/1479-1480, and has a title *Fātiḥatu'sh-shabāb*. The prose preface is incomplete at the beg. (probably one page has been lost), and it begins with : ... الشعر مزمار من مزامير ابليس، (corresponding to Ros p. 228, l. 13).

The usual collection of *qaṣīdas*, short *mathnawīs*. *tarjī'bands*, etc., begins on f. 4v, as usual :

زان پیش کز مداد دهم خامه را مدد  
خواهم مدد ز فضل تو ای مفضل احد

On f. 49 (old foliation 51) begins a series of *ghazals* arranged alphabetically, each section having at the top a fine frontispiece. Beg. as usual :

یا من بدا جمائک فی کل ما بدا، بادا هزار جان مقدس ترا فدا،

They end on f. 299 (old foliation) : at the end a *musammaʿ* is added.

On. f. 300 (old 302) begin the *qitʿas* :

دلا منشین درین ویرانه چون جغد، سوی مرغان قدسی آشیان بر،

*Rubāʿīs*, beg. on f. 305 (old 307) :

سبکبانک لا علم لذا الا ما، علمت و الهمت لذا الغما،

Copied apparently towards the end of the x-xvi c. The colophon runs as follows :

کلیات جامی نصاب تحفه بخط ولایت غلاکار تنسخ معصوم ولد تنسخ احمد سرهنندی  
را غلام قادر خان افغان پادشاه کابل نذر داد، سنه ۱۰۳۶

This may mean that the MS. already existed in 1036 1626-1627.

Ff. 317 (here 319): S 10×6.25; 6.25×3; ll 15, within *jadwals*. Old Or. pap. Excellent *nast.* of Khorasani type. Cond. not good, the inner part of the folios is injured by moisture. A fine vignette on f. 4v, and several fine smaller frontispieces at the beg. of every letter in the section of *ghazals*. Some of them are faded. Seals and notes at the end.

237.

تحفة الاحرار

Tuḥfatu'l-aḥrār.

II 272.

The well-known Sufic *mathnawī* poem of Jāmī, comp. in 886/1481, see IvASB 612, 19; to the references given there add BrRs 46 (p. 38), 50, 179, 251. The present copy contains a prose introduction, different from the usual one (cf. IvASB 612, 19). It opens with:

حامدا لمن جعل جنان كل عارف مخزن اسرار النخ

On. f. 2v there are the usual introductory lines:

در فتح باب سخن به بسمله که النخ

Beg. of the poem itself (f. 2v), as usual:

بسم الله الرحمن الرحيم، هست صلی سرخوان کریم،

Copied in the beg. of the xi/xvii c. (The last two folios are of a more modern origin). Numerous marginal and interlinear notes on the first three folios, but very few further on in the book.

Ff. 65: S 7.5×4.25; 5×2; ll 15, within *jadwals*. Brown Or. pap. (margins are different). Ind. nast. Cond. fairly bad. Worm-eaten, repaired. A bad modern vignette. A seal of Akbar, dated 1013 AH., on f. 1.

238.

شرح یوسف زلیخا

Sharḥ-i-Yūsuf-Zulaykhā.

II 521.

A commentary on the famous poem of Jāmī (cf. IvASB 612, 21). As stated in the preface (f. 2), these comments were originally written as marginal explanations to the text, by Muḥammad Sājīd b. Fayḍ Muḥammad Qādirī Jhanjānawī, who completed them the 14th Dhī'l-ḥijja 1157/the 18th Jan. 1745. One Muḥammad Shāh of Rāmpūr afterwards decided to edit these notes in the form of a separate book, for the instruction of intending students. The work is also called *Sharḥ-i-ʿajīb*, and contains a detailed commentary on the whole of the poem (which begins on f. 2). Lith. Calcutta, 1862, 1866, Cawnpore, 1877, 1882. Beg. of the preface:

بھی فادر مطلق بیچون کہ از قدرتش صفحہ روی مبارک النخ

Dated the 8th Jun. II 1259, the 6th July 1843.

Ff. 239; S 11.25×6.5; 9×4; ll 19, no *jadwals*. Or. pap. Ind. nast. Cond. fairly good. Slightly worm-eaten. Occasional marginal notes and glosses.

## 239.

شرح رباعیات

Sharḥ-i-rubā'īyyāt.

II 192.

The well-known commentary by Jāmī on some of his own *rubā'īs*, see IVASB 612, 14 (to the references given there add BrRs p. 40). Beg. as usual:

حمداً لاله هو بالحمد حقيق النخ

Dated the 19th Dhī'l-Qa'da 1298 the 13th Oct. 1881. at Ḥaydarābād, copied by Muḥammad 'Uthmān Khān b. Muḥammad Sulaymān Khān.

Ff. 20: S 9 × 5.5; 8 × 4.5; ll 23. no *jadwals*. Brownish Or. pap. Ind. nast. Cond. good. A few marginal glosses.

## 240.

دیوان معین

Dīwān-i-Mu'in.

I 399.

Religious poems of Mu'in, Mu'inī, or Mu'in Miskīn, as he calls himself. As usual, and as one would expect, there are notes on the first folios to the effect that this is the dīwān of the famous Chishtī saint, Mu'īnu'd-Dīn (d. *ca.* 632/1235), to whom all poems containing the *takhalluṣ* Mu'in are invariably attributed (just as all those with the *takhalluṣ* Muḥyī, or Qādir, etc., to 'Abdu'l-Qādir Jilānī). The style of the poems does not allow us to attribute to them such an early origin. Unfortunately there are no dates and no references to historical names or events whatever in these *ghazals*. The only biographical detail concerning the author which I have found is on f. 15v, where he calls himself a native (or a resident) of Herat: 'مسکین معیني در هری زان نعل دیگر کون زند'. All poems are written in a religious and Sufic spirit; the author seems to have been a great admirer of the legend of Hallāj, and the expression *انا الحق* appears on almost every page. There are however no names of Sufic saints. Of a dozen Mu'ins and Mu'inīs, mentioned in the *Riyāḍu'sh-shu'arā'* none appears to be identical with the present one. The most probable identity which may be suggested is that with the well-known religious writer Mu'īnu'd-Dīn Muḥammad Amīn al-Farāhī al-Harawī (d. 907/1501-1502), who used exactly this *takhalluṣ*. Mu'in Miskīn (for his other works cf. IVASB 50, 323-325. 1071-1072, etc.). The poems are all exclusively *ghazals*: they are not arranged in alphabetical order. Beg.

حمدی که همچو بحر کرم بیکران بود

حمدی که شکر نعمت هر دو جهان بود

An old copy, apparently dating from the end of the x<sup>th</sup> c.

Ff. 65: S 9 × 5.75; 5.5 × 3.25; ll 15, within *jadwals*. Or. pap. Good nast. of Khorasani type. Cond. not good. The lower part is damaged by moisture. Worm-eaten. A good, but faded vignette. Notes on f. 1, also a seal of Shāyasta Khān.

241.

قصیده مصنوع

Qaṣīda-i-maṣnū'.

II 265.

An ornate *qaṣīda*, in which different words, parts of words, or letters, written in red ink, etc., may be separately read so as to form additional sentences or verses. It is dedicated to Abū'l-Ghāzī Shāh Sulṭān Husayn b. Maṣṣūr b. Bayqarā (872-911/1468-1506), the Timuride of Herat (see f. 1, and the initial letters of each verse in the poem). The author's *takhalluṣ* is apparently Rafiq (f. 8v): 'رفیق حال تو حق باد تا بدور قیام'. He may be identical with Majnūn b. Maḥmūd (or Muḥammad) Rafiqī, also known as Mullā 'Alī Kātīb, the famous calligrapher (d. ca. 945/1539), cf. IvASB 1623. Here the heading is (f. 1): *Qaṣīda-i-maṣnū'-i-Maw-lānā Hāfiz 'Alī Kātīb*, but this seems to have been written by a different hand, not that by which the bulk of the text has been transcribed. There is no prose introduction, and the poem ends abruptly.

The author first gives five *qit'as* which apparently do not form part of the poem. Each of them has a versified heading (written in red ink). Beg. of the first one is:

حاکم روی زمین بحر سخا کان کرم، در دریای مروت مذبح حلم و وفار،

The poem itself begins on f. 2v.

حریم حرمت کوی توجنت احرار، شمیم نکبت مری تو راحت دل زار،

There are explanatory marginal notes facing the passages which require them. The continuous text of the passages imbedded in the poem, written in red ink, is given in the form of additional, differently rhyming *bayts*, also in red ink.

The copy may date from the beg. of the x xvi c.

Fi. 14; S 9×5.5; 6.5×3.5; ll 15, no jadvāls. Brownish Or. pap. Good nast. of Khorāsani type. Cond. not good. Worm-eaten and damaged by moisture. Some hues have become illegible. Notes on the first and last folios: also, on the last page, a versified passage, illustrating different metres.

242.

دیوان فغانی

Dīwān-i-Fighānī.

I 398.

An incomplete copy of the dīwān of Bābā Fighānī Shīrāzī, who originally used the *takhalluṣ* Sakkākī (d. 922 or 925/1516-1519). For references see IvASB 645 (add BrRs p. 50). The beginning is lost in this copy, and the first complete poem, a *ghazal*, opens with (f. 10).

بسوی من نظر مهر نیست مآه مرا، هفتوز بین که غرور است کج کلاه مرا،



The *ghazals* are arranged alphabetically. On f. 140v there is a short *mathnawī* poem, beg.

در دل من کر دمی آن ماه منزل میکند، الخ

*Qit'as*, *quatrains*, a few *tarjī'bands*, etc., beg. on f. 142:

فغانی فی المثل در عالم خاک، اگر فانرا نمی یابی و کر آب،

*Qasīdas*, on f. 150v (the series is incomplete at the end).  
Beg.

خطی که یک رقمش آب روی نه چمنست،

نشان خاتم سلطان دین ابوالحسن است،

In the beginning (ff. 1v-8v) there are 22 *ghazals* of Khusraw, probably extracted from different *diwāns* of Amīr Khusraw (cf. above, No. 218). Beg.

ای مونس سینهای (sic) غمناک، ای کم شده در تو وهم و ادراک،

Copied at Murshidābād, by Sayyid Muhibb Husayn, a Sayyid of Bārha. The date is Wednesday, 25th Jum. I 12 (1212 ?). In that year the 25th Jum. I was indeed a Wednesday, and therefore it may be the 15th Nov. 1797. The equivalent in the years of *julūs* has not been inserted, although originally it was intended to write it. These particulars are given in the colophon on f. 148v.

Ff. 171; S 7,75 × 5,25; 6,5 × 3,75; ll 17, no *jadwals*. Thin Or. pap. Ind. nast. Cond. tol. good. Ff. 149-150 are left blank.

## 243.

دیوان آصفی

*Dīwān-i-Āṣafī*.

II 214.

Poems of Āṣafī, son of Muqīmu'd-Dīn Nīmatu'l-lah Qūhistānī, d. at Herat ca. 923/1517, see IvASB 647 (to the references given there add BrRs 55, p. 50). The *diwān* consists of *ghazals*, with only a few *qit'as* and *rubā'īs* at the end. Beg. as usual:

سز آباد خدایا دل ویرانی را، یا مده مهر بتان هیچ مسلمانی را،

Beg. of the *rubā'īs* (f. 80):

ای آنکه چو مطلع رخت مطلع نیست،

بی ذکر نو هیچ مجلس و مجمع نیست،

A good calligraphic copy, dating from the xvii<sup>th</sup>. The first and the last folios are of more modern origin. A few marginal notes.

Ff. 82: S 6,25 × 4,5; 4,75 × 3; ll 14, within *jadwals*. Or. greyish pap. Excellent nast. of Herati type. Cond. tol. good; slightly injured by moisture. Notes on f. 1.

## 244.

نیمور نامه

## Tīmūr-nāma.

II 271.

The well-known poem of 'Abdu'l-lah Jāmī, with the *takhallus* Hātifi (d. 927/1520-1521), see IvASB 649. It describes, in laudatory style, the exploits of Tīmūr. Beg. as usual:

بنام خدایی که فکر خود، نیارد که با کنه او پی برد،

Transcribed by Muhammad Riḍā b. Nizāmī'd-Dīn Muhammad Samarqandī, apparently towards the end of the xi<sup>th</sup> xvii c.

Ff. 71; S 11.25 × 7.25; 5.5 × 2.75; ll 15, within jadvāls. Or. pap. Good Ind. nast. Cond. fairly good. The paper of some folios is decaying. Double full page vignette, mediocre. A seal on f. 1, dated 1253 AH.

## 245.

لیلی و مجنون

## Laylā wa Majnūn.

II 249.

Another poem by the same Hātifi, dealing with the stereotype subject of the romance of Majnūn and Laylā. See, in addition to the references given in IvASB 649, also EIO 1398-1409, Br 278 II, 279, RS 295 III, 296, EB 996-1005, Pr 888-893, R 652 sq., Fl I 581-582, Leyden C. II, 121, Gotha C. 107, etc. *Ind. libr.* Bk 222, Spr 421. Lith. Lucknow, 1862: edited by Sir W. Jones, Calcutta, 1788. Beg. as usual:

این نامه که خاتم کرد بنیاد، تو قیوع فیض و روش باد،

Dated 1943, probably of the Samwat era, i.e. 1886.

Ff. 91; S 9.5 × 6.5; 6 × 3.75; ll 11, within double jadvāls. Or. pap. Ind. nast. Cond. tol. good, except at the end, where the MS. is injured by worms. Bad vignette.

## 246.

معراج العشاق

## Mi'rāju'l-'ushshāq.

II 394.

A prose version of the contents of the same *Laylā wa Majnūn* of Hātifi. The author of this prose rendering calls himself (f. 2) 'Ibratī 'Azīmābādī; he is apparently identical with the compiler of the *Mi'rāju'l-khiyāl*, a *tadhkira* of modern Indian poets (No. 60; cf. also No. 314), whose original name was Wazīr 'Alī. He died after 1268 1852. The present work has been compiled, as stated on f. 2v, in 1251/1835-1836. Beg.

دیده چه پیرانی عقیقه دلکشایی سخن بنام پاک ایزد یکتایی الخ

Dated the 3rd Jum. II 1281 the 3rd Nov. 1864.

\* Ff. 1v-17; S 11.5 × 7.5; 9.25 × 4.5; ll 19, no jadvāls. Europ. pap. Ind. nast. Cond. good.

247.

دیوان آهی

Dīwān-i-Āhī.

II 208.

Poems of Āhī, of Turkish extraction, who was an official in the service of Gharīb Mīrā, a Timuride of the end of the IX XVc. He died in 927 1521. See Br. Lit. Hist. III, 459, GIPh 335; EB 995, R 736, Fl I 578, Gotha C. 74, etc. *Ind. libr.* Spr 327. It contains only *ghazals*, arranged alphabetically, with some 11 quatrains at the end. Beg. of *ghazals* :

ای صد خجالت از کل دوتو لاله را، ماند غزال چشم تو چشم غزاله را،

Beg. of quatrains (f. 31) :

تا کی طلبد زمانه فرسودن من، در محنت و غم دم نیاسودن من،

Dated the 1st Muharram 1222 the 11th March 1807, with a silly colophon :

تمام شد نسخۀ دیوان آهی تصنیف شاه عیسی والی ایران،

Fl. 32 : S 8.5 x 5.5 ; 6.25 x 3.5 ; ll 16, no *jadwals*. Or. pap. Ind. nast. Cond. not quite good. Seals at the beg. and end.

248.

ناز و نیاز

Nāz-u niyāz.

II 514.

An allegorical didactic story, in *mathnavī* verse, the same as the one described in Spr 382 (apparently Sprenger refers to exactly this particular copy which may at some time have belonged to the Society's library). The name of the author is not mentioned in the text. Only, on the last folio, on the margin, opposite the concluding lines of the poem, there are written in red ink the three words محمد صالح خواجه, which Sprenger took for the name of the author. The poem has been completed in Shawwāl of 930 Aug. 1524 (cf. f. 56), and is dedicated to 'Ubaydu'l-lah Khān, probably the Shaybanide prince who later on ruled in 940-946/1533-1539, see f. 4v. A poem with the same title, and also without the author's name, has been lith. in Persia, 1888, but I cannot at present ascertain whether both are the same. Beg.

ای وجود تو اعلیٰ هر اشیا، کشته اشیا : صغع تو پیدا،

Dated Šafar 1069 Nov. 1658, copied by Muḥammad Baqā.

Fl. 57 : S 7.5 x 4 ; 5.5 x 2.25 ; ll 15, within *jadwals*. Grey Or. pap. Good. Ind. nast. Cond. tol. good. A faded vignette.

249.

فتوح الحرمین

Futūḥu'l-ḥaramayn.

II 510.

The well-known versified description of the Muhammadan holy places at Mekka and Medina, comp. in 911/1505-1506, and ascribed to Muḥyi Lārī (d. 933/1526-1527), see IvASB 654, where references to other catalogues are given. Beg. as usual :

ای همه کس را بددت التجا، کعبه جانرا ز تو نور ضیا،

Copied probably in the beg. of the xi/xvii c., a fine transcript. As usual, there are drawings and plans; in this copy they are drawn without any skill (ff. 6v, 17, 19, 19v, 20, 21v, 23, 23v, 24v, 27v, 29, 34, 37, 38v, 39v, 40v, 41, 42).

Ff. 42 : S 9,25 × 5,25 : 6,5 × 3,5 : ll 15, within *jadwals*. Or. pap. Very good Persian nast. Cond. tol. good. A few glosses on the margins.

250.

دیوان هلالی

Dīwān-i-Hilālī.

I 402.

Poems of Badru'd-Dīn Hilālī Astrābādī (d. 936-939/1529-1533), see IvASB 657. The present copy contains apparently an extract from the original *dīwān*, because it is much shorter than in other MSS. There are chiefly *ghazals*, alphabetically arranged, with a few *qit'as* and *rubā'īs* at the end. Beg.

ز آب چشم من گل شد براه عشق مفرلها،  
ندانم تا چه کلهها بشکفت آخر ازین کلهها،

Beg. of. *qit'as* (f. 43) :

محمد عربی آب روی هر دو سرای،  
کسی که خاک درش نیست خاک بر سر او،

Copied towards the end of the xii/xviii c.

Ff. 46 : S 6,75 × 4,75 : 4 × 3 : ll 13, no *jadwals*. Or. and Europ. pap. Turkish (?) nast. Cond. fairly good, only in a few places worm-eaten.

251.

کنج معانی

Ganj-i-ma'ānī.

II 512.

A *mathnavī* poem eulogising the victories of a prince of Gujrāt, Bahādur Shāh (932-943/1526-1537), to whom the poem is dedicated (f. 9v). The author, who calls himself Muṭī'ī (cf. ff. 3, 24, etc.), is apparently a very little known local poet : he seems to have nothing to do with another Muṭī'ī, or Alif Abdāl Balkhī, his contemporary in Persia, who died in 931/1525 : there is probably no information about him in any of the known

*tadhkiras*. Several dates are mentioned in the text (936 1529-1530, on f. 6; 937 1530-1531, on f. 15), and the date of completion is given on f. 30 as 941 1534-1535 (کوهن سخن). The title given in the vignette (f. 1v) runs as follows: اسم کتاب کذبح (sic) المعاني (sic) حضرة صاحب قراني, but it is given in a correct form in the colophon (f. 30). The poem begins with a quatrain:

در وادی عشق جان و تن فرسوده، وین راه خطرناک بسی نمودم (?)  
(the last word is not well legible). The poem itself begins:

ای بدیدار کن لیل و نهار، در هوای تو دل و جان فگار،

The copy is not dated, but it is quite probable that it may belong to the same time, i.e. the middle of the x<sup>xvi</sup> c., judging from its style and paper.

Ff. 30; S 7,25 x 4,75: 5 x 2,75; ll 11, within jadvāls. Or. pap. Old Indo-Khorasani nast. Cond. bad. Worm-eaten, repaired. Fine vignette. Seal at the end, erased.

## 252.

سحر حلال

### Sihr-i-ḥalāl.

II 509.

The well-known artificial *mathnawī*, which can be read in two different metres, by Ahlī Shīrāzī (d. 942/1535-1536), see IvASB 663,3. It has been lith in Persia. Beg. of the prose preface, as usual:

حمد نا محدود و شکر نا محدود سزاوار عالمیست الخ

Beg. of the poem itself (f. 107), also as usual:

ای همه عالم بر تو بی شکوه، رفعت خاک در تو بیش کوه،

Copied in the xii-xviii c.

\* Ff. 105v-124v; S 6,5 x 3,5: 4,75 x 2; ll 15, no jadvāls. Or. pap. Ind. nast. Cond. not good. Worm-eaten, repaired. Notes on f. 105.

## 253.

خمسه قاسمی

### Khams-i-Qāsimāi.

III 42.

An excellent old copy of the five *mathnawī* poems by Qāsimī Gunābādī, or Muḥammad Qāsim al-Husaynī, of Gunābād (or, in its Arabicised form, Janābidh), who died some time about 979, 1571-1572. See GIPh 246, Horn. 192; EIO 1437-1438, EB 513-517, R 660-661, Fl I 602-603, Dorn C. 387-388, etc. *Ind. libr.* Spr 534-535 (apparently exactly the present copy is referred to). Cf. also Mohl, *Le livre des Rois*, vol. I, p. lxxvii; Dorn, *Das Asiatische Museum*, p. 375; *Notices et Extraits*, IV, 297. There are:

1. (f. 1v). *Laylā wa Majnūn*, on the well-known subject, beg.

ای نامه ز نام تو عسجّل، مجنون به تو عقل اول

2. (f. 32v). *Shāhrukh-nāma*, comp. in 950 1543-1544 (cf. f. 84), dealing with the history of Shāhrukh (807-850 1405-1447). Beg.

الهی بحق پادشایی تراست، همه بنده ایم و خدایی تراست

3. (f. 85). *Kār-nāma*, also called *Gūy-u chaukān*, a collection of eulogies and didactic stories, beg. (as in Spr 535):

الهی قاسمی را راه بزمای، ز دانش را بسم الله بکنای

4. (f. 127v). *Shīrīn-u Khusraw*, comp. in 950 1543-1544. Beg. (as in Spr 535):

العی قاسمی را کن نظر باز، بروی کلر خانش کن نظر باز

5. (f. 165). *Shāhnāma* (comp. in 940 1533-1534), otherwise styled *Shahnāma*, or *Isma'īl-nāma*, or *Shahinshāh-nāma*, or *Shāh-nāma-i-Isma'īl*, containing a history of Shāh Isma'īl Ṣafawī (907-930 1502-1524). This copy does not contain the *second daftar*, dealing with the reign of Tahmāsp (cf. R 361, Dorn C. 388). The beginning is lost, and the poem opens with:

نمایند هر صورت از پیش و پس، بود پرتو ذات بیچون و نس

A very good, calligraphically written copy, dated 982 1574 (the earliest date is the 15th Muḥ, the 7th May, and the latest probably the end of Ramaḍān 982 the beg. of Jan. 1575, on f. 126v), transcribed at Bārfurūsh (*sic* بلدة بارفروشده), f. 126v, by Muḥammad b. Rūḥī'l-lāh aṭ-Ṭabīb of Gilān.

Ff. 211: 8 12.75 × 8.5: 8.75 × 5; ll 21 (in four columns), within jadvāls. Good Or. pap. Excellent nast. of Khurasani type. Cond. very good. On ff. 1v, 32v, 85v, 127v there are excellent frontispieces, still well preserved.

## 254.

دیوان ثنائی

Diwān-i-Thanā'ī.

I 387.

Poems of Ḥusayn Mashhadī, who used the *takhalluṣ* Thanā'ī (d. ca. 996/1588), see IvASB 680 (to the references given there add BrRs 249). There are, as usual, *qaṣīdas*, *ghazals*, *qit'as*, etc.

*Qaṣīdas* (f. 1v), beg. as usual:

در روش حسن و ناز هست بسی خوشنما

غمزه بطرز ستم عشوه برنگ جفا

*Ghazals* (f. 47), alphabetically arranged, beg. as usual:

راندی بچشم از بر خود ای پسر مرا، صد خار حسرتست ازین در جگر مرا

*Qit'as*, etc. (f. 61), beg.

آسمان قدرا ثنائی بنده ات ' بود غم کر خاطر ناشاد رفت

*Rubā'īs* (f. 63v), beg. as usual :

دیدی که غرق دیده خون کرد مرا ' دل از ره عشق و دین برون کرد مرا

Dated the 25th Rab. II 1099 the 28th Febr. 1688. copied by Jamāl Muḥammad, son of Shāh Muḥammad of Nizāmpūr.

Ff. 71; S 10 × 6,25; 7 × 3; ll 19, no *jadwals*. Or. and Europ. pap. (new margins). Good Ind. nast. Cond. tol. good. Worm-eaten and repaired. Marginal notes and glosses, especially at the beginning. A fragment on the fly-leaf at the beg. A seal.

## 255.

شرح دیوان ثنائی

**Sharḥ-i-Diḡān-i-Thanā'ī.**

I 574.

A commentary on Thanā'ī's *diḡān*, described in the preceding note, by 'Iwāḍ Rāy, with the *takhalluṣ* Masarrat, an author of the beginning of the XIII XIXc., cf. further on, No. 312. In his preface he mentions that he did compose a commentary on the opening distich of that *diḡān* and displayed it in an assembly of noblemen, who were much pleased with it. This encouraged him to start on his present work. Amongst the members of that assembly is mentioned Nawwāb Ghāziyyu'd-Dīn Ḥaydar Khān, who was a sultān of Oude in 1229-1243 1814-1827, when he changed his name to Shāh Zamān; it seems therefore very probable that the book has been completed not long before 1229/1814. Beg.

از شرح معانی نو خاموش سخن، الخ

Copied in the beg. of the xiii xix c. The date 1208 (?) A.H., given in the colophon by a different hand and in different ink seems to be unreliable.

Ff. 173; S 10,25 × 6,75; 8 × 4,25; ll 17, no *jadwals*. Or. pap. Ind. nast. and shikasta. Cond. fairly good. Slightly worm-eaten. A few marginal notes.

## 256.

شرح دیوان عرفی

**Sharḥ-i-Diḡān-i-'Urfī.**

II 515.

A commentary on the poems of Muḥammad b. Zaynī'd-Dīn 'Alī b. Jamālī'd-Dīn Shīrāzī, with the *takhalluṣ* 'Urfī (d. 999/1591). Very unfortunately there are no indications as to the name of the author or the date of composition. In addition, the preface is omitted, and the work opens directly with the first *bayt* of the initial *qasīda* :

لی متاع درد در بازار جان انداخته الخ، متاع درد در بازار و کوهر سود الخ

It is therefore impossible to decide whether or not it is identical with one of the commentaries described in other catalogues.

Copied in the xii/xviii c. After the colophon there are further glosses and explanations in the same style as that of the work itself.

\*Ff. 18-64; S 9,5 x 6; 8,25 x 3,25; ll 20, within jādvals. Or. pap. Ind. na-t. Cond. tol. good. Slightly worm-eaten and injured by moisture; marginal notes and glosses on several folios.

## 257.

دل و دمن

Nal-u Daman.

III 18.

The well-known *mathnawī* poem, dealing with some episodes from Hindu lore, by Abū'l-Fayḍ b. Mubārak Nāgūrī, with the *takhalluṣ* Fayḍī, or Fayyādī (d. 1004/1595). It has been completed in 1003/1594-1595, see IvASB 696. Beg. as usual:

ای در تک و پویتو ز آغاز، عنقایی نظر بلند پرواز،

Dated the 1202 of the Bangala era, at Sa'īdābād, by Ghulām Sarwar Ṣiddīqī.

\*Ff. 27v-128; S 9 x 5,25; 6,5 x 3,25; ll 17, no jādvals. Or. pap. Ind. na-t. Cond. tol. good. Seals, dated 1227 AH.

## 258.

The same.

II 262.

Another copy of the same poem, beg. as usual, see the preceding note.

Dated the 2nd of Ṣafar 1257 the 26th of March 1841 (or 1898 of the Sanwat era), copied by Raḥmān 'Alī Kālpawī.

Ff. 123; S 7 x 4,25; 5 x 2,5; ll 13, no jādvals. Europ. pap. Ind. nast. Cond. fairly good.

## 259.

اعجاز المسکبة

I'jāzu'l-maḥabbat.

II 390.

A prose version of Fayḍī's *Nal-u Daman*, compiled in 1247 1831-1832 by 'Ibratī 'Azīmābādī, the same as the author of the *Mi'rāju'l-khiyāl*, see above, No. 60, and the *Mi'rāju'l-ushshāq*, No. 246. The work begins and ends with praises to his teacher, Ulfatī Shāhjahānābādī, or Dihlawī (d. the 28th Ṣafar 1254 the 23rd May 1838, see No. 60: 20 of the list). It is written in bombastic and florid ornate prose, intermixed with many poetical quotations. Beg.

ترنیزن عنوان سخن و بوشیح دیدارچہ کلام الخ

Dated the 15th Jum. I 1283 the 25th Sept. 1866, copied by Harihar-Nāt'h Kāyat'h, surnamed Miḥnat'. It appears to be in the same handwriting as that of No. 60 in this collection (II 439), and of Bh 93, both copied in 1282 1865.

Ff. 29; S 11,5 x 7,25; 9,5 x 5; ll 19, no jādvals. Europ. pap. Ind. nast. Cond. good.



## 260.

دیوان ولی

## Dīwān-i-Walī.

I 401.

Poems of Walī of Dasht-i-bayād, in Qāin (d. 1012/1603-1604). A portion of it has already been described and references have been given in IVASB 697. This copy (which seems to be old and very good), is slightly incomplete towards the end, where there are may lacunas, partly restored by a modern hand. The copy contains:

1. (f. 1). *Qasīdas*, beg. as in EIO 1482:

ای دل و جان درد و غمت را وطن، هر دو فدای تو چه جان و چه تن،

2. (f. 62). *Qit'as*, etc., beg.

آتش طبعاً کبی که فکرت، جوید پی اشتها معنی،

3. (f. 72). *Ghazals*, in alphabetical order, beg. as in IVASB 697:

شب نوید قرب در زد بزدۀ درگاه را،

خوش اثرها بود در پی ناله جانگاه را،

4. (f. 133v). *Mathnawī*, in Sufic strain, beg.

ولایت پوراً معجز پندها، نکونم شینم وقت پادشاهها،

5. (f. 142v). *Rubā'īs*, not arranged alphabetically.

امی لقبی کز انبیا اعلم بود، احمد نامی که سرور عالم بود،

The bulk of the MS. may date from the beg. of the xi xvii c.

Fr. 147; 8 8 × 4.5; 6.75 × 2.75; ll 15, within jadwals. Or. (and Europ.) pap. calligraphic Khorasani-Iud. nast. Cond. fairly good. Marginal notes and glosses.

## 261.

تحفة فاسمی

## Tuḥfa-i-Qāsimī.

II 252.

A lengthy Sufic mathnawī poem, narrating the miracles of Mīr Dād, an early Afghan saint, probably of the VII/XIIIc. (as he is said to be referred to in the *Fawā'idu'l-ḡu'ād*, IVASB 239), see ff. 19, 19v, 20, 20v, etc., and of other saints of more recent origin. The author, who gives only his *takhalluṣ* as Ḥusaynī, was an Afghan from Peshawar (this place is often mentioned in the text). He was born, as stated on f. 10, in 977/1569-1570, as in 984/1576-1577, being then seven years of age, he lost his father: he mentions that he wrote the present poem at the age of 35 (approximately, indeed), i.e. in 1012 1603-1604. On f. 12v,

where the title of the work is given, he mentions that he started its composition in 1009/1600-1601 :

چو میگردم این داستانرا نگار، سزه بود کامل نه و یک هزار،

The poem is dedicated to Qāsim ibn Qadam, a local Qādirī Pīr (cf. f. 8), whose disciple the author was. The *takhalluṣ* Ḥusaynī the author derived from Sayyid Ḥusayn, a descendant of 'Abdu'l-Qādir Jīlānī, whose shrine was worshipped at that place (see *ibid.*). The stories are of the usual type, and there are apparently almost no allusions to any historical events. The language is simple and not polished at all. Beg.

خدایا توئی کاسار همه، بدگاه پاکت نیکر همه،

Copied towards the end of the xii xviii c., or the beg. of the xiii 'xix c.

Ff. 48 : S 10,5 × 6,75 : 7 × 3,75 : ll 15. within jadvāls. Or. pap. (new margins. Europ. pap.). Ind. nast. Cond. fairly good.

## 262.

دیوان نظیری

Diwān-i-Nazīrī.

II 231.

Poems of Muḥammad Ḥusayn Nishāpūrī with the *takhalluṣ* Nazīrī (d. in India, ca. 1021/1612-1613), see IVASB 705 (to the references, given there, add BrRs 54, p. 47). The present copy, like the following one, does not contain the *qaṣīdas*, but only *ghazals*, in alphabetical order, and a few quatrains. Beg. as usual :

اذا ما شئت من (sic) نكحی حیوة جلاوة المکیة،  
برسواپی بر اور سر بمستوڑی برون نه پا،

*Rubā'īs* (f. 158), beg.

نور تو بقدر سینۀ روزن تست، دخل تو بقدر وسع کفجینه تست،

Copied towards the end of the xi xvii c.

Ff. 165 : S 7 × 4 : 5,25 × 2,25 : ll 17. within jadvāls. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, repaired; new margins added to many leaves. A good vignette.

## 263.

The same.

II 230.

Another copy of the same diwān, also without *qaṣīdas*. Beg. of *ghazals* is the same as in the preceding transcript. Fol. 193v is left blank. A series of *quatrains*, which seems to be incomplete, begins with :

شب مست زخانقه بروم بردند، تا دیر مغان واژگونم بردند،

Copied probably towards the end of the xiii/xix c.

Ff. 197 : S 11,5 × 7 : 9 × 4,5 : ll 15. no jadvāls. Eur. pap. Modern Ind. nast. Cond. good.

## 264.

کلیات ملک فومی

## Kulliyyāt-i-Malik Qumī.

II 245.

A complete collection of the poetical works of Malik Qumī (d. 1024-1025 1615-1616), see IVASB 715, where only his *diwān* is described. This *kulliyyāt* seems to be very rare, and apparently does not exist in other libraries. It contains:

1. (f. 1v). *Rubā'īs*, alphabetically arranged. There are several series of them, the first one is the largest, and has no special heading. Beg.

از مغز سمن داده ... سل (?) بکشا' آسان حل شد عفده' مشکل بکشا'

On f. 16 begins another series, with the heading:

در تعریف آشفته‌ی شب برآت النخ

On f. 17v begins: در تعریف حکیم جم نشین که اجرای حکمت

فرلهم آورده النخ

On f. 18v: تعریف ابنه در صفت نورس طوبی سرشت که چشمه'

سر بسته زندکیست النخ

On f. 19v: طرح ثالث عمارت پایه سر سنجی سرای کم مزیه النخ

On f. 21v: سلسله رباعیست مربع بلعل و مرارید هر مصرعی النخ

On f. 25: پیدایند ساری اسنس مربع در نغمه انکیزی چا، تار مربع،

2. (f. 28). *Dībācha-i-Gulzār-i-Ibrāhīm*. It is the same as the one included in the *kulliyyāt* of Zuhūrī (d. 1025/1616), described in EIO 1500,1. It seems to be undoubtedly from Malik's pen (cf. f. 30, his *takhalluṣ*: 'ملاک شد بجدار ملک معنی', at the end of the work), and there is nothing improbable that Malik might have written it for Zuhūrī, who was his relative. Beg.

ای نورس کلزار براهم از تو، النخ سلطان لم یزل که پیکر آتشی النخ

As all the well-known works of Zuhūrī it is dedicated to 'Adilshāh Ibrāhīm (987-1035 1579-1626).

3. (f. 30v). *Manba'u'l-anhār*. A Sufico-didactic *mathnawī* poem in imitation of Nizāmī's *Makhzanu'l-asrār* (cf. f. 38v), see Spr 482. It is divided into 17 *nahrs*, with many other subdivisions. The date of composition is not given, but the poem is dedicated (f. 69) to Shāh Husayn Nizām Shāh. As it is known that Malik came to India about 987 1579, it is difficult to think that the prince in question is identical with Husayn b. Burhān

(961-972/1553-1565); more likely Malik refers here to Mīrān Ḥusayn b. Murtaḍā (996-997/1588-1589). Beg.

بسم الله الرحمن الرحيم، اهدنا الصراط المستقيم،

4. (f. 77v). *Dar taḥhīd-i-Ḥaḍrat-i-Bārī*. A Sufico-didactic *mathnawī* poem in imitation of Sanā'ī's *Ḥadīqa*, dedicated to 'Ādil-Shāh Ibrāhīm (cf. f. 89). It seems to be the same as the one described in Spr 482, l. 8. Beg.

ای طرب ساز غم نکازنده، هم نکازی و هم نکازنده،

5. (f. 99). *Ṣanam-u Brahman*. A love story, apparently the same as the one described in EIO 1499, 1, where the title is not given. It seems to have been left unfinished. Beg.

بذام آنکه در دلها وطن ساخت، صنم را قبله گاه برهمین ساخت،

6. (f. 111). *Qaṣīdas*, beginning with a poem in praise of 'Alī:

چو بشفه غضبت بر عدو کتد پرو بی،

کند به نیش برون خون فاسد از زک وی،

7. (f. 137v). *Muḡatta'āt*, beg.

شود جو رستم طبعم برخش فکر سوار،

حسود کسیت که گردد بکود میدانش،

8. (f. 150v). (*Dībācha-i-Nawras*). An introduction, in ornate prose, without a heading, dedicated to the same Ibrāhīm 'Ādil-Shāh. It seems probable that this is a composition on the same lines as the introduction to the *Gulzār-i-Ibrāhīm* (see above, 2). Beg.

بسم الله الرحمن الرحيم، نوس بستان کلام قدیم، النخ، پیش رس نعل

تازه بیان النخ

9. (f. 153). A series of *tarjībānds* and *tarkībānds*. First those are given which are of a religious strain, and then the others in praise of various princes. An imitation of the famous *tarjībānd* of Sa'dī is given on f. 170v: praises to Ibrāhīm 'Ādil-Shāh (ff. 183, 187v); to 'Abbās I (Ṣafawī), on f. 185, etc. At the end there is a *tarjībānd* called *Sāqī-nāma* (f. 189). There is no general heading of the section. Beg.

ای حمد بو منبر مفاات، وی ذکر تو سالم مفاات،

10. (f. 191). *Ghazals*, alphabetically arranged, beg.

بسست نا بکی ایذجا و نا بچند آنجا، کسیم رخت بجای که میکشند آنجا،

11. (f. 357). *Sāqī-nāma*, beg.

خوابم در می پرستان کجاست، کبابم طریکه مستان کجاست،

Copied towards the end of the xi/xvii c., or beg. of the xii/xviii c.

Ff. 359; S 10 × 5.75; 7 × 2.75; ll 23, within jadvāls. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired.

## 265.

راماین

*Rāmāyan.*

I 408.

An abbreviated versified translation of the Ramayana, here called *Ḥadīth-i-Rām-u Sītā* (f. 11v). The author is Sa'du'l-lah Kayrānawī Panīpatī with the *takhalluṣ* Masīh, or Masiḥā. The work is dedicated to Jahāngīr (f. 8v), and contains praises to a Sufic shaykh, Muḥammad Bāqī (or Abū'l-Baqā'). See EIO 1967-1969, EB 1315: cf. R 1078. The introductory glorifications, etc., are very long, and the tale itself begins on f. 15. Beg. as usual:

خداوند از جام عشق کن مست، که از مستی فشانم بر جهان دست،

Dated the 22nd Jum. I 1152 (the 22nd year of Muḥammad Shāh's reign), or the 27th Aug. 1739, copied by (illegible) son of Multānīmāl, son of Kanjīt Rāy of Shāhjahānābād (Dihli).

Ff. 179; S 9.5 × 5.5; 7 × 3.25; ll 15, no jadvāls. Coloured Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few marginal notes.

## 266.

دیوان اسیر

*Dīwān-i-Asīr.*

II 217.

Poems of Jalālu'd-Dīn Asīr b. Mu'min Iṣfahānī (d. 1049/1639-1640), the same as those described in IvASB 737. The present copy seems to be incomplete, and contains:

1. (f. 1v). *Qaṣ'idas*, unarranged, beg. as usual:

ای دانه تسبیح خیالت دل دانا، سر حلقه مستن رخت دیدۀ بینا،

2. (f. 21v). *Ghazals*, alphabetically arranged, beg. as usual:

ای کلشن از بهار خیال تو سینه‌ها، برک کل از طراوت نامت سفینه‌ها،

3. (f. 138). *Quatrains*, unarranged, beg. (the first on f. 137v. is not a *rubā'ī*):

از صومعه زهد به نیرنگ برون آی، با نیک و بد می‌کده یکرنگ برون آی،

Dated the 14th Rajab 1104 the 21st March 1693, by one Khudāyār, at کلکله.

Ff. 143; S 9 × 5; 7.25 × 3.25; ll 15, within jadvāls. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten; injured by moisture.

267.

دیوان کرامی شاملو

Diwān-i-Kirāmī Shāmlū.

II 223a.

A very defective copy of the dīwān of Ḥasan Beg Shāmlū. with the *takhalluṣ* Kirāmī. He came from Persia to India under Jahāngīr, and was a bakhshī in Gujrāt under Shāhjahān, see the *Riyāḍu'sh-shu'arā'* (IvASB 230, f. 374), *Khulāṣatu'l-afkār* (EB 391, No. 434). *Makhzanu'l-gharā'ib* (EB 395, No. 2126), etc. Cf. also EIO 1625. Pr 655. There are many praises to Shāhjahān in his dīwān (cf. the first *ghazal* in this MS., or the *qaṣīda* on f. 45v). This copy contains only *ghazals*, alphabetically arranged, and only one *qaṣīda* which is incomplete at the end. The MS. is defective at the beginning and at the end, and has many lacunas in the middle. Beg. abruptly :

در آرزوی دیدن تو می بردم چشم ' مرغیست نو آموخته ام نامه برپرا'

Beg. of the first complete *ghazal* :

بهر سو بکمری از خود نبینی خوبتر کس را'

نظر داری بحال خود نیاری در نظر کس را'

Copied towards the end of the xii xviii c.

Ff. 36; S 7.5 x 5; 5.5 x 3.25; ll 13. no jadvāls. Grey Or. pap. Ind. nast. Cond. not good; worm-eaten.

268.

مختبر الواعلین

Mukhbīru'l-wā-ilīn.

II 440.

The well-known collection of versified dates and chronograms to commemorate the dates of the deaths of various saints, and especially of Sufic shaykhs. The author gives his full name as Abū 'Abdi'l-lah Muḥammad Fāḍil b. Sayyid Aḥmad b. S. Ḥasan al-Ḥusaynī at-Tirmīdhī al-Akbarābādī, surnamed Mazharu'l-ḥaqq (he d. ca. 1101 1689-1690), see IvASB 759. There is little information concerning the author's contemporaries; mostly the celebrities of the remote past are dealt with. The work has been begun in 1060 1650, but not completed till after 1066/1655-1656. At the beginning there is a prose preface, opening with :

برترین کلامی که عارفان معارف سخن سازي الخ

Beg. of the poem itself (f. 5) :

این سخن چند که من گفته ام ' کوهر ناسفته نکر سفته ام'

A bad copy dating from the beg. of the xiii xix c. The second half (beg. with f. 49) is written on bad brown paper, on which the headings have become almost invisible.

Ff. 73; S 9.5 x 5.5; 7 x 3.75; ll 13, no jadvāls. Or. pap. Vulgar Ind. nast. Cond. mostly bad. Worm-eaten

## 269.

دیوان عنوان

## Dīwān-i-'Inwān.

II 239.

Poems of 'Inwān, or Chalabī 'Inwān, with his full name Muḥammad Ridā b. Hājji Sālīh Tabrizī. He flourished in the middle of the XI XVIIc. Tāhir Naṣrābādī met him at Mashhad, where the poet resided, and writes about him as already dead in his *tadhkira* (completed 1089 1678), see Spr 102. *Riyādu'sh-shu'arā'* (IvASB 230), f. 313. This copy contains :

1. (f. 1v). *Ghazals*, alphabetically arranged, beg.

زهی از بر تو حسنت فروزان چشم مشکلم  
خداست پوشدایی بخش خاوتخانه دلم

2. (f. 106v). Miscellaneous short poems, i.e. *qit'as*, *fards*, quatrains, etc. Beg.

آسمان را اند دل کی عجب سزید سینه ا  
دوست ندوان کرد با خود دشمن دیرینه را

Copied in the middle, or towards the end, of the xū xviii c.

Ff. 113: S 8x5: 4.75x2.5; ll 14, no jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten, injured by moisture, especially the lower part. A few seals at the end, dated 1253-1257 AH.

## 270.

دیوان ولی رام

## Dīwān-i-Walī-rām.

II 240.

Poems of Walī, or Walī-rām, or Banwālī-dās, a writer of prince Dārā Shikūh (for explanations why the author, a Hindu, has adopted such an extravagant *takhallus*, see f. 194v). The exact date of his death is apparently not known, but it must have taken place some time after 1073 1662-1663, in which year he completed the *Gulzār-i-ḥāl* (see RsBr 195, EIO 1995, R 1043, etc.). A portion of his *Mathnawī*, an imitation of the great *Mathnawī* of Rūmī, has been described in Spr 589.

The volume contains :

1. (f. 1v). *Ghazals*, alphabetically arranged, beg.

کنجی که بود مخفی اکنون شد آشکارا  
زین کنج کده بر کن این مژده کو کددارا

2. (f. 57v). Couplets, in various metres in Sufic strain, beg.

رمز الا آن که کسی نمیدد کان الله سم یکن را دید

3. (f. 113v). *Rubā'īs*, unarranged, beg

ذاتی که نه یمنان و نه بدد باشد  
شر چمد که پیمان و نه پیدد باشد

4. (f. 123). *Mathnawī*, an imitation of Rūmī's famous book, similarly divided, or intended to be divided into six parts (here called *wazn*). In this copy, however, only three of them appear (the last one is incomplete). There are praises to the famous Sufi, Mullā Shāh (d. 1072/1661-1662), on f. 125v. The date of composition is given in the first *wazn* (f. 129v) as 1055/1645 :

مظهري تاريخ اين كلدار (sic) حال ، يك هزار و پنچ با پنجاه سال ،

Curiously, the date of composition of the third *wazn* is 1054 1644 (f. 237) :

با هزارش چهار و پنجه سال ، آخري شهر دانش شوال ،

The title appears on f. 123 as :

سخن سخبي ميزان طبع حذيت وضع واي الاوليت اعرفان (sic) والايفان  
در سنجيدكي وزن اول از جمله شش وزن مثنوي انم

(a) Beg. of the first *wazn* (f. 123) :

فادرا از من مني بستن و بس ، كن عذيت ذبه عرفان و بس ،

(b) Beg. of the second *wazn* (f. 172v) :

شريعت چيست در طوز مظاهر ، ادب آموز عقل اهل ظاهر ،

It is the *fifth bayt* of this part that is quoted as the beginning of the whole *Mathnawī* in Spr 589, where apparently a defective copy is described (cf. also further on, No. 462, 27) :

از ان علم شريعت شد معلوم ، شود ترتيب ظاهر نا مسلم ،

(c) Beg. of the third *wazn* (f. 220v) :

ما ده آن كسيم آن تو نديم ، بي نشاني نو ما نشن تو نيم ،

(This part is incomplete at the end.)

The copy is transcribed all through by the same hand, and the colophon on f. 56 (the only one that is found in the volume), is dated the 6th Dhī'l-hijja of the 15th year of Muhammad Shāh, i.e. 1145 the 20th May 1733.

Ff. 238 (ff. 56v-57, 111v-113, 122-123v, 172, 220 are left blank) : 8.25 x 4.5 : 6.5 x 2.75 . Il 17, no *jadwāl*. Brownish Or. pap. Ind. nast. Cond. tol. good, but rather bad in the beginning. Marginal notes and emendations on the initial folios.

271.

سافي نامه والا

Sāqī-nāma-i-Wālā.

II 268.

A *mathnawī* poem, of the type of *Sāqī-nāma*. In the heading its authorship is attributed to Nawwāb Islām Khān Bahādur, with the *takhalluṣ* Wālā. The latter name is actually found on f. 14. This nobleman, whose real name was Diyā'ud-Dīn, was



a governor of Kashmīr and afterwards of Agra; he died in 1074/1663-1664, as expressed in a chronogram by Tāhir 'Ayshī, مرد اسلام خان والا ج'اه (cf. No. 326, f. 500). Beg.

بذام کزو بداده مستی گرفت، ز شوقش عدم رنگ هستی گرفت،

Copied towards the end of the xii-xviii c.

Ff. 16: S 10.5 × 7; 7.5 × 3.5; ll 14, no *jadwals*. Or. and Eur. (margins) pap. Ind. nast.-shikasta. Cond. tol. good. Worm-eaten.

## 272.

رز میه

Razmiyya.

II 267.

Another poem, similar to the preceding one, by the same Walā (judging from the heading). It seems to be incomplete at the end and the *takhalluṣ* of the author is apparently not found here. Beg.

بده ساقی ان بداده خوشکوار، که غم شکر آراست از هر کفار،

Copied apparently towards the end of the xii-xviii c.

Ff. 8; the appearance, etc., are exactly the same as in the preceding MS. It most probably formed one volume, together with No. 271, which was divided afterwards.

## 273.

دیوان مفید

Dīwān-i-Mufid.

II 508.

Poems of Mufid, or Muḥammad Mufid b. Najmī'd-Dīn Maḥmūd Bāfqī Yazdī (d. in 1085/1674, or 1090-1091/1679-1680). see IVASB 790. The present copy is more modern than the one there described, but better written; there is apparently some slight difference in the arrangement of the poems. It contains:

1. (f. 1v). *Ghazals*, alphabetically arranged, beg.

ای خون گرفته لب (از) نعلت پیدله ها، مژسوخ در فلم و خطت رساله ها.

2. (f. 91). A few *qit'as*, some of them containing chronograms, beg.

ز جوش فکر بود نو بهار بلبل ما، سواد معنی رنگین بود شب کل ما،

3. (f. 93). *Rubā'īs*, beg.

تا کشته سخنوری درین عرصه منم، از طرز و ادای تازه خود چمنم،

Copied about the beginning of the xii-xviii c.

Ff. 102: S 8.5 × 5.25; 6.5 × 3.25; ll 15, within *jadwals*. Or. pap. Good Ind. nast. Cond. fairly good. Slightly worm-eaten.

274.

دیوان صایب

Dīwān-i-Şāyib.

II 236.

An incomplete copy of the dīwān of Şāyib, whose real name was Muḥammad 'Alī.İşfahānī (d. 1088 1677–1678), see IvASB 783. It contains only *ghazals*, alphabetically arranged; their series breaks off with the letter *nūn*. In the beginning an 'unalphabetical' introductory poem is given, as in IvASB 785, beg.

یَا رَبِّ از عرفان مرا پیمانه سرشار ده، چشم بینا جان آگاه و دل مسرور ده،

The first alphabetical *ghazal* (here the second, f. 2), beg. as usual.

اگر نه مدد بسم الله بودی نجات عفوانه، الخ

Copied towards the end of the xii xviii c.

Ff. 290; S 10,5 × 6,5; 8 × 4; ll 15, within double jadvls. Or. pap. Ind. nast. Cond. good. A few emendations on the margins and a few notes on the fly-leaves.

275.

دستور همت

Dastūr-i-himmat.

II 207.

The love story of Kām rūp and Kāmlatā, in *mathnawī* verse, the same as the work described in R 697. The title appears on f. 150v. The poem has been completed in 1096 1685, for which year the author gives two chronograms on f. 150v. The first is erroneously written as 'بسد تاریخ ختمش نقد (نقش دلخواه)'; but the second is correct: 'بهمت خان موافق شد حس بش'. A dedication to Aurangzīb is found on f. 8 sq. The name of the author whom Rieu calls Muḥammad Murād, is apparently not found in this copy. For a prose version of the same story, which seems to be more common, see above, No. 109. The beginning is here different from that of the British Museum copy:

انعی تا درین بزم مجارم، چو شمع از آتش دل در گذارم،

Dated in the colophon, added by a different hand, 1941 of the Samwat era, or 1884, copied by Najmū'd-Dīn.

Ff. 151; S 10,5 × 6,25; 7,5 × 3,25; ll 15, within jadvls. Or. pap. Ind. nast. Cond. tol. good. An exceptionally bad vignette.

276.

دیوان فطرت

Dīwān-i-Fiṭrat.

I 397.

Poems of Mu'izzu'd-Dīn Muḥammad, who used two *takhalluṣes*: Fiṭrat and Mūsawī (d. 1106 1694–1695), see IvASB

806. The collection contains *ghazals*, *quatrains*, etc., in one alphabetical series. Beg.

بخط جام محصور کردم آخر پارسای را  
; تار موج می شایزه بستم خیر و تقویرا

The poem given as the first in IvASB 806 is found here on f. 3v. and that in IvASB 807. on f. 2. The copy seems to be slightly incomplete at the end.

Copied about the middle of the xiii 'xix c.

Ff. 46; S 7.25 x 4; 6 x 3.25; ll 10, no jadvāls. Or. pap. Bad Ind. nast. Cond. fairly bad. Worm-eaten and injured by repairs.

277.

مهر و ماه

Mihr-u mäh.

II 257.

A love story of Manūhar and Mad'humālat, comp. in 1065 1655 (cf. f. 59v) by Rāzī, or Mīr 'Askarī 'Āqil Khān, or, to give him his full name, 'Alī 'Askarī b. Muḥammad Taqī b. Muḥammad Qāsim Khwāfī (d. 1108 1696-1697), an official under Aurangzīb, cf. IvASB 159, 811, 812, 1278, 1279. Concerning this particular *mathnawī* poem see EIO 1634.2, 1636, 1637, R 699. *Ind. libr.* Spr 544. Cf. also above, No. 116 and IvASB 310, where a prose version of the same tale is described. The beginning in this copy is slightly different. At the top there is a *bayt* :

نورس بستان کلام فذیم ' بسم الله الرحمن الرحیم

which is apparently taken from Malik Qumī (see above No. 264, 8). The poem itself opens with

دلم را با زبان 'فتاده کاری' که مردوش خود بنماده داری

Dated the 27th December 1827 (or 1884 of the Samwat era), copied by Baynī Prashād . . . (solved), at Bhawānī, in the reign of (Muḥammad) Akbar.

Ff. 59; S 6.5 x 4.25; 5 x 2.5, ll 11, no jadvāls. Or. pap. Bad Ind. shikasta. Cond. tol. good. Slightly worm-eaten and injured by moisture. On some pages space is left blank for the intended pictures, which have not been executed (ff. 4, 8, etc.).

278.

دیوان علی

Dīwān-i-'Alī.

II 212.

A brief dīwān of Nāṣir 'Alī Sarhindī (d. 1108 1697), the same as the one described in IvASB 817. Poems belonging to different

classes are here mixed together in one alphabetical series; there is apparently a large lacuna after f. 33. Beg. as usual.

معجبت جادۀ دارد نهان در خلوت دلها،

چو تار سبزه کم کردیده این ره زبر مغزها،

Dated 1162 1749

Ff. 38; S 7.25 x 5; 6 x 3.25; ll 15, no jadvls. Brownish Or. pap. Ind. nast. Cond. fairly bad. A seal in the beg., dated 1256 1840.

## 279.

The same.

II 211.

Another copy of the same *diwān* with similar beginning. Numerous marginal notes and emendations. Apparently slightly incomplete at the end.

Copied towards the end of the *xv* *xviii* c.

Ff. 78; S 11.25 x 7; 8 x 4; ll 17, no jadvls. Or. pap. Ind. nast. Cond. fairly good; worm-eaten. Numerous marginal notes.

## 280.

دیوان اثر

*Dīwān-i-Athar*.

II 215.

Poems of Athar, or Shafī'ā-i-Shirāzī (d. 1113 1701-1702), see IvASB 823. The present copy contains:

1. (f. 1v). *Ghazals*, alphabetically arranged, beg.

بکش بودی افتادگی تن خود را، چو ز بخاک نمائ سر دشمن خود را،

2. (f. 69v). *Rubā'īs*, unarranged, beg.

داری اگر آرزوی کوثر به بهشت

ح علیت بس است رهبر به بهشت

3. (f. 74v) *Mutafarriqāt*, or fragments, in different metres, beg.

نبود عهده ز کس خاطر مخزون مرا، استخوان بیست تار دل یر خون مرا،

Copied in the middle, or towards the end of the *xv* *xviii* c.

Ff. 81; S 8.25 x 5.25; 5.75 x 3; ll 13, within double jadvls. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Bad vignette. Additional poems on the margins.

## 281.

دیوان مخفی

*Dīwān-i-Makhfī*.

II 226.

Poems of Makhfī, whose real name was Zibū'n-Nisā' Begum, a daughter of Aurangzīb (d. 1114 1703), see IvASB 824. In the present and in the next copies *qasīdas* are given separately from the *ghazals*. Beg. as usual:

ای ز ابر رحمت خورم (خرم) کل بستان ما،  
گفتگوئی حرف عشقت مطلع دیوان ما،

The *qaṣīdas* begin on f. 133 :

دل من بلبل حسن پریویان گلستانش،  
فنا دیوار آن باغ (و) بقا حد خیابانش،

*Tarjīb*bands, *tarkīb*bands, some quatrains, *qit'as*. etc., beg. on f. 145 :

آنکس که در پرده بخود راز نهانداشت،  
برداشت ز رخ پرده چو رازی به از آنداشت،

Copied in the xii/xviii c.

Ff. 156; S 10,75 × 6,25; 6,75 × 3,25; ll 13, within *jadwals*. Brown and coloured Or. pap. Ind. nast. Cond. good. Scrappy quotations on the fly-leaves.

## 282.

The same.

II 227.

Another copy of the same *dīwān*, containing *ghazals*, alphabetically arranged, beg. as in the preceding copy; *qaṣīdas*, beg. on f. 137v, also as in that transcript; *tarjīb*bands, etc., on f. 151v, also beg. as in No. 281.

Copied in the beg. of the xiii/xix c., by Ḥasan 'Alī.

Ff. 166; S 8 × 5,5; 6 × 3,5; ll 13, within *jadwals*. Or. pap. Ind. nast. Cond. bad. Worm-eaten, repaired, dirty. Notes on the fly-leaves.

## 283.

دیوان عالی

*Dīwān-i-‘Ālī*.

I 394.

Poems of Nūru'd-Dīn Muḥammad, who bore the titles of Ni'mat Khān, Muqarrab Khān and Dānishmand Khān, and used the *takhalluṣ* 'Ālī (d. 1121-1122/1709-1710), see IVASB 826. It contains chiefly *ghazals*, alphabetically arranged, beg. as usual :

تمامی یابد از مصراع بسم الله دیوانها،  
بدین کز مد این ابوست زیب روی عذوانها،

*Qaṣīdas* (f. 138), beg. as usual :

کشایش کوه ما بهیچ باب نشد، هزار حیف که انکوز ما شراب نشد،

*Qit'as* with chronograms (beg. on f. 141), a series of quatrains (beg. on f. 145); *fards* (beg. on f. 148v), with a few more *qit'as*, short *mathnawī* poems (beg. on f. 150); *tarjīb*'bands, etc. (beg. on f. 151v).

Copied towards the end of the xii xviii c., or the beg. of the xiii/xix c.

Ff. 160: S 11 × 6.25; 8.5 × 4.25; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. good.

## 284.

دیوان نجات

Dīwān-i-Najāt.

II 229.

Ghazals of Mir 'Abdu'l-'Āl Ḥusaynī Iṣfahānī, with the *takhalluṣ* Najāt (d. ca. 1126/1714). See EB 1162-1165, Pr 702, Ros 269, R 821, 1095, etc. *Ind. libr.* Bk 379, Spr 512. The present copy contains only *ghazals*, which are arranged alphabetically. Beg. as usual:

گرفتم مهر خاموشی ز لب طبع سخندانرا،  
زدم بر سر کل طغرای بسم الله دیوانرا،

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 125: S 11 × 7; 7.5 × 3.5; ll 14, no *jadwals*. Or. and Europ. pap. (new margins) Ind. nast. Cond. bad. Worm-eaten and repaired.

## 285.

کل کشتی

Gul-i-kushtī.

II 242.

The well-known poem on wrestling, by the same Najāt, comp. in 1112/1700-1701, see RS 337, 376, EB 1162, 1164, 1165, Ros 269, R 821. *Ind. libr.* Spr 512. Lith. Lucknow, 1881. Murādābād, 1884, etc. Beg. as usual:

در کپ عشق هران نامه که دلخواه بود،  
زینتش نام خوش حضرت الله بود،

Copied in the beg. of the xiii/xix c.

Ff. 12: S 10.5 × 7; 7.25 × 3.25; ll 15, no *jadwals*. Or. pap. (new margins, of Europ. pap.). Ind. nast. Cond. tol. good. Worm-eaten. Stray notes on the fly-leaves.

## 286.

دیوان بیدل

Dīwān-i-Bīdil.

II 221.

Poems of 'Abdu'l-Qādir with the *takhalluṣ* Bīdil (d. 1133-1137/1720-1725), see IVASB 836, cf. also above, No. 152. The present copy, which is incomplete at the beginning and the end, opens with a series of *qaṣ'idas*, alphabetically arranged: some of them contain chronograms.

*Ghazals*, alphabetically arranged, beg. (f. 20) :

ای آینه حسن تمذلی تو جانها، اوراق گلستان تذلی تو زبانها،

*Rubā'īs*, beg. on f. 92 .

یارب ز می شوق ایانی بفرست، وز نساء آرزو چراغی بفرست،

Copied towards the end of the xii xviii c.

Fi. 95, 8 9 × 5.5 : 7 × 3 : ll 17, no jadvāls. Greyish Or. pap. Ind. nast. Cond. tol. good. Emendations on the margins.

## 287.

کلیات ناثیر

**Kullīyyā-ti-Ta'thīr.**

II 238.

A collection of poetical works (not complete, however) of Muḥammad Muḥsin Iṣfahānī, with the *takhalluṣ* Ta'thīr, an official under Shāh Sulaymān (1077-1105/1667-1694) and Shāh Ḥusayn (1105-1135 1694-1722), for some time a governor of Yazd. He died in the beginning of the Afghan invasion, 1135/1722, or shortly before it. The chronograms given in the works in this volume range up to 1120/1708. See *Riḡāḍu'sh-shu'arā'* (IvASB 230), f. 112v ; the anthol. No. 326 in this catalogue, f. 214 : the *Tadkkiratu'l-murāṣirān*, Spr 138 : *Khulāṣatu'l-afkār*, EB 391, No. 58 ; *Makhzanu'l-gharā'ib*, EB 395, No. 439, etc. A copy of this dīwān, which appears to be rare, is described in Spr 577 : the *mathnawī* poems are described in EB 1175, where the name of the poet is not given.

The present copy is rather bad, worm-eaten, and partly written without diacritical dots. It contains :

1. (f. 1v). *Qaṣīdas* and *tarjībānds*, in praise of the Prophet, Imams, Shāh Sulaymān (ff. 35, 36, 37) ; on the return to Iṣfahān of Muḥammad Khān from Astrābād (f. 37v), and on the promotion of Waḥīdu'z-Zamānī to the wazirat (f. 39) Beg.

ای تذلیت افس و جان را از بیان انداخته،

حیرت ذات تو ..... در زبان انداخته،

2. (f. 40v). *Muqatta'āt wa tawārīkh dar manqabat*. Chronograms on different happenings

3. (f. 46v). *Mathnawīyyāt*, exactly the same as described in EB 1175, where this author has not been identified.

(a) *Minhājū'l-murāj*, of religious contents, in praise of Muḥammad, etc. ; beg.

ستایش همان حد مرزانه ایست، که از سبحة اش نه ملک دانه ایست،

(b) (f. 57). *Dawātu'l-āshiqīn*, in the metre of Nizāmī's *Shīrīn-u Khusrāw*, containing a *sarāpā*, descriptions of wine, etc.

(c) (f. 63v). *Gulzār-i-sa'ādat*, laudatory descriptions of some gardens, etc., at Iṣfahān, in the time of Shāh Ḥusayn, beg.

به سر دارد همی خامه دولت ؛ و عاف کشتن دافع سعادت

(d) (f. 71v). *Thamaratu'l-hijāb*, in the metre of Nizāmī's *Haft paykar*, on similar matters. Beg.

شبی از همدامن ایمانی ؛ محفل کرم بود روحانی

(e) (f. 75v). *Husn-i-ittifāq*, containing a laudatory description of Qubistān, beg.

نعتست و فرشته بابل او ؛ ده تفت ز آتش کل او

(f) (f. 83). *Maymanat-nāma*, a laudatory poem, in the metre of the *Shāhnāma*, containing praises to different persons. Beg.

بنام خداوند مرد و دیم ؛ که بنمود ما را راه مستقیم

4. (f. 89v). *Ghazals*, alphabetically arranged, beg. as in Spr 577 :

ای در کف حمد نو سر رشته غزوانها ؛ دارند سر افزایی از نام نو دیوانها

5. (f. 288). *Mutafarriqāt*, mostly *fards*, alphabetically arranged.

6. (f. 300). *Rubā'iyyāt*, unarranged (the poem which is given as the initial one in EB 1175, is found here on f. 302v). Beg.

یا رب منم از تو ..... از تو ؛ باشد همه آب و رنگ کارم از تو

Copied towards the end of the xii xviii c.

Fr. 303, S 10, 25 × 5.5 : 7.75 × 3.5 : ll 21, no padwals. Or. pap. (new margins). Varying bad Ind. nast. and shikasta, in some places without dots. Cond. very bad, except in the middle. Badly injured by worms and repairs, so that many words, or lines have become illegible.

## 288.

دیوان قسم دیوانه

**Dīwān-i-Qāsim Dīwāna.**

II 509.

Poems of Muḥammad Qāsim Mashhadī, with the *takhallus* Qāsim, or Qāsim Dīwāna (d. ca. 1136/1723–1724), see IvASB 845. The present copy is incomplete both at the beginning and at the end, and contains *ghazals* and other kinds of poems alphabetically arranged in one series. The beginning corresponds to f. 2, top, of IvASB 845 (Nb 109), i.e. the penultimate verse of the *ghazal*



which usually stands first in the *dīwān*. The beg. of the next complete poem (it is the third in the Society's copy) :

از بسکه برون ریخت غبار از نفس ما ، شد رخنه دیوار شکاف نفس ما ،

There are a few *fard's* at the end.

On ff. 102-103v there is a short fragment of a theosophico-religious treatise on امانت لله, beg.

حمد واحدی را که منزله است النج

Copied probably about the middle of the xii xviii c.

\* Ff. 1-103v: S 6.5 x 3.75: 4.75 x 2; ll 15, within jadwals. Greyish Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, repaired. Incidental emendations on the margins.

## 289.

دیوان کرامی کشمیری

*Dīwān-i-Kirāmī Kashmīrī.*

II 223.

A fragment of the *dīwān* of *Mīrzā Kirāmī*, son of 'Abdu'l-Ghanī Beg Qabūl, of Kashmīr (d. 1155/1742, as stated in EIO 1625, or 1156 1743-1744, as given in the *Sarw-i-Āzād*, No. 58, f. 42v). Almost all specimens of his verse, given in the *Riyādu'sh-shu'arā'* (IvASB 230), f. 390v, may be traced in this fragment, which contains only the initial pages of the original collection, namely a part of the letter *alif*, and 'crumbs' of ب and ت. Cf. about the author the *Makhsanu'l-gharā'ib* (EB 395, No. 2198), R 714. Spr 128. He is quite different from the poet, whose *dīwān* is described in IvASB 804. Beg.

زندگی بخش است ما ز دیده کردن ما ،

چشم تر چون شمع باشد چشمه حیوان ما ،

Copied in the beg. of the xiii xix c.

Ff. 9: S 8.25 x 5: 7 x 3.5; ll 20, no jadwals. Or. pap. Bad Ind. nast. and shikasta. Cond. not good.

## 290.

سکندر نامه جبلّی

*Sikandar-nāma-i-jabalī.*

II 269.

A short didactic *mathnawī* poem, dealing with legends of Alexander's campaign in the hills (f. 10v ز سیرش بکوه). (سخنمای نادر ز سیرش بکوه). The date of completion is given on f. 26 as the 4th Dhī'l-ḥijja 1141 the 1st July 1729, in the time of Muḥammad Shāh. The author states that he has composed the poem on his return from Mekka at the request of one Sayyid 'Alī. He does not clearly mention his own name. Most probably his *takhalluṣ* is Sukhan

cf. f. II بقا بخش ما, and the end, f. 27v, بده ساقی انمی بدور سخن. There were many poets with this *takhallus*, the most probable one amongst them is perhaps Mir 'Abdu's-Ṣamad of Agra, who died ca. 1140/1728 (this date may be slightly inaccurate, as is usual in the *tadhkiras*). cf. Spr 150, 156, etc. That the author must have been of a fairly advanced age when he wrote his poem may be concluded not only from the fact that he had performed the pilgrimage, but also because he calls himself (f. 10v) a *khalīfa* of the Qādirī order: under ordinary circumstances both statements would better fit an old man. Beg.

الهی دلم از کرم شاد کن ، غم خود ده غیر آزاد کن

Copied by Nūr Ahmad, apparently towards the end of the xii xviii c.

Fi. 27: S 7.75 x 4.75: 5.5 x 3: ll 14, no jadwals. Or. pap. Ind. nast. Cond. fairly good.

## 291.

هیر و رانجهان

Hir-u Rānjhan.

II 251.

The tale of Hir and Rānjhā (or Rānjhan), based on a Panjābī love story, cf. above No. 118. It is the same poem as described in IvASB 918 (where it was included into the series of works of uncertain date, as it could not be identified on account of its being incomplete at the beg.). Both are identical with Spr 317. The author is Shāh Faqrū'l-lah Lāhūrī, with the *takhallus* Āfarin (d. 1154/1741, at Lahore). In this copy his authorship is mentioned in the colophon. The poem has been composed ca. 1143/1730-1731, as mentioned by Āzād in his *Khazāna-i-āmirā*, cf. EIO 1724. The beginning of IvASB 918 (Na 120) corresponds to f. 3, l. 3. of this copy. Beg. (as in Spr 317):

بنام چمن ساز ناز و نیاز ، که خار نیازش بود سرو ناز

Copied towards the end of the xu xviii c., or beg. of the xiii'xix c.

Fi. 85: S 8.5 x 5.75: 6 x 3.5: ll 13, within jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Scrappy notes and quotations on the fly-leaves. Very bad vignette.

## 292.

کلیات روحی

Kullīyyāt-i-Rūhī.

II 247.

Poetical works, in a religious strain, of Mir Sayyid Muḥammad Ja'far Rūhī, or Ja'far Rūhī, as he is usually called. He was a native of Ranbhīrpūr, in Oudh, belonged to the Sufic order of the Indian Nīmatu'l-lahīs, lived at Lucknow, and died the 1st Ramaḍān 1154/the 10th Nov. 1741 (see *Riyāḍu'sh-shu'arā'*, D 102, f. 208; *Sarw-i-Āzād*, No. 58, f. 46; Spr 156, EB 395, No. 888,

etc.; his full name and the date of the death are also given here, on f. 158v). I have not been able to trace any reference to other copies of this *kullīyyāt*, which seems to be very rare. It contains :

1. (f. 1v). The preface, in ornate prose and verse, beg.

تا برنگ غنچه دل حرفی زند آهنگ اوست، النخ

2. (f. 3). *Qaṣīdas*, of religious content: the first of them, called *Ism-i-A'zam*, was composed in 1112/1700-1701 (its title is a chronogram). Beg.

یارب ز درد کیست بدل نشتر افتاب، یقطره خون بود بسر خنجر افتاب،

3. (f. 7). *Ghazals*, alphabetically arranged; they have been composed before 1114/1702-1703, in which year the *diwān* has been arranged, as appears from an introductory verse with the chronogram دیوان غزلها. Beg.

نکه دارد چراغ حسن معنی خلوت جانها،

که باشد ریشه نور سیه در چشم مزگانها،

4. (f. 100). *Rubā'iyyāt*; from a chronogram on f. 125v it appears that they have been collected in 1142/1729-1730 (سام غیب). Beg.

ای جاوه که تو پاک از کرد نگاه، چشم جبرئیل (sic) ندش هائی در راه،

5. (f. 125v). *Tarjībānd*, beg.

بحر لاهوت چون بجوش آمد، فطره زد موج و در خروش آمد،

6. (f. 129). The 'expanded' (*mustazād*) *ghazals*, quatrains, etc., beg.

عد موج از آن فلزم دیدار بر آید - خوش فطره زدن شد، النخ

7. (f. 133). *Parwāna-i-tajallī*. A mystico-religious composition, in bombastic ornate prose and verse, beg.

سخن از کرمی عشق است هوس میسوزد النخ

8. (f. 135v). Several *qaṣīdas* with chronograms: on the death of a Sufi, Shāh Lad'hā (1143/1730-1731): on the ascension of Bahādur Shah (1119/1707), etc.

9. (f. 137v). A short *mathnawī* in Sufic strain, beg.

چنین تعلیم کرد افسانه پردار، فلم را شوخی مزگان طنز،

10. (f. 141). *Tadqīq-u't-tahqīq*. A Sufic treatise, in ornate prose and verse, with many quotations from the earlier poets,

comp. in 1152 1739 (chronogram on f. 151v : از آدم : نسف و تحقیق کذب : Beg.

الله لا اله الا هو الحى القيوم الخ ... اما بعد ، بدانيد اى محققان الخ

11. (f. 152). *Khutba-i-bayād*. An introduction to an anthology, in bombastic ornate prose, beg.

دام تمام زبان وصف حسنى جانان است ، الخ

12. (f. 156). *Hikāyat*. A *mathnawī* poem in didactic strain, beg.

شنيدم روزى از آتش خروشى ، چو شمع از اشك حيران خرقه پوشي ،

At the end (f. 159) there are some further poetical quotations from the same poet.

Transcribed, according to the colophon on f. 155v, the 29th Jun. 1 1153 the 22nd Aug. 1740, at Lucknow, by one Ghulām 'Alī, for Mīrzā 'Abdu'l-lah. The final folios (156-158) are dated the 1st Ram. 1154 the 10th Nov. 1741.

Ff. 159; S 13×8,25; 7,5×3,75; ll 15, no *jadwals*. Or. pap. in the original portion, Eur. pap. in the margins, which have been pasted on recently. Ind. shukasta-nast. Cond. tol. good.

## 293.

فصحة حقیقت رایی

*Qiṣṣa-i-ḥaqīqat-i-rāy*.

II 266.

A long *mathnawī* poem in moralising strain by Raghbat Siyālkūṭī. He was apparently a pupil, or at least an associate of Āfarīn (see No. 291), whom he eulogises in terms implying that he was still alive at the time of composition (ff. 8-8v). The poem contains also praises (f. 4v) to Muḥammad Shāh (1131-1161 1719-1748). He cannot be identical with Mīr Abū'l-Ma'ālī Raghbat, mentioned in Spr 279, and seems to have been a Hindu, as Moham-medan religious terminology is almost entirely absent in his work. Beg.

سر نامه بنام دلخواه است ، کز هر بیغو را برگ و ساز است ،

Transcribed in Rajab of 1298 June 1881, by Nūr Husayn Qādrī Mujaddidī, son of Miẓān Khān Muḥammad Amnābādī.

Ff. 42; S 12×8; 8,25×4,25; ll 7, double *jadwals*. Or. pap. Ind. nast. Cond. fairly good. Bad vignette.

## 294.

دیوان نعمت

*Dīwān-i-Ni'mat*.

II 232.

Poems, in a religious strain, with pronounced Shi'ite tendencies, by one Ni'mat. There are no chronograms in them, and no

definite allusions as to any historical events. It is only possible to deduce that the author wrote apparently in the XII/XVIIIc., because in some of his poems (ff. 2, 2v), he refers to Šāyib (d. 1088/1677-1678, see above No. 274); on the other hand the present copy of his *diwān* dates probably from not later than the beg. of the XIII/XIXc. There were several poets with the same *takhalluṣ* during the XII/XVIIIc. who might be identified with the present one: one is referred to in the *Hamīsha bahār* (Spr 129), Ni'matu'l-lah Khān, a son of the paymaster of troops under Aurangzib; another is mentioned in the *tadhkira* of Ḥayrat (Spr 159), Ni'matu'l-lah Khān b. Rūḥi'l-lah Khān, an official under Farrukh Siyar and Muḥammad Shāh (he may be perhaps identical with the preceding one); a modern poet, Mir Ni'mat 'Alī of Dihlī (of the beg. of XIII XIXc.) is mentioned in Spr 172: two more Ni'mats, who also wrote Hindustani verses, are referred to in Spr 273, especially the second, Muḥammad Ḥafīz, a pupil of Minnat who wrote chiefly in Persian.

The *diwān* contains almost exclusively *ghazals*, which are alphabetically arranged. There are only two quatrains at the end. Beg.

ز بسم الله زبان ها را بود مفتاح مشکها  
بکمدش زینت آرا گشت لوح مصحف دایها

Copied towards the end of the xii xviii c., or the beg. of the xiii/xix c.

Ff. 33: S 10.5 × 6.75; 7.5 × 3.75; ll 14, no *jadwals*. Or. pap. (new margins, of Europ. pap.). Ind. nast. Cond. tol. good. A brief note on f. 1.

## 295.

دیوان آرزو

*Diwān-i-Ārzū.*

I 383.

Poems of Sirāju'd-Dīn 'Alī Khān Ārzū (d. 1169/1756), who is chiefly known by his lexicographical works. He composed an enormous amount of poetry, mostly in imitation of other poets, and the present collection forms only an insignificant part of the whole. It consists of *ghazals*, alphabetically arranged, with half a dozen *rubā'īs* at the end. This *diwān* seems to be identical with Spr 337 (No. 108), which is said to have been composed in imitation of the poems of Athar (see above. No. 280). Beg. as in Spr 338:

چه پروزی بغدادی سمین تن خود را، نداده است کسی زور دشمن خود را،

Dated the 20th Šafār 1200 the 23rd Dec. 1785. by Mir Muḥammad 'Alī.

Ff. 47: S 7.75 × 5.25; 7 × 4; ll 15, no *jadwals*. Or. pap. Ind. nast. Cond. good. A few marginal glosses.

## 296.

The same.

II 213.

Another copy of the same *dīwān*, beg. as in the preceding transcript.

Transcribed towards the end of the xiii/xix c.

Ff. 47: S 10×6,5; 8×5; ll 13, no *jadwals*. Europ. pap. Ind. nast. Cond. good.

## 297.

واله و سلطان

Wālih-u Sulṭān.

I 21.

The love story of 'Alī Qulī Wālih Dāghistānī (see above, No. 57), by Shamsu'd-Dīn 'Abbāsī Shāhjahānābādī, with the *takhalluṣes* Faqīr, or Maftūn (d. ca. 1180/1766-1767), see IvASB 866. It has been composed in 1160, 1747. Beg. as usual:

ای واله حسن دلکشت جان، عشق تو بهر دو کون سلطان،

Dated (see f. 112) the 22nd Šafar 1282/the 17th July 1865.

\*Ff. 13v-34v; S 19×12; 16×9; ll 38, in 4 columns; no *jadwals*. Thick Europ. pap. Ind. nast. Cond. good. On f. 35 there is a table of Persian poets, arranged in approximately chronological order.

## 298.

دیوان حزین

Dīwān-i-Ḥazīn.

II 243.

Poems of Muḥammad 'Alī b. Abī Ṭālib az-Zāhidī al-Jīlānī, with the *takhalluṣ* Ḥazīn (d. 1180/1766), see IvASB 861, 862: cf. also above, Nos. 55, 56. The present copy contains:

1. (f. 1v). The usual prose *preface*, beg.

افتتاح نامه نام آوران کیمان خدیو سخن النج

2. (f. 5). *Qasīdas*, beg. (as in IvASB 862, 8 and EB 1184. 1):

غیر نفی غیرت یکنای بیهمتاستی، نقش لادرچشم وحدت بین من الاستی

3. (f. 53v). *Ghazals*, alphabetically arranged, beg.

سخن صریح سرائیم عشق پنهان را، بخون دیده طرازم لوح دیوان را،

4. (f. 312). *Rubā'is*, unarranged, beg.

ساقی فدحی که دور کلزار گذشت، مطرب غزلی که وقت کفزار گذشت،

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Ff. 319: S 9,25×5,75; 6,25×3,25; ll 14, within double *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Incidental emendations on the margins.

299.

صفیر دل

Şafir-i-dil.

II 520.

A *mathnawī* poem, comp. in 1173/1759–1760, by the same Ḥazīn. It is the same work as the one described in IVASB 862, 2. opening, as usual, with a prose preface (f. 1v) :

له الحمد فى الاخيرة و الاولى و السلام (sic) على سيدنا النعم

Beg. of the poem itself (f. 2) :

نذاهلى شايسته دلدردا ، سپاس فولوان ز ما ياردا ،

Dated the 27th Muharram 1175 the 28th Aug. 1761, at 'Azīmābād. copied by one Nand La'l.

Ff. 23 : 8.9 x 4.75 : 6.25 x 3.25 ; ll 13, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. A note at the end.

300.

ديوان غريب

Dīwān-i-Gharīb.

II 222.

Poems of Gharīb. Gharībā, Gharībī or Gharībān, as he variously calls himself in different places. In a poem in praise of Shāh 'Ālam he mentions the year 1183/1769–1770 (f. 61v), and in the last quatrain (f. 162v) he gives the date of completion of his dīwān also as 1183/1769–1770 (1283 *minus* 100) :

سال تارينم ز هاتف چو نموديم سوال ، بى صد گفت نگويند كه ديوان غريب ،

I have not been able to trace him in *taulhkiras* ; most probably this particular Gharīb is referred to in Spr 229 : if so, he was Naṣīru'd-Dīn Aḥmad of Kashmīr, living at Dihlī, who has written a voluminous Persian dīwān. The MS. contains :

1. (f. 1v). *Ghazals*, in alphabetical order, beg.

به بسم الله ده حسنى فبول از من بدیوانرا ، ز رحم (damaged)...

2. (f. 141v). *Tarjī'band*, an imitation of the famous poem, beginning with 'مفیمان کوی دلدردا'. Cf. concerning it IVASB 909. Spr 590. Mehren 43, add also No. 323 in this Cat., f. 120, where it is ascribed to one 'Alā'u'd-Dīn (b.) 'Alā'i'l-Mulk, who settled in Oudh. apparently in the X or XI/XVI–XVIIc. Beg.

ما غریبان کوجه یاریم ، در نظر غیر او نمیداریم ،

More *tarjī'bands* are found on ff. 149v, 152 : a *mukhammas* on f. 153.

3. (f. 153v). *Rubā'īs*, chiefly in praise of God, the Prophet, Imams, and Sufic saints. Beg.

کوئیم ثنا از تن هر موی خدارا، تا کس نکند فهم ازین صوت و صدارا،

4. (f. 163). *Qaṣīdas*, also of religious contents, chiefly praises of the Prophet, the early khalifs, Imams, and founders of the Sufic orders. Beg.

ای حمد تو درد بر زبان ها، وی ذکر تو مونس بیجان ها،

Dated the 20th Jum. II 1184 the 11th Oct. 1770. The scribe's name is illegible. There are many additions and emendations on the margins, which may belong to the author himself.

Ff. 176 : S 7,5 × 5; 5,5 × 3; ll 15, no jadwals. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten. Seals in the beg. and end.

### 301.

دیوان علی اکبر

*Dīwān-i-‘Alī Akbar.*

II 511.

Poems, in Sufic strain, by ‘Alī Akbar Wahbī (?), apparently a follower of the Chishtī affiliation, who wrote close to the end of the XII/XVIIIc., because at the end (ff. 15v-16) there are several chronograms for the year 1198/1784. The *dīwān* contains comparatively few *ghazals*, not arranged in alphabetical order, also a few *qit‘as*, *rubā'īs*, etc. Some further *ghazals* are added on ff. 13-16v, by a different hand. Beg. of *ghazals* (f. 1v) :

خاک عربانی ما خلعت سلطانی (ما)،

کنج ویرانی ما ملک سلیمانی ما،

Beg. of *rubā'īs* (f. 9v) :

برخی کویند حقّی : خلق است بیرون، (sic)

قومی کویند او بتخلق است درون،

Beg. of *qit‘as* (f. 15) :

آمد زبیرم دلبر چالاک و بمن گفت، خوش باش که تا چشم تو کوش و زبانم،

Copied in the beg. of the xii xix c.

Ff. 16 : S 8,5 × 4,75; 6 × 2,75; ll 13, no jadwals. Or. pap. Ind. nast. Cond. tol. good. A note on ff. 1-1v, dealing with Kamāl-i-Khujandī. A few marginal notes.

### 302.

کارنامه

*Kār-nāma.*

II 516.

A long *mathnawī* poem dealing with the narrative of the war against Ahmad Shāh Abdālī which terminated in 1162/1749. The author, Muḥammad Bakhsh, with the *takhalluṣ* Āshūb (cf. f. 39).



who took personally part in the campaign, refers to the present work in the preface to his history of Muḥammad Shāh's reign, which he composed in 1196/1782 (cf. R 944-945, EIO 422, Elliot, *Hist. of India*, VIII, 233). It must, therefore, have been completed some time between these two dates. It is written in bombastic style; there are many autobiographical allusions. Before the ordinary beginning there is a quatrain (written in red ink):

نظمي که پراز شور تفنگ و توپ است،  
در گوش عدو عداً آن دلکوب است،  
از روی بدیهه این بیدان واقع،  
موسوم بکار نامۀ آشوب است،

The poem itself begins:

بس از حمد خلاق ارض و سما، هم از بعد نعت نبی الورا،

Copied towards the end of the xii xviii c.

Ff. 67; 87,5 × 4,75; 5,5 × 2,75; ll 11, no jadvāls. Or. pap. Ind. nast. Cond. tol. good.

### 303.

Fath-nāma.

فتح نامه

II 349.

A versified laudatory history of the local Balūchī chieftains at Ḥaydarābād in Sind, so-called Talpurs, or 'Abbāsī Amīrs, especially of Fath-'Alī Khān (d. 1801). The author calls himself (f. 13) Muḥammad 'Azīmu'd-Dīn Ḥusaynī Shīrāzī Tatawī, and gives the date of composition as 1199 1785 (f. 15 فتحنامه ۱۵۹۹), not 1191/1777, as in R 1041 where another copy is described. The present copy is incomplete, and the date of transcription is not found in it. The work is divided into the usual introductory doxology, praises of Fath-'Alī Khān (f. 7), his brother Ghulām 'Alī (d. 1811), etc., and five *majlises* (all that the present copy contains):

- ۱ (f. 16) در بیدان فضائل اخلاق حمیده،
- ۲ (f. 22v) در ذکر طایفه عباسیان و میر بهرام شهید علیه الغفران،
- ۳ (f. 33v) در بیدان حالات میر بجار شهید علیه الرحمت،
- ۴ (f. 59v) در بیدان حالات میر عبد الله الشهید علیه الرحمة،
- ۵ (f. 79) در بیان احوال عهد دولت میر فتح علیخان بهادر ظفر یاب و اعیان در توجه رایت علیات بانهدام بنیاد عدوی بی آب و رسانیدن نفال بدین کبر بموجب التماس میر سهراب،

These *majlises* are subdivided into numbers of smaller sub-sections, mostly called *dāstān*. Beg. of the poem :

بنام خداوند هر دو جهان ، شه هفت کیتی و نه آسمان ،

Transcribed apparently in the beg. of the xiii/xix c.

Ff. 96 ; S 10,25 × 6 ; 8,5 × 3,5 ; ll 14. no jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. A few glosses on the margins.

### 304.

دیوان آزاد

*Dīwān-i-Āzād.*

I 384.

Poems of the well-known historian and biographer, Ghulām 'Alī Balgrāmī, with the *takhalluṣ* Āzād (d. 1200/1786), cf. above Nos. 58, 59. For his poems see EIO 1722 : *Ind. libr.* Bk 423, Spr 364. The *dīwān* contains almost exclusively *ghazals*, alphabetically arranged, and only a few *rubā'īs* and *qit'as* with chronograms at the end. Beg. of *ghazals* :

بر آرا : مد بسم الله تیغ خوشمقالی را ، مسخر کن سواد اعظم نازک خیالی را ،

*Rubā'īs*, beg. (f. 48) :

ای بر تو جلو تو آثار وجود ، مخلوق تو آنچه هست در غیب و شهود ،

Copied in the beg. of the xiii/xix c.

Ff. 50 ; S 7,75 × 5,25 ; 7 × 4 ; ll 15. no jadwals. Or. pap. Ind. nast. Cond. tol. good.

### 305.

The same.

II 507.

Another copy of the same *dīwān*, beg. as in the preceding note, No. 304 (both, *ghazals* and *rubā'īs*).

A very bad copy, rendered almost worthless by white ants and worms, dating from the earlier part of the xiii/xix c.

Ff. 38 ; S 9,5 × 6,25 ; 6,5 × 4 ; ll 12. no jadwals. Or. pap. Ind. nast. Cond. hopelessly bad.

### 306.

The same.

II 218.

Another copy of the same *dīwān*, beg. as in No. 304. both with regard to *ghazals* and quatrains.

Copied towards the end of the xiii/xix c.

Ff. 49 ; S 10,5 × 6,75 ; 8,75 × 5 ; ll 16. no jadwals. Europ. pap. Ind. nast. Cond. good.

## 307.

دیوان اصغر

## Dīwān-i-Aṣghar

II 216.

Poems of Aṣghar, who also uses another *takhalluṣ*, Amjad 'Alī, an Indian Muhammadan (cf. f. 50v). He flourished apparently towards the end of the XII/XVIIIc. and in the beginning of the XIII/XIXc. Ṣā'ib is often referred to (cf. ff. 18, 37, 52, etc). At the end two chronograms are given for 1192/1778 (f. 62v (معبود حق ضیاء الدین), and 1195 1781 (ibid., روشن شهید). Three Aṣghars are mentioned in Pr 630 (Nos. 241-243), but none of them seems to be identical with the present one. It is interesting to note that on ff. 1-4v, on the margins, many poems in *Hindustani* are given, with the same *takhalluṣes*, so that it appears that the author was an Urdu poet as well.

The present copy contains :

1. (f. 1v). *Ghazals*, alphabetically arranged, beg.

خدایا نشئه عارفان کرامت کن دماغم را ، بموج بادۀ بیدنگ دریا کن ایام را

2. (f. 59v). *Rubā'īs*, not alphabetically arranged, beg.

های یار بمن تو آشدائی کردی ، دلبردی و باز بیوفائی کردی

3. (f. 63v). *Fards*, beg.

زخم من تا دوخت سوزی در جگر انداخته ، الخ

Dated the 29th Rab. II of 1227 of the Faṣlī era, i.e. beg. of the xix c. AD., copied by Bakhtāwar Sing'h

Ff. 65 : S 8.5 x 5.75 ; 4.75 x 2.5 ; ll 15, no jadwals. Or. pap. Ind. nast. Cond. good. The seal of the scribe, dated 1229/1814.

## 308.

( مثنویات منعّم )

## (Mathnawīyyāt-i-Mun'im).

II 261.

Lengthy *mathnawī* poems by Mun'im, dedicated to Shāh 'Alam (1173-1221/1759-1806), cf. ff. 75, 79v, 148, etc. and also to his successor Muḥammad Akbar, 1221-1253/1806-1837. There are no indications as to the real name of the author, nor exact dates of the composition of the poems. Chronologically it might be possible to identify this Mun'im with Sayyid Nūru'l-ḥaqq, a qādi of Bareilly and a very prolific *mathnawī* writer, who used this *takhalluṣ*, mentioned in Spr 171 and 263. On f. 1 there is, however, a note, in a different handwriting, to the effect that the author is Mohan Lal, cf. Spr 263. Which of these two Mun'ims is the author, cannot be decided without more details concerning their works. The poems are written in exceedingly bombastic

style and contain nothing beyond the stereotyped verbiage on the subject of *ishq*. The volume contains:

1. (f. 1v). *Bihān-i-‘ishq* (cf. f. 71), a lengthy poem, beg. with a versified heading:

چيست وحدت بخود خدا دیدن، باعث زندگى فنا دیدن،

Beg. of the poem itself:

بذم آنکه دل دیوانه اوست، محبت راه خلوت خانه اوست.

2. (f. 73v; 72 is blank). A lengthy *mathnawī* poem on precisely the same subject as that of the preceding one. Apparently it contains no mention of its title. The opening *bayt* (in red ink):

ایختراب کردش بیم نو چرخ حشری (sic?)

خنده جام صبوحه افتاب خاوری

Beg. of the poem:

ای صبح قیامت جنون خیر، پرکاله آتش درون خیر،

3. (ff. 73v-110, in *margin*). Another similarly title-less *mathnawī*, in precisely the same style. Beg.

بسم الله الرحمن الرحيم، ولله نسخه عشق قدیم

4. (f. 145; 1. 144 is blank). (*Qissa-i-Shāhrukh-u Dilbar-i-Jahān*), a lengthy love story, beg.

ای شوار نجلی دلم، رونق (؟ رونق) نیمجان بسمل هـ

Dated the 17 Dhī Qarda 1242 the 12th June 1827 (here 1826), the 21st year of Muhammad Akbar.

Ff. 214: 8 10.75 x 5.75: 8 x 3.25: ll 15, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good.

### 309.

دیوان وافف

*Dīwān-i-Wāqif*.

II 241

*Diwān* of Nūru'd-Dīn of Patiyāla in the Panjāb, with the *takhallus* Wāqif (d. ca. 1200/1786), the same one as described in IvASB 877, where references to other catalogues are given. The present copy contains almost exclusively *ghazals*, alphabetically arranged. Only a few *fards* and *qit'as* are given on ff. 216v-217. Before the usual beginning:

ای بزم شوق تو ذلالت مرسو سازها، رفته در هر گوشه زبان سازها آوازها،

there is an additional verse in a different metre :

مبارک است بزم تو افتد کلام ، تبارک اسمک یا ذوالجلال و الاکرام ،

Copied towards the end of the xii xviii c., or the beg. of the xiii xix c.

Ff. 217; S 9,5 x 6; 7 x 3,5; ll 15, within double jadwals. Brownish Or. pap. Ind. careful nast. Cond. tol. good. Worm-eaten in the beg. and in the end. A few glosses on the margins.

### 310.

دیوان 'ختم

**Diwān-i-Akhtar.**

II 210.

A defective copy of the diwān of Akhtar, who gives no particulars concerning himself, nor any chronograms. Twice he refers to Qatil (ff. 6 and 36), most probably the poet and *inshā* writer (cf. R 64, Spr 277, and above, No. 60, 18), who died in 1233/1818; he also mentions Wāqif (f. 46v), who died in 1200/1786. There can therefore be no doubt that he flourished in the beg. of the XIII/XIXc. He may be identical with Akhtar, whose name was Akbar 'Alī Sarhindī, and who is said to have been more than 30 years of age in 1209/1794-1795 (see Spr 200). There are only *ghazals* in this volume, in alphabetical order; towards the end there are many lacunas, much space is left blank. Beg.

ای بسمله نامت سر دفتر عنوانها ، سر رشته توحیدت شیراز دیوانها ،

Copied towards the end of the xii/xix c.

Ff. 55 (there are also a number of blank leaves in the volume); S 10,25 x 6,75; 8 x 4,5; ll 16, no jadwals. Europ. pap. Careless Ind. nast. Cond. good.

### 311.

دیوان سروری

**Diwān-i-Surūrī.**

I 393.

Poems of Surūrī, whose real name was Ghulām Murtadā, and who was still living at Lucknow in 1211/1796-1797, see Pr 948-950, Spr 573. The present copy slightly differs in its arrangement from the two mentioned above, and does not contain the *math-nawīs* and some other items mentioned in Pr 949. There are :

1. (f. 1v). *Ghazals*, alphabetically arranged, with special headings at the beginning of every letter. Beg. as usual :

خدایا درد عشق ده دل و جان سروری را ،

بکس خویشت بکس چشم حیوان سروری را ،

2. (f. 220). *Rubā'īs*, not alphabetically arranged, beg.

عد شکر بدگاه خداوند کریم ، رحمت کن بندگان بالطف جسیم ،

3. (f. 224v). *Qaṣīdas*; their collection is called *Chilchirāgh* or 'candelabra,' as stated in an introductory quatrain, in which the date of completion is given as 1204/1789-1790:

قصائدم که مسمی بچلچراغ آمد، بخلق بوی معانیش در دماغ آمد.  
فراغ بوقت چو کلکم ز کار تکویرش، سروش گفت که تاربخش از چراغ آمد.

Beg. of *qaṣīdas*, as usual:

ای نام تو در دهانها، عاجز ز ثنای تو زبانها.

4. (f. 236). *Mukhammasāt*, also with a quatrain as a heading. The first, a very lengthy one, is an adaptation of a *qaṣīda* by Mu'izz Mūsawī Fiṭrat (d. 1106/1694-1695, cf. IvASB 806). Beg.

دارم مدام چون درس افغن بی شمار، ماند بلبلی ز چمن دور در بیار.

The second, in praise of Fāṭima, the wife of 'Alī, based on a *qaṣīda* by Ṭughrā (d. ca. 1078/1667, cf. IvASB 371). Beg. (f. 246):

شبی از آتش غم با دل و جان مضطر، دمدم جایی سرشک از مژه میریخت کمر.

It seems as if this *diwān* is not complete.

A very good, carefully written copy, dating from the beg. of the xiii xix c.

Ff. 252 (some pages are left entirely blank): S 15 × 9: 9 × 4: ll 25, no *jadwals*. Blue Or. pap. Ind. nast. Cond. very good. Only in a few places worm-eaten.

### 312.

(تصنیفات مسرت)

(*Taṣnifāt-i-Masarrat*).

II 518.

Commentaries of Masarrat on different poems, his own and those of other writers. The author, 'Iwāḍ Rāy (عوض رای) with the *takhalluṣ* Masarrat was living in the beg. of the XIII XIXc. He mentions on f. 27 the year 1212/1797-1748 as the date of composition of a poem in praise of Shāh 'Ālam (1173-1221/1759-1806); another of his works eulogises Nawwāb Sa'ādat-'Alī Khān of Oudh (1212-1229 1797-1814), cf. f. 16. It is difficult to state if he may be identical with Shankar Masarrat, mentioned in Spr 255. The present volume contains three of his works:

1. (f. 1v). A commentary on the opening distich of the *diwān* of Ḥusayn Thanā'ī Mashhadī, cf. above, No. 255 (ff. 2v-6). The text of the commentary is slightly different. Beg.

دروش حسن و ناز هست بسی خوشنما،  
غمزه بطرز ستم عشوه بزرگ جفا.

2. (f. 10). *Nathr-i-dilgushā*. A eulogy, in ornate prose, on Sa'adat-'Alī Khān at the occasion of his building a palace, called *Qasr-i-dilgushā*. Beg.

حمد و ثنای شهنشاه هر دو جنبان فرمانروای زمین و زمان الخ

3. (f. 27). (*Sharḥ-i-qaṣīda-i-Badī*). A commentary on the author's own *qaṣīda* in praise of Shāh 'Ālam, which he composed as he states in the introduction, in 1212/1741-1798. The *qaṣīda* itself begins (f. 27v):

افتاب اسمان اعتلا، اختر اوج آشدنای اعطف،

Beg. of the treatise :

بعد حمد عالمی که فسیده موجودات را به صنعت های گوناگون

آراستد الخ

Transcribed in the beg. of 1864, the last item (3), dated the 26th Shabān 1280 the 5th Febr. 1864.

Ff. 38 : 88 x 5 : 6 x 3.25 ; ll 11, no jadvāls. Thin coloured Eur. pap. Good Ind. nast. Cond. good. A seal and notes on f. 1.

### 313.

بحر غم

**Baḥr-i-gham.**

II 338.

The story of the martyrdom of Imām Ḥusayn and his associates. It is dedicated to Muḥammad Ghawth Khān, a local chieftain in Southern India (f. 1v). The author, apparently a Madrasī (cf. f. 3), does not mention his own name (at least I have not been able to discover it though having looked through all the appropriate places in the poem). The title is a chronogram for the date of the completion, i.e. 1250 1834-1835 (ff. 3v and 23v, the same passage). Beg.

بذم آنکه بایک نقد دیدار، بدوگان محبت چنان خریدار،

Dated 1262 1846.

Ff. 25 ; 88 x 6.25 : 6 x 3.25 ; ll 12, no jadvāls. Bluish Europ. paper (R. and J. I. Allford). Ind. nast. Cond. good. Marginal notes and emendations.

### 314.

سراج المحبة

**Sirāju'l-maḥabbat.**

II 394.

A prose version of the *mathnawī* poem dealing with the story of Hīr and Ranjhān, here ascribed (f. 18v) to the authorship of Qamaru'd-Dīn Minnat Dihlawī (d. ca. 1208/1793-1794), cf. EIO

1724, and IVASB 918. The compiler of the present version, completed in 1252/1836 (f. 19v), is the same Ibratī 'Aẓīmābādī as the author of the *tadhkira* called *Mi'rāju'l-khiyāl* (No. 60). Cf. also No. 246. Beg.

حمد حضرت خانی که شیرازة بند نسخه دلفریب النخ

Dated the 11th Ramaḡlān 1281, the 7th Febr. 1865.

\* Ff. 18-31v; S 11.5 × 7; 9.5 × 5; ll 19, no jādvals, Europ. pap. Ind. mast. Cond. good.

### 315.

( اشعار ممتاز )

(Ash'ār-i-Mumtāz).

III 76.

Poems of Mumtāz, a modern author, who died after 1267 1850-1851. This may be deduced from the fact that the numerous chronograms, which he gives on ff. 12-30, range from the beg. of the XIII/XIXc., up to the year mentioned. Three poets of the name of Mumtāz are mentioned in Spr 262-263: Faḡl-Alī, Ihsānu'l-lah, and Nūr Aḡmad of Dihlī. The last one of these had died long before Sprenger was writing. The first of the three was a pupil of Sawdā who is said (Spr 285) to have died in 1195 1781. It is difficult to believe therefore that he should have continued to write poetry up to 1267 1850-1851, at an age of at least 80. The second Mumtāz, Ihsānu'l-lah, remains, in the absence of more detailed information, the most probable author; but, there is no guarantee that the present Mumtāz has anything to do with either of the three.

The present copy is incomplete at the end: there are many lacunas and several folios are apparently misplaced. There are:

1. (f. 1). *Naẓmu'n-nuthūr* (? half erased) A collection of versified grammatical rules, dealing with Arabic verbs. Beg.

الحمد لله که خیالی این قافی متلای متفرقات را که النخ

2. (f. 7v). *Sharḡu'sh-shukūk-i-safīr-i-Īrān*. A long *ghazal*, in which alternate *bayts* represent the dialogue between Safīr and the author. The former, meaning 'the ambassador', may be a *takhalluṣ* of a poet.

3. (f. 9). *Mu'ammāyāt*, on various names, dates, etc. At the end there are many lacunas. Ff. 31 and 32 belong probably to the next item, and are misplaced.

4. (f. 33). *Baḡr-i-mawwāj*, a lengthy *mathnawī* poem, dealing with the history of the ancient prophets, of Muḡammad, his companions, etc., see Spr 504. It is incomplete at the end. Very unfortunately, the section on the circumstances of the composition, on f. 34v, is interrupted by a lacuna just in the beginning, and



there is, therefore, no chance to ascertain the exact date of composition. Beg.

شکر حق کاین نامی نامه ، زیب تو بگرفت از خامه ،

Transcribed apparently towards the end of the xiii/xix c.

Ff. 118; S 10,25 x 6,5: 7 x 4; ll 6, in three columns, in lines written at an angle to each other: no jadvāls. Or. pap. Ind. nast. Cond. tol. good.

## 316.

دیوان تفته

Dīwān-i-Tafta.

III 16.

Poems of a very modern author, who uses the *takhalluṣ* Tafta. Apparently the same dīwān has been printed at Lahore in 1857; the original name of the compiler is given in it as Harī Gōpāl. In the present copy the chronograms, given at the end (ff. 375v-379), range up to 1273/1856-1857, so that it seems quite probable that the lithographed and the present dīwāns are the same. This copy contains:

1. (f. 1). A prose preface, in florid style, dated 1265/1849, with the heading:

تقریظ اول دیوان تفته از دبیر الملک نجم الدوله میرزا محمد اسد الله  
خان بهادر نظام جنک غالب تخلص مد ظله العالی ،

Beg.

هان ای غالب تیوة روز النجم

2. (f. 3). *Ghazals*, alphabetically arranged, beg.

آبی دگر افزود کسی نوک سغن را ، اقبال بلندست شهادت طلبان را ،

3. (f. 368v). *Qit'as*, and short *mathnawī* poems, almost all containing chronograms, as mentioned above, ranging up to 1273/1856, beg.

بمکنی که تو نازی دو روزه نبود بیش ، کرا بمند و کرا ماند ای فدای تو من ،

4. (f. 379). *Rubā'īs*, alphabetically arranged, beg.

دادم بطهوری و نظیری جن را ، دیدم همگی قصاید و دیوان را ،

All over the margins there are numerous emendations, additional poems by the same Tafta, and quotations from a great number of different poets, especially from Jalāl Asir. Some more poems from him and from Tafta are added on ff. 412-423. All these marginal and sometimes interlinear additions seem to be written by a different hand.

Copied towards the end of the xix c.

Ff. 423; S 12,25 x 8: 8,5 x 4,5; ll 17, no jadvāls. Europ. pap. Ind. nast. Cond. good.

317.

ظفر الظفر

Zafaru'z-zafar.

II 367.

A *mathnawī* poem in bombastic style, narrating the story of the Indian Mutiny of 1856. The composition was begun the 9th May 1857 (f. 9), by one Farāsū (فراسو), who may be identical with Frāsū, mentioned as an Urdu poet in Spr 227. The latter was a Frenchman. Captain François Akden (?). It is difficult to determine whether the two are the same. The poem consists chiefly of eulogies, and opens with praises to Jesus Christ (f. 2), Her Majesty the late Queen Victoria (f. 9v); but by far the greater space is occupied with eulogies of different local collectors, commissioners, etc. Beg.

در نظم سقتم بنام خدای، کریم و رحیم است و هم رهنمای،

The copy dates apparently from the same time as the work itself, i.e. the middle of the xiii' xix c.

Ff. 91; S 14.75 x 9.75; 12.5 x 7.5; ll 15, within jadwals. Or. pap. Coarse Ind. mast. Cond. tol. good.

*Poetry of uncertain date.*

318.

مثنوی شرف الدین اولیا

Mathnawī-i-Sharafu'd-Dīn Awliyā.

II 260.

A religious poem, praising Muḥammad, the early khalifs, etc. It is apparently an imitation of the well known *mathnawī*, ascribed to Bū 'Alī Qalandar, a Sufic saint, who is supposed to have been living in the beg. of the VIII/XIVc., cf. R 668, Spr 565, etc. There is apparently no mention of the author's name.

On f. 18 in the verse *شرف ده شرف از شرف دیدارم مرا اله* the first *شرف* is written in red ink, as is often practised with the *takhal-luses*. But there are no indications that this word is really a *takhalluṣ*, and this seems very unlikely. Probably the title, as above, is entirely based on a wrong assumption; it is written, in red ink, at the beginning of the poem. There is almost nothing in it to lead to a conclusion as to the date of composition. The praises to 'Abdu'l-Qādir Jilānī, and the verse *وز طفیل صدر عالمگیر ما* (f. 18), may perhaps suggest that it was composed under Aurangzīb, in the end of the XI or beg. XII/XVII-XVIIIc. Beg.

ایها امهجور (ایها المهجور) عن وصل الحبيب،

بشغو از بلبل نواهایش عجیب،

Dated the 5th June 1881, copied by Ḥusayn Amnābādī (cf. No. 320).

Ff. 18; S 9 x 5.5; 5.5 x 3; ll 7, double jadwals. Bluish Europ. pap. Bold Ind. mast. Cond. good. Ugly vignette.

## 319.

بیغ و قلم

## Tīgh-u qalam.

II 276.

An allegorical *mathnawī* poem, with a didactic tendency, by Mas'ūd. There is no date of composition, no allusions whatever to historical events. It is dedicated to one Shāhzāda Yūsuf Bahādur Khān (f. 6), but there is no key as to his identity. It appears from the text that the author, probably a clerk in the employment of that prince, had for some reason been punished and exiled. So he complains about poverty and humiliation, and the whole of the poem is intended as an apology. Amongst a dozen or more Mas'ūds mentioned in different *tadhkiras* none can be reliably identified with the present author. Beg.

‘قلم چون به تیغ زبان راز گفت، حقیقت بنام خدا باز گفت،’

Dated the 15 Ramaḍān 1275 the 18th Apr. 1859.

Ff. 54: S 7,75 × 5,5; 6 × 3,5; ll 14, no jadvāls. Bluish Europ. pap. Ind. nast. Cond. good.

## 320.

تجلیات نویدی

## Ghazaliyyāt-i-Nawīdī.

II 234

28 *ghazals* by one Nawīdī. There were more than a dozen poets who used the same *takhalluṣ*, mentioned in different *tadhkiras*. The collection is the same as the one described in Spr 526 and Bh 473 II. It consists of a series of *ghazals* written in such a way as to avoid the use of some particular letter. The enigmas, mentioned by Sprenger, or the preface and a *mathnawī* in praise of Humāyūn (probably taken from some other Nawīdī), referred to in Bh 473, are not found here. The poems have been repeatedly lithographed in India, at least five times (the latest Lucknow, 1893, 1899). On the whole, A. Sprenger seems to be right in regarding this versification as a product of some modern verse-maker. Beg.

‘صد شکر که شد دولت وصل تو میسر، گردید ز خورشید رخت دیده منور،’

Dated 1881, by Fadlu'l-lah (?), son of Nūr Ḥusayn Annābādī Qādirī Mujaḥḥidī.

Ff. 24: S 8,5 × 5; 5,5 × 3; ll 7, within double jadvāls. Grey Or. pap. Coarse Ind. nast. Cond. tol. good. Very bad vignette.

## 321.

دیوان شمس

## Dīwān-i-Shams.

II 237.

Poems, in Persian and in Hindustani, of one Shams, who does not give any details concerning himself, or concerning the period

in which he was living. Anyhow he seems to be a modern poet. Two Shamses are mentioned in Spr 287, but it is impossible to identify the present author with either of them. The poems consist chiefly of praises to Muḥammad, in the form of *ghazals*, alphabetically arranged, both in the Persian and Hindustani parts. The copy contains :

1. (f. 1). Persian *ghazals*, beg.

ز مهر ذات تو کردید دوران بسکه نورانی  
برنگ شمس روشن شد همه ذرات پنهانی

2. (f. 11v). Persian miscellaneous short pieces and fragments, such as a short *mathnawī*, a few *maṭla's*, *fards*, *qit'as*, quatrains.

3. (f. 14v). A *qaṣīda*, and several *ghazals*, etc., in *Hindustani*, beg.

محمد مظهر ذات خدا هی، حقیقت مین و لا کب حق سی جدا هی

Copied apparently towards the end of the XIII XIX c.

Fi. 20; S 8.5 x 5.5; 6.25 x 3.25; Il 15, no *jadwals*. Europ. pap. Modern Hind. nast. Cond. good. A few additions on the margins.

### 322.

#### *Anthologies.*

همیشه بهار

#### Hamīsha bihār.

III 41.

A large systematical anthology of Persian poets, compiled by Abū'l-Qāsim b. Ḥaydar Abū 'Alī Kāsānā'ī (? not clear), see f. 2, l. 5, and, secondly, on the margins, top. He prepared it (as stated on f. 2v), as a present to Shāh Sulaymān Ṣafawī (1077-1105, 1667-1694). There are two prefaces, slightly differing the one from the other. One is written in the ordinary place on the pages, and the other on the margins. The quotations given here are usually very short. A large number of poets, ancient and more modern, are mentioned here, but no dates are given with reference to them. First are given extracts from princely poets, nobles and amirs; the common poets are combined in groups according to the province which was their birthplace. At the end there are a number of quotations of female authors. There is no order whatever in the arrangement of authors belonging to the same class. Occasionally blank spaces are left on the pages, and it seems as if the anthology had still to be supplemented by further additions.

1. (f. 3v). Princes, firstly the Safawides, beginning with Shāh Isma'il, and ending with 'Abbās I; follow: the Timurides, Shaybanides; other dynasties, ancient and modern.

2. (f. 7v, *in marg.*). Wazirs, also beginning with those who served the Ṣafawī Shāhs.

3. (f. 10). Qizilbāsh nobles, who were high officials under the Safawides: the Shāmlū, Baharlū, Ustājilū, Dhū'l-Qadar, Afshārs, Qājārs, Bayāts, Taklū, Turkmāns; on ff. 24-33v there are specimens of the poetry of high officials, who, apparently, did not belong to the clans, mentioned just above.

4. (f. 34). Poets of Iṣfahān, and generally of 'Irāq. Specially dealt with: Shifā'ī (f. 34), Qādī Nūi Iṣfahānī (f. 35v), Ḍamīrī Iṣfahānī (f. 36v), Taqiyyu'd-Dīn Muḥammad Ḥiznī Iṣfahānī (f. 37), Rūzbihān Ṣabīrī Iṣfahānī (f. 37v), Jalāl Asīr (f. 39), Ḥasan Wāhib Iṣfahānī (f. 40), etc.

5. (f. 53v). Poets of Kāshān (there is no proper heading to this section). Specially dealt with: Ruknā Masīh (f. 53v), Muḥta-sham (f. 56v), Kalīm (f. 57v), Muḥammad Qāsim Kāshī, or Mash-hadī (f. 62), Muḥammad Hāshim Sanjar (f. 64v), Muḥammad Ma'sūm, his brother (f. 66v), Abū Turāb (f. 69v), etc.

6. (f. 79v). Poets of Qum. Specially: Nizāmī (who is supposed to have come from this place) (f. 79v); Muḥammad Sa'īd Hakīm Qumī (f. 79v), Ruknā, son of Rushdī Qumī (f. 81), Sadīd, the son of the preceding (f. 81v), Malik Qumī (f. 83), Darkī (f. 83v), Wālihī (f. 85), Shahīdī (f. 87v), etc.

7. (f. 95v). Poets of Sāwa (here بلدة سارج). Salmān Sāwajī (f. 95v), etc.

8. (f. 97v). Poets of Qazwīn. Tāhīr Wahīd (f. 97v), Sālik (f. 99), Ridā Masrūr (f. 101), etc.

9. (f. 106v). Poets of Ray. Muḥammad Qulī Salīm (f. 106v), Shāpūr Tīhrānī (f. 109), Ḥusayn Nawras Damāwandī (f. 111), Ṣaydī (f. 112), etc.

10. (f. 116v). Poets of Hamadān, etc. 'Irāqī (f. 116v), etc.

11. (f. 124v). Poets of Jurbādaqān (Gulpāyagān), Kamara, etc. Fadlī (f. 124v). 'Alī Naqī Kamaraī (f. 125v), Bāqir Naṭanzī (f. 129), etc.

12. (f. 130v). Poets of Ardīstān. Fathī (f. 130v), etc.

13. (f. 132v). Poets of Khalkhāl, Tārim, etc.

14. (f. 133). Poets of Yazd. Wahshī (f. 133), Ḥasan 'Alī (f. 136), etc.

15. (f. 141). Poets of Bāfq.

16. (f. 142). Poets of Kirmān.

17. (f. 144). Poets of Shūshtar, Bahbahān, Lār, Mesopotamia. Faraju'l-lah Shūshtarī (f. 144), 'Abdu'l-lah Ḥalī of Karbalā (f. 147v), etc.

18. (f. 149). Poets of India. Amīr Khusrāw (f. 149), Faydī (f. 152v), Ḥasan Dihlawī (f. 153), Ghānī Kashmīrī (f. 155), etc.

19. (f. 166v). Poets of Khorasan. Another section (طبعة دیگر) (f. 170v). The quotations are short, except in the case of Abū'l-Qāsim Findiriskī (f. 174), Muḥammad Ḥusayn Nazīrī Nishāpūrī (f. 176v), Naw'ī Khabūshānī (f. 180), Muḥammad Jān Qudsi (f.

182), Faṣīhī Harawī (f. 184v), Nāẓim Harawī (f. 186), Raḍī Dānish Mashhadī (f. 187), etc.

20. (f. 212v). Poets of Ādharbayjān. Aḥadu'd-Dīn of Marāgha (f. 212v), Rafī' Wā'iz Qazwīnī of Tabrīz (f. 214), 'Inwān, Muḥammad Ridā Chalabī Tabrīzī (f. 215v) : Ṣā'ib (f. 225v).

21. (f. 235). Poets of Gilān and Māzandarān. 'Abdu'r-Razzāq Lāhijī (f. 235), Ṭalīb Āmulī (f. 236), Nādim Gilānī (f. 239), etc.

22. (f. 248v). Poets of Fārs. Ḥāfiẓ (f. 248v), Sa'dī (f. 249v), Bābā Fighānī (f. 251v), 'Urfī (f. 256), Lisānī (f. 258v), Ghiyāthā-i-Halwā'ī (f. 259v), Ṣādiq Dast-i-ghayb (f. 260v) and Nizām Dast-i-ghayb (f. 261), etc.

23. (f. 272). Female writers.

Beg. of the preface :

بغير حمد تو در لوح سينه مانيسست ، الخ ... حمد و سپاس منعمي را  
سزاست كه بيان چهره خوبان الخ

A good, calligraphically written copy, dating from the end of the xi xvii c. It seems most probable that the compiler and the scribe are identical.

Ff. 273 : S 9×6 ; 8×4,25 ; ll 17, and a marginal column : double jadwals. Or. pap. Good careful nast. Cond. not good. Worm-eaten and badly pasted over. Scrappy notes and a few seals on the fly-leaves.

### 323.

(مجموعه اشعار)

(Majmū'a-i-ash'ār).

III 37.

An anthology of poets of the X and XI XVI and XVII centuries, alphabetically arranged under the *takhalluṣes*. There are also short biographical notes of the authors. These, however, cease on f. 133, from where only the names of the authors are given, without any details. On f. 161v even the names of the poets cease to be given, and the places reserved for them are left blank. Sometimes, as on f. 44v, or on f. 190, although there are some details concerning the authors, their names are not given. The collection has no title, the name of the compiler is not mentioned. Here follow the names, alphabetically arranged, of the poets from whom the quotations are given (figures refer to folio numbers in this copy) :

- |  |   |
|--|---|
| 1. 'Abdī Abarqūhī (x xvi c.) .. 122  | 7. 'Ārif, Bāyazīd (x xvi c.) .. 119v                                  |
| 2. 'Abdī Gūnābādī (xi xvii c. ?) .. 123                                    | 8. Aṣghar, Mīr 'Alī Ādharbayjānī .. 18v                               |
| 3. Ādharī (ادری) Bukhārī (x xvi c.) .. 15                                  | 9. Āshnā, 'Ināyat Khān, Muḥammad Ṭāhir (end xi, xvii c.) .. 13v       |
| 4. Āghāzī, of Lār .. 9v  | 10. Ashraf, son of Mīrzā Ḥabīb b. Mīr Muḥammad Bāqir .. 7v            |
| 5. 'Alā'u'd-Dīn-i-'Alā'u'l-Mulk (came to Oudh) .. 120                      | 11. Āshūb, Mullā Ḥusayn Māzandarānī (visited India, xi xvii c.) .. 12 |
| 6. Aqdasī, Mullā Aqdas Mashhadī (lived in Qazwīn, d. 1004 1595-1596) .. 6v | 12. 'Askarī Kāshī .. 127  |

|  |      |  |      |
|--|------|--|------|
| 13. 'Aṭā .. .. .   | 133  | 55. Khwājū Kirmānī (d. 807 1404 1405) .. .. .  | 68   |
| 14. Awjī Kashmīrī (xi xvii c.) .. .. .   | 9v   | 56. Muhammad Šūfī, Mīr 'Alā'u'd-Dīn b. Mīr Mu'izzī'd-Dīn Muḥammad (end xi xvii c.) .. .. . | 105v |
| 15. Azraqī Harawī .. .. .  | 10v  | 57. Mullā Bakhsh Āina Jaunpūrī .. .. .   | 41   |
| 16. Bāqī Hamadānī (end xi xvii c.) .. .. .   | 32v  | 58. Partaw Shīrāzī .. .. .   | 29v  |
| 17. Bāqī, Mīr Muhammad (x xvi c.) .. .. .  | 31v  | 59. Qalandar Yamanī (?) .. .. .  | 165  |
| 18. Bīdīl, 'Abdu'l-Qādir .. .. .   | 40   | 60. Qaplan Beg .. .. .   | 165v |
| 19. Burhān Abarqūhī .. .. .  | 33v  | 61. Qāsim Gūnābādī .. .. .   | 162v |
| 20. Dā'ūd Dihlawī .. .. .  | 71v  | 62. Qāsim Junābādī .. .. .   | 44   |
| 21. Dhahabī (?) Kashmīrī .. .. .   | 73v  | 63. Qāsim Khān .. .. .   | 165v |
| 22. Dīyā, Muḥammad Yūsuf .. .. .   | 109  | 64. Qudṣī .. .. .  | 165  |
| 23. Durustī Samarqandī .. .. .   | 70v  | 65. Rawshan Damīr Panjābī .. .. .  | 85   |
| 24. Faghfūr Gilānī .. .. .   | 146  | 66. Ruknā (?) (India, x xvi c.) .. .. .  | 84v  |
| 25. Fakhrī Gurgānī .. .. .   | 147  | 67. Sa'īd, Muhammad Lāhijī (beg. xi xvii c.) .. .. .                                       | 95v  |
| 26. Fānī, Muḥsin .. .. .   | 154  | 68. Sanjar, Muhammad Hāshim b. Mīr Haydar Murammā'ī .. .. .                                | 89   |
| 27. Faydī .. .. .  | 145v | 69. Sarkhūsh, Mirzā Afdal (d. between 1124 and 1131 1713-1719) .. .. .                     | 89v  |
| 28. Fudūlī Baghdādī .. .. .  | 156  | 70. Shakībī Iṣfahānī (beg. xi xvii c., came to India) .. .. .                              | 100  |
| 29. Fusūnī, Afdal Khān .. .. .   | 149  | 71. Sharīf Khān Amīru'l-umarā' .. .. .   | 104  |
| 30. Ghanā'ī .. .. .  | 136v | 72. Sharīf Shīrāzī .. .. .   | 101  |
| 31. Ghāzī, a servant of prince Muhammad Mu'azzam .. .. .   | 139  | 73. Shifā'ī, Sharafu'd-Dīn (xi xvn c.) .. .. .   | 100v |
| 32. Ghiyāth Halwā'ī .. .. .  | 138  | 74. Shurayb Khwānsārī (xi xvii c.) .. .. .   | 103  |
| 33. Ghurūrī .. .. .  | 136  | 75. Šidqī Astrābādī, Sultān Muḥammad (end xi xvii c.) .. .. .                              | 108v |
| 34. Hādīq, son of Humān b. 'Abdu'r-Razzāq Gilānī (xi xvii c.) .. .. .                                    | 61   | 76. Aqā Sufyān .. .. .   | 105  |
| 35. Hāfiz Shīrāzī .. .. .  | 57v  | 77. Šuhufī Dhū'l-Qadrī Iṣfahānī (d. 1024 1615) .. .. .                                     | 105  |
| 36. Hākīm Humām .. .. .  | 64v  | 78. Sultān Beg Bukhārī (beg. xi xvii c.) .. .. .   | 96v  |
| 37. Hasan Shāmlū .. .. .   | 60v  | 79. Surūrī Yazdī (visited India) .. .. .   | 99v  |
| 38. Haydarī, a pupil of Lisānī (x xvi c.) .. .. .  | 58v  | 80. Tāhīr, Shāh .. .. .  | 110  |
| 39. Ibn Hīsān, Jamālu'd-Dīn Harawī (d. 736 1336) .. .. .   | 20v  | 81. Tughhrā-i-Mashhadī .. .. .   | 110  |
| 40. Hishmatī, Mullā 'Alī Beg (end xi xvii c.) .. .. .  | 63   | 82. Ummīdī Rāzī, Arjāsp, a pupil of Dawwānī (x xvi c.) .. .. .                             | 1v   |
| 41. Husaynī Kāshī .. .. .  | 62v  | 83. Unṣī (Anīsī ?), Abū'l-'Alī Beg Shāmlū (end x xvi c., India) .. .. .                    | 14v  |
| 42. Ibrāhīm Adham .. .. .  | 15v  | 84. Unṣī, Isma'il (d. 1025 1616) .. .. .   | 11   |
| 43. Ihām, Sharīf Mirzā Iṣfahānī, came to India in 1026 1617 .. .. .                                      | 20   | 85. 'Urī Shīrāzī, Jamālu'd-Dīn Muhammad .. .. .  | 118v |
| 44. 'Ināyā-i-Munṣif .. .. .  | 135  | 86. Zakī Hamadānī (d. 1030 1621) .. .. .   | 87v  |
| 45. 'Ishqbāz .. .. .   | 128v | 87. Zakī Kashmīrī .. .. .  | 84v  |
| 46. Islām Khān .. .. .   | 24   | 88. Zāl Beg Af-hār .. .. .   | 88   |
| 47. 'Izzat, 'Abdu'l-'Azīz of Agra .. .. .  | 124  | 89. Zamānī, Mīr Muhammad Zamān Sīstānī .. .. .   | 88v  |
| 48. Ja'far Haydarābādī .. .. .   | 50v  | 90. Zuhūrī (d. 1021 1612) .. .. .  | 112v |
| 49. Jāmī, 'Abdu'r-Rahmān .. .. .   | 42v  |  |      |
| 50. Jāmī, Mu'īnu'd-Dīn Shīrāzī (extr. from his <i>Sāqīnāma</i> called <i>Chashma-i-Kauthar</i> ) .. .. . | 50v  |  |      |
| 51. Khān Zamān .. .. .   | 69v  |  |      |
| 52. Khatmī .. .. .   | 70   |  |      |
| 53. Khīyālī Gilānī (beg. xi xvii c.) .. .. .   | 59v  |  |      |
| 54. Khustaw, Amīr .. .. .  | 65v  |  |      |

Copied apparently towards the end of the xii xviii c., probably from an earlier *buḡdā*.

Ff. 200; S 10 x 6.5; 6 x 3.5; ll 10, within jadvāls. Greyish Or. and bad yellow machine-made pap. (margins). Ind. nast Cond. fairly good. Several lacunas towards the end. Bad vignette.

324.

سبعة سیارة

Sab'a sayyāra.

III 24.

A portion of a huge anthology, compiled by 'Alī Ridā Khān (?) (the name is partly destroyed, f. 2v), who collected it some time about the middle of the XII/XVIIIc. As he states in the preface, the whole work had to comprise seven sections (*maṭla's*), the I containing *ghazals*; II *qasīdas*; III *tarkīb-bands*; IV *quatrain*s; V miscellaneous poetical compositions; VI *mathnawī* poems; VII specimens of ornate prose, and extracts from various historical works to describe the history of India up to 1136-1724 (the sixth year of Muḥammad Shāh's reign). Of all these sections the present MS. contains only the first, and even this is incomplete at the end. It consists of a huge series of *ghazals* from the most different authors (chiefly of the XI-XII/XVII-XVIIIc.). The arrangement is that which is usually given in the *dīwāns*, i.e. that poems are heaped together without any order under the last letter of the rhyming verses. The series breaks off just in the beg. of the letter *wāw*. There is a brief preface, beg:

سبحان الله نكین خیالی متخیله چه نیرنگ است الف

Copied in the xii xviii c. Some pages are left blank.

Ff. 471: S 11.5 × 6.25: 9 × 4.75: no *jadwals*. Four columns of diagonally written lines, about 1.5 inches long. Thick Or. pap. Clear Ind. nast. Cond. fairly good. Some notes on f. 1. and two seals. One of them is dated 1193-1779.

325.

محک کمال

Mihakk-i-kamāl.

II 456.

A large album of poetical quotations, chiefly from modern authors, without any apparent arrangement. The *dibācha* (ff. 1v-4) is written by Muḥammad Muhsin (f. 2v), and dedicated (cf. f. 3) to Khudāyār Khān Bahādur Thābit Jang 'Abbāsī, with his original name Nūr-Muḥammad. He was a local chief of Qandahār, and was captured by Nādir Shāh in 1152-1739 (cf. Elliot, Hist. of India, vol. VIII, pp. 97-98).

Copied for Mīr Karam 'Alī Khān Talpur, at Haydarābād in Sindh, dated the 25th Shawwāl 1231 the 21st Sept. 1816, written by Muḥammad Ṣāliḥ b. 'Abdī'l-lah.

Ff. 281: S 11 × 7: 7.5 × 4: three columns of diagonally written lines, different in number. Double *jadwals* and gilt partitions. Greyish Or. pap. Ind. shikasta-nast. Cond. fairly good. A seal and scrappy notes on the fly-leaves.

326.

سفینه الشعراء

Safīnatu'sh-shu'arā'.

II 445.

An incomplete copy of a large and valuable anthology of Persian poets, ancient and modern, containing useful notices on



the authors whose poems are quoted. It would deserve to be classed as a *tadhkira* but for the compiler's explicit indications in the preface (f. 1v) to the effect that his chief object in writing this book was the selection of the finest quotations from each poet rather than an attempt at an historical study of Persian literature. The compiler does not mention his own name in the extant portion of his work, but, from incidental allusions, it appears that he was an associate of Anandrām Mukhlis̄ (d. 1164/1751), an official under Muḥammad Shāh (for his biography see R 997). He is referred to on ff. 91v, 123v, 254. The author refers to himself also on ff. 1v, 232, 240, 316, 328 without mentioning his relation to Anandrām. On f. 348 he gives the date 1140/1727-1728 as the year in which he saw a poet, Sakhī, at Lahore. The anthology cannot have been finished before 1170/1756-1757, because this year is referred to as current at the time of writing, on f. 264v. There are also dates 1160/1747 (f. 29), 1152/1739 (f. 61v), 1151/1738 (f. 219), etc. The impression which this compilation makes is that of an unfinished *tadhkira*, still in a state of preparation. Many poets are mentioned twice, or even in three places, apparently having been entered from the different biographical works which the compiler utilised. Of some poets, especially those who flourished in India in the XII/XVIIIc., he gives long extracts; others, especially the ancient ones, are dealt with less extensively. His principal sources are the *tadhkiras* of Taqī Awḥadī and of Naṣr-ābādī, to whom he refers very often: but he apparently also perused others which are not mentioned in the extant portion.

The anthology must originally have been a volume larger than Wālih Dāghistānī's *Riyāḍu'sh-shurārā'*, and must have contained notes on some 2000 poets. The extant portion, dealing with some 700 authors, contains about one third of the original. The biographies are arranged in a loose alphabetical order, and only the letters, ا, ب, ت, ث, ج, د, خ, ز, س, ش, ص, ض, ط, ق, ف, are more or less complete. The sections which usually are the largest, namely those of ج and ا, are here almost entirely lost, as also ظ, a large portion of ذ, ز, almost the whole of ک, ل, م, ن, ه, و, ی. The leaves are in great disorder: they have been pasted to new margins very carelessly, and there are no catchwords on many of them, so that the sequence is often doubtful. Many folios in the beginning (especially ff. 31-37), are damaged, and have become illegible at the top. On some others (55, 296-304v, 314v, 319v, 389, 409v, 410v, 411v, 412v, 413v, 414v, 416v, 417, 420v, 421v, 429v, 431, 450, 482, 495v) the names of the poets are not written, although space is reserved for this purpose.

In order to facilitate references to this anthology, the entries are given here in their proper alphabetical order:

1. 'Abbās I (995-1037/1587-1628) 433v
2. 'Abdu'l-Jalil Balgrāmī .. 430
3. Abdāl Isfahānī .. 35v
4. Ad'ham Beg, son of Shāh Qulī (xi/xvii c.) .. 42
5. Ādhari, Hamza (d. 866 1462) .. 17
6. Adīb Šābir Tabrizī (d. 570 1174) .. 8
7. (Āfarin, Nīmatu'l-lah) Lāhūrī (xii xviii c.) .. 54
8. Āfatī, Munshī (?) (x xvi c.) .. 81
9. Afdal Khwāb-bīn (d. 921 1515) .. 23v, 34
10. Afdalu'd-Dīn Tarika (beg. x xvi c.) .. 81
11. Afākī .. 52
12. Afsar, Muḥammad 'Alī (xi xvii c.) .. 40
13. ——— (another) (xii xviii c.) .. 40
14. Āgahī Harawī (beg. x xvi c.) .. 81v
15. ——— Khurāsānī (d. 932 1526) .. 18
16. ——— Yazdī (x/xvi c.) .. 81v
17. Ahālī Bīnā (d. 1019 1610-1611) .. 27v
18. Āhang Chaghatāī (d. 902 1496-1497) .. 19
19. ——— Yazdī (x xvi c.) .. 40
20. Āhī (d. 940 1533-1534) .. 81v
21. Ahlī Khurāsānī (d. 942 1535-1536) .. 82v
22. ——— Shīrāzī (d. 932 1525 1526) .. 83
23. Ahmad (d. 940 1533-1534) .. 24
24. ——— Beg Shīrāzī .. 46v
25. ——— Ghazālī (d. 517 1123-1124) .. 7
26. ——— i-Jām (d. 536 1141-1142) .. 5v
27. ——— Kārkiyā Gilānī .. 31v
28. ——— Kirmānī .. 46v
29. ——— Lāghar, Qādī (x xvi c.) .. 31v
30. ——— Nīshāpūrī (beg. x xvi c.) .. 23
31. Ahsan Najjār (end xi xvii c.) .. 55v
32. ——— Zafar Khān (xi/xvii c.) .. 44
33. Ahsanī, Mīr (beg. xi xvii c.) .. 31
34. Ahwalī Sīstānī (beg. xi xvii c.) .. 31
35. Ajari Diwāna Balkhī (beg. xi xvii c.) .. 36v
36. Akhtari Turshīzī .. 32
37. ——— Yazdī (beg. xi xvii c.) .. 32
38. Abū'l-'Alā' Ganjawī (d. 517 1123-1124) .. 7v
39. 'Alā'ī (d. 690 1291) .. 429
40. Abū 'Alī Sīnā (d. 427 1036) a long account .. 3
41. 'Alī Turbatī (d. 950/1543-1544) .. 429v
42. Alif Abdāl Balkhī (d. 931 1524-1525) .. 21, 34
43. Amā, Muḥammad Muḥsin, of Sirjān .. 213
44. Amānī, Mīr (d. 980 1572-1573) .. 27
45. ——— 'Abdu'l-lah .. 51v
46. ——— Khān Zamān (India, d. 1040 1630-1631) .. 26, 42
47. Amani, cf. Ummatī.
48. 'Am'aq, Shihābu'd-Dīn Bukhārī (vi xii c.) .. 429
49. Amīn, Qādī, Khwānsārī .. 48
50. Amīnu'd-Dīn (x xvi c.) .. 37
51. Aminā-i-Najafī (beg. xi xvii c.) .. 37
52. ——— i-Rashti .. 52v
53. ——— i-Yazdī .. 47
54. Aminī (end ix xv c.) .. 34v
55. ——— Yazdī, Sultān Ibrāhīm (d. 932 1525-1526) .. 21v, 27v
56. Amīr Beg Natanzī (x xvi c.) .. 34
57. ——— son of Shāhī Beg (beg. x xvi c.) .. 34v
58. Amīru'd-Dīn (vii xii c.) .. 12v
59. Amīrī Khurāsānī (beg. x xvi c.) .. 34
60. Anīs Khwārizmī (d. 910 1504-1505) .. 19v
61. Anīsī, Yol-Qulī Beg Harawī (beg. xi xvii c.) .. 37v
62. Anšārī Qumī (d. 895 1490) .. 23v
63. Anwar, Nūr Muḥammad Lāhūrī .. 40
64. Anwarī (d. 540/1145-1146), a long note .. 8v
65. Aqdasi Hamadānī .. 53v
66. ——— Mashhadī (d. 990 1582) .. 25
67. Arjunand Āzād, son of 'Abdu'l-Ghanī Beg .. 111
68. Arslān, Arslān Beg .. 51
69. ——— Qāsim (end x xvi c.) .. 32, 408
70. Ārzū, Sirāju'd-Dīn .. 93
71. Asad, ... (x xvi c.) .. 32v
72. ——— Beg Qazwīnī .. 32v
73. ——— son of Ibrāhīm Shūshatī .. 40v
74. ——— Muḥammad 'Alī (d. 1160 1747) .. 29
75. ——— Qiṣṣa-Khwān (beg. xi xvii c.) .. 32v
76. Asad Wazīr (vi xii c.) .. 12
77. As'adī Lāhūrī (beg. xii xviii c.) .. 30v
78. Asadī, Abū'l-khayr Kamalu'd-Dīn .. 12
79. ——— Tūsī (d. 490 1097) .. 6
80. Āsafī Lāhijī (d. 920 1514) .. 85
81. ——— Qumī .. 50v
82. Āshnā (?) Muḥammad Tāhur (xi xvii c.) .. 45
83. Ashraf Khān, Mīr Munshī Mashhadī .. 25v
84. ——— Muḥammad Shurayb b. Muḥammad Šālih Māzandarānī (beg. xii xviii c.) .. 62
85. Āshūb, Mīr (xi xvii c.) .. 52
86. ——— Muḥammad Ḥusayn (beg. xi xvii c.) .. 51v
87. Āshufta A-strābādī (mid-dle x xvi c.) .. 24
88. Asīr Abdāl Isfahānī (d. 930 1523-1524) .. 21v
89. Asīrī (end x xvi c.) .. 25v
90. ——— Mukhtār Beg Isfahānī .. 45v
91. ——— son of Šahīfī Shīrāzī .. 57v
92. Aṣlī (end ix xv c.) .. 34
93. Ātashī (d. 972 1564 1565) .. 27
94. Athar, Shafī'ā Shīrāzī .. 89
95. 'Attār, Farīdu'd-Dīn (d. 627 1230) .. 432

96. **Aḥḥad** (Aḥḥadī of Marāgha ?) .. 15v  
 97. **Aḥḥadī** (the author of the *Jām-i-Jam*) .. 35  
 98. — **Kirmānī** .. 11. 35  
 99. **Aujī** .. 48  
 100. — **Shūrāzī** .. 55  
 101. **Ausī** (?) **Badakhshī** (end x xvi c.) .. 27v  
 102. **Āyāz**, **Muḥammad** of **Bukhārā** .. 55  
 103. **Āzād**, **Mīr** (beg. xi xvii c.) .. 32  
 104. — **Ghulām** 'Alī **Balgrāmī** (end xii xviii c.) .. 53  
 105. **Āzādī**, **Khawāja** 'Alī (d. 901 1495-1496) .. 23  
 106. 'Azīz **Kokiltāsh** (x xvi c.) .. 431v  
 107. **Bādhil**, **Raḥī** **Khān** (beg. xii xviii c.) .. 134  
 108. **Bādīhī** **Nūru'l-lah** **Afandī** .. 87  
 109. **Bādī'u'z-Zamān** (beg. xi xvii c.) .. 115v  
 110. — b. **Tāhīr** **Naṣrābādī** (xi xvii c. ?) .. 115v  
 111. **Bādī** **Samarqandī** (end ix xv) .. 113  
 112. **Badr-i-Chāchī** (d. 741 1340-1341) .. 183  
 113. — a. **Jājarmī** (حاجري), a disciple of **Hamgar** .. 183v  
 114. **Bahā'u'd-Dīn**, desc. of **Aṣālat Khān** .. 191v  
 115. — **Ūshī** (d. 707 1307 1308) .. 183  
 116. — **Muḥammad** (**Bahā'ī**) .. 116  
 117. **Bahā'ī**, **Muḥsin** .. 118  
 118. **Bahrām Mīrzā** (x xvi c.) .. 115v  
 119. **Bannā'ī**, **Kamālū'd-Dīn** (beg. x xvi c.) .. 113v  
 120. **Abū'l-Baqā**, **Mīr** (ix xv c.) .. 35  
 121. **Bāqī** **Astrābādī** (x xvi c.) .. 117  
 122. — **Damāwandī** .. 117v  
 123. — **Nihāwandī** (the author of the *Ma'āthir-i-Raḥīmī*) (xi xvii c.) .. 117  
 124. **Bāqir**, cf. also **Muḥammad Bāqir** ..  
 125. — **Shāh** .. 120  
 126. — **Khān** **Naḥm-i-Thānī** (x xvi c.) .. 113v  
 127. — **Shāh** **Mashhadī** (xii xviii c.) .. 120  
 128. — **Mutahawwir** **Jang** **Ishāhānī** .. 120v  
 129. — **Shūrāzī** .. 121v  
 130. — a desc. of **Zaynu'l-Abīdīn** **Tabrizī** .. 120  
 131. **Bāqirī** .. 119v  
 132. **Bāqiyyā** a. **Kirmānī** (xi xvii c.) .. 115v  
 133. — **Nāmī** .. 120v  
 134. **Barandaq** **Bukhārī** (ix xv c.) .. 184  
 135. **Abū'l-Barakat** **Samarqandī** .. 35x  
 136. — **Shahr-sabzī** (?) .. 35x  
 137. **Baṣīrī** (beg. xi xvii c.) .. 116  
 138. **Bayāfī** (end x xvi c.) .. 117  
 139. **Bayānī**, **Abdu'l-lah** **Marwārīd** (end ix xv c.) .. 113  
 140. **Bayānī**, **Mahdī**, of **Iṣfahān** .. 187  
 141. — of **Sabzawār** (d. 950 1543) .. 189  
 142. **Bāyazīd** **Tarkhān** .. 118  
 143. **Bazmī**, 'Abdu'sh-Shakūr (d. 1073 1662-1663) .. 190  
 144. — **Mullā** 'Uḡayl .. 117  
 145. **Bibadal Khān**, **Muḥammad Sa'īd** (xi xvii c.) .. 186  
 146. **Bidil**, 'Abdu'l-Qādir (xii xviii c.) .. 137  
 147. — 'Ināyatu'l-lah (d. 1097 1686) .. 191  
 148. **Bīgāna**, **Abū'l-Ḥasan** of **Nishāpūr** .. 118v  
 149. **Bihārī** (d. 954 1547) .. 189  
 150. **Bihishtī** of **Harāt** (xi xvii c. ?) .. 122  
 151. **Bihzād** of **Iṣfahān** .. 188  
 152. **Bikāsh** **Sabzawārī** (x xvi c.) .. 119v  
 153. **Bīnā**, **Abū** **Muḥammad**, of **Aḥmadābād** in **Gujrāt** .. 136v  
 154. **Bīnīsh**, **Faṣīḥ** of **Kashmīr** .. 128  
 155. **Bisāfī** **Samarqandī** (**Ḥaṣīrī**) (ix xv c.) .. 113  
 156. **Bismil**, **Muḥammad** **Taqī** **Dāmghānī** .. 121v  
 157. — **Qazwīnī** (d. 955 1548) .. 189  
 158. **Brahman**, **Chandarbhān**, of **Lāhūr** .. 136  
 159. **Burhān** .. 120v  
 160. **Burhānu'd-Dīn**, **Amīr** 'Atā'u'l-lah of **Mashhad** (d. 903 1497-1498) .. 184v  
 161. **Burhānī**, 'Abdu'l-lah **Marwārīd** .. 185  
 162. **Chākīr** 'Alī **Khān** (beg. xi xvii c.) .. 230v  
 163. **Chākīrī** **Sabzawārī** .. 230  
 164. **Dabīr**, see 'Imādu'd-Dīn.  
 165. **Dād** (?), **Muḥammad**, **Mīr** (end xii xvii c.) .. 259v  
 166. **Dā'ī**, son of **Ḍamīrī** **Iṣfahānī** (xi xvii c.) .. 263v  
 167. — **Hamadānī** (beg. xi xvii c.) .. 263  
 168. — al-**Khadānī** (beg. xi xvii c.) .. 263  
 169. — **Shūrāzī** (end viii xiv c.) .. 261  
 170. **Dakhilī** **Iṣfahānī** (x xvi c.) .. 263v  
 171. **Dalīrī**, **Ḥasan** **Beg** (beg. xi xvii c.) .. 264  
 172. **Ḍamīrī** **Hamadānī** (x xvi c.) .. 421v  
 173. — **Kamālū'd-Dīn** (x/xvii c.) .. 422  
 174. **Dānā** **Kashmīrī** .. 260  
 175. **Dānīsh**, **Raḥī** (end xi xvii c.) .. 258  
 176. — **Zaynu'l-Ābidīn** .. 260v  
 177. **Darkī** **Qumī** .. 260v  
 178. **Darwish** **Dihakī** .. 261  
 179. — **Ḥasan** **Madīhab** (?) (x xvi c.) .. 264  
 180. — **Muḥammad** .. 263v  
 181. **Dastūr**, **Raḥī** (beg. xi xvii c.) .. 260  
 182. **Dā'ūd**, **Mīrzā** (end xii xviii c.) .. 264

183. Dā'ūd Tūnī, Muḥammad (xi xvii c.) .. 265  
 184. Dawā'ī, Abū'l-Fath .. 265  
 185. Dawānī, Ḥakīm, of Gīlān (end x xvi c.), came to India .. 264v  
 186. Dāwarī, Qālī .. 265  
 187. Dawlat Khān Qāq-shāl (xi xvii c.) .. 265  
 188. **Dawrī**, Mīr (?), Āqā Malik of Shīrāz (d. 758 1357) .. 409  
 189. — Muṣṭafā Khān (end xi xvii c.) .. 260v  
 190. Dhātī, Muḥammad 'Alī (end ix xv c.) .. 265v  
 191. **Dhawqī**, Amīnī (x xvi c.) .. 265v  
 192. — Ardīstānī, 'Alī Shāh (xi xvii c.) .. 266  
 193. — Samarqandī .. 265v  
 194. Dhuḥnī (xi xvii c.) .. 266v  
 195. Dīwāna-i-Ishq (beg. xi xvii c.) .. 262  
 196. Dīyā Ūrdūbādī (end ix xv c.) .. 421v  
 197. Dīyā'ī Astrābādī, Bābā (xi xvii c.) .. 422  
 198. Dukhtai (?) Kāshgharī (vii-xiii c.?) .. 261  
 199. **Fahmī** Astrābādī .. 450  
 200. — **Tihrānī** .. 450  
 201. Fā'id, Haydar 'Alī Isfahānī .. 442v  
 202. Fakhr-i-Imām, see Tā'ib Qarshī.  
 203. Fanā'ī (d. 950 1543 1544) .. 442  
 204. Fārigh, Muhammad Ibrāhīm (xi xvii c.) .. 449v  
 205. Fārighī, 'Abdu'l-Wahīd (d. 940 1533 1534) .. 440  
 206. Farqī Gīlānī (x xvi c.) .. 449v  
 207. Fārsī, Muhammad Sharīf b. 'Abdī-ṣ-Ṣamad (xi xvii c.) .. 442v  
 208. Faṣāḥat Khān (xii xviii c.) .. 57  
 209. Faṣīh (end ix xv c.) .. 440v  
 210. Abū'l-Fath Ḥāmidī (beg. x xvi c.) .. 23v  
 211. Faydī, Ilahdād (x xvi c.) .. 440v  
 212. Fighānī of Khurāsān, Bābā (x xvi c.) .. 443  
 213. Fikrī, Muhammad Jānabāf (d. 973 1565 1566) .. 450v  
 214. Fīraqī Māwarā'annahrī, Abū'l-Barakāt .. 441  
 215. Fuḍūlī Baghdādī (d. 976 1568 1569) .. 449  
 216. Gāhī, Qāsim (x xvi c.) .. 481  
 217. Ghaḍanfar Ghakharī .. 438  
 218. Ghazālī Mashhadī (d. 980 1572 1573) .. 436  
 219. Ghaznawī, Muhammad Khān (x xvii c.) .. 439  
 220. Ghubārī, Qāsim 'Alī Khān (d. 1000 1592) .. 439  
 221. Ghurbatī Hīsarī (d. 960 1553) .. 435  
 222. Ghurūbī .. 439v  
 223. Gulkhanī Qumī (d. 900 1494 1495) .. 479  
 224. Gulshan, Sa'du'l-lah (d. 1135 1722-1723) .. 486  
 225. Gulshanī of Shīrāz (xi xvii c.) .. 485v  
 226. Gumnām, Ḥamid (xii xviii c.) .. 487v  
 227. **Gūyā** Kāmran, brother of Jūyā (xii xviii c.) .. 487v  
 228. — Khalīl (beg. xi xvii c.) .. 487v  
 229. Habību'l-lah .. 246v  
 230. Abū'l-**Hādī** .. 36v  
 231. Hādī Mawlawī (d. 950 1543) .. 501  
 232. Mīr **Hājī** (d. 868 1463 1464) .. 243  
 233. **Hājji**, Muḥammad of Gīlān, Mullā .. 226v  
 234. **Hāmid**, Mīr (d. 939 1532 1533) .. 243v  
 235. Haqqī Khwānsārī .. 245  
 236. **Abū'l-Ḥasan** b. Aḥmad of Mayhana .. 36  
 237. — Farāhānī .. 36  
 238. Hāshim Qandahārī (d. 990 1582) .. 501  
 239. Hāshirī, see Bisāṭī Samarqandī.  
 240. Hāṭifi, 'Abdu'l-lah (beg. x xvi c.) .. 502  
 241. Hātim Beg of Hamadān .. 245v  
 242. Haydarī (x xvi c.) .. 243v  
 243. Hayrān of Isfahān .. 246  
 244. Hīfzī, Maḥmūd of Isfahān .. 246  
 245. Hūmī, Muqīm of Kāshān (xi xvii c.) .. 245  
 246. Hishmat, Muḥtasham 'Alī Khān .. 247  
 247. Humāyūn Isfarānī (d. 701, sic, i.e. 901 1495 1496) .. 501  
 248. **Ibrāhīm** (xi xvii c.) .. 47  
 249. — Ad'ham (d. 1052 1642-1643) .. 41  
 250. — Beg (Qizilbāsh) .. 34v  
 251. — Qānūnī .. 35v  
 252. Idā'ī, Mīr Muḥammad Amīn .. 51v  
 253. Ihsān, Muqīmā Mashhadī .. 52v  
 254. **Ijāz**, Muhammad 'Aṭā Harawī (xi xvii c.) .. 47v  
 255. — Muhammad Sa'īd .. 28, 47v  
 256. **Ilahī**, Mīr (d. 1057 1647) .. 26v  
 257. — Astrābādī (d. 940 1533 1534) .. 24v  
 258. Ilhām, Mīrzā Sharīf .. 52  
 259. Imā, Isma'īl Isfahānī (beg. xii xviii c.) .. 49v  
 260. 'Imādu'd-Dīn Dabīr (vii-xiii c.?) .. 430v  
 261. Imām, Shāh Mīr—Hamadānī .. 46v  
 262. 'Iraqī, Farīdu'd-Dīn Ibrāhīm .. 434  
 263. Abū **Ishāq** (d. 760 1359) .. 13  
 264. — Khān Bahādur, Nawwāb (d. 1152 1739 1740) .. 110  
 265. **Isma'īl** of Isfahān .. 47  
 266. Hājji — Qazwīnī (x xvii c.) .. 32v  
 267. — Ṣafawī, Shāh (907 930 1502 1524), a long account .. 20

268. Ismī (d. 1015-1606-1607 ?) .. 26  
 269. Istighnā, 'Abdu'r-Rasūl .. 42v  
 270. Jafā'ī Astrābādī (d. 920 1514) .. 239v  
 271. Ja'far Beg, son of Bihzād Beg (xi xvii c.) .. 231v  
 272. — Kāshī .. 232  
 273. — Qazwīnī (end x xvi c.) .. 240  
 274. — Tabrizī .. 231v  
 275. — Tāḡānī .. 232  
 276. Jāhī, Ibrāhīm Mīrzā (x xvi c.) .. 227  
 277. Jalāl As'ir .. 107  
 278. — Tabīb (viii/xiv c.) .. 227  
 279. Jalālu'd-Dīn Rūmī .. 241  
 280. — of Yazd (viii/xiv c.) .. 227  
 281. Jalālī (x/xvi c.) .. 227  
 282. Jam, Mīr 'Abdu'l-Karīm (beg. xi xvii c.) .. 231  
 283. Jamāl-i-Karbās .. 231  
 284. Jamālu'd-Dīn Muhammad b. 'Abdi'r-Razzāq Isfahānī .. 225  
 285. — Muhammad b. Nasīr (viii/xiv c.) .. 225  
 286. Jamālī, Faḍlu'l-lah Dihlawī (x/xvi c.) .. 227v  
 287. Jāmī, 'Abdu'r-Rahmān (d. 892-1487) .. 225v  
 288. Jamila-i-Isfahānī .. 231  
 289. Jān Beg, Mīrzā (x xvi c.) .. 230v  
 290. Jānī, Muhammad, brother of Jāmī .. 226v  
 291. — Najafī Beg (beg. xi xvii c.) .. 230v  
 292. Jārūbī .. 227  
 293. Jawāhir Raḡam, see Sayyid ..  
 294. Jawhar Zargar (d. 560 1164-1165) .. 239  
 295. Jāwīd, Darwīsh (beg. xi xvii c.) .. 230  
 296. Jismī Hamadānī (beg. xi xvii c.) .. 230v  
 297. Junūnī (d. 677 1278 1279) .. 239v  
 298. — Qandahārī (beg. xi xvii c.) 231  
 299. Jūyā, Dārāb Kashmīrī (xii xviii c.) .. 233  
 300. Kabūd Jāma, see Shāh Kabūd Jāma.  
 301. Kāfī, Ahmad .. 479  
 302. — Bukhārī, Sa'īdu'd-Dīn (vi xii c.) .. 482v  
 303. Kākā Qazwīnī .. 478  
 304. Kalān, Khwāja (beg. xi xvii c.) .. 484v  
 305. Kalāmī .. 484  
 306. Kalb 'Alī (x xvi c.) .. 484v  
 307. Kalbī .. 484v  
 308. Kamāl Afandī .. 28v  
 309. — Gunābādī (كونه نادى) .. 480v  
 310. — Isma'il (d. 639 1241 1242) .. 482  
 311. S. — Isma'il (x xvi c.) .. 52v  
 312. — i-Khujand (d. 803 1400 1401) .. 483  
 313. Kamālī Nīshāpūrī .. 485  
 314. — Sabzawārī (beg. xi xvii c.) .. 485  
 315. Kāmī .. 483v  
 316. — 'Alā'u'd-Dawla (d. 972 1564-1565) .. 478v  
 317. — Yazdī (x xvi c.) .. 481v  
 318. Kāmil, Ahmad Beg (d. after 1082 1671 1672) .. 479v  
 319. Kāmran Mīrzā .. 477  
 320. Karīmī (beg. xi xvii c.) .. 485v  
 321. Kāshfī Badakhshī (x xvi c.) .. 481v  
 322. Kātibī .. 480  
 323. Kayfī Naw-musalmān (beg. xi xvii c.) .. 485  
 324. Kaykhusraw Beg (x xvi c.) .. 480v  
 325. Khādim, Nazar Beg .. 251v  
 326. Khalīfa-i-Sultāniyya (xi xvii c.)  
 327. Khālīs, S. Husayn Imtiyāz Khān (end xi xvii c.) .. 253v  
 328. Khalqī (Khalīfī ?) Shūshtarī (beg. xi xvii c.) .. 251  
 329. Khān A'zam Kūka (beg. xi xvii c.) .. 248v  
 330. Khāqānī, Afdalu'd-Dīn Badīl b. 'Alī Najjār Shirwānī (d. 559 1163-1164) .. 248  
 331. Khafri'u'd-Dīn Ghayyirū'l-Mulk Jurjānī (d. 790 1388) .. 248v  
 332. Khayrī (Khabarī ?) .. 253  
 333. Khayyām, 'Umar .. 249  
 334. Khīṣālī, Haydar .. 256v  
 335. Khīyālī Bukhārī .. 257  
 336. — Harawī .. 257v  
 337. — Khujandī .. 257v  
 338. Khurdī, Bābā, of Samatqand (x xvi c.) .. 248v  
 339. Khurūshī, Hasan Beg of Sāwa .. 257  
 340. Khūshgū (end xi xvii c.) .. 256  
 341. Khusrawī of Qāim (d. after 1000 1592) .. 251  
 342. Khwāja-zāda-i-Kābulī (x xvi c.) .. 257  
 343. Khwājagī Rāzī (x xvi c.) .. 251v  
 344. Khwājū-i-Kirmānī (d. 742 1341-1342) .. 252  
 345. Khwārī Tabrizī (x xvi c.) .. 251  
 346. Kisā'ī, Majdu'd-Dīn Abū Ishāq (an early poet) .. 482v  
 347. Kufri of Fārs .. 485v  
 348. — Husayn (xi xvii c.) .. 485v  
 349. Kūka, see Khān A'zam.  
 350. Lāgharī, Ahmad of Sīstān (beg. x xvi c.) .. 480v  
 351. Lā'iq of Balkh .. 490  
 352. Lā'ī, Lā'ī Beg (beg. xi xvii c.) .. 33  
 353. Lāmī (xi xvii c. ?) .. 488  
 354. Latīf .. 490  
 355. Lawhī Isfahānī .. 33  
 356. Lī-ānī (x xvi c.) .. 488  
 357. Luṭfu'l-lah of Kāshghar (vi xii c.) .. 297  
 358. — Nīshāpūrī (d. 616 1219-1220) .. 489

359. Lutfī Tabrizī (xi-xvii c.) 489v  
 360. Abū'l-Ma'ālī of Bukhārā 34v  
 361. Ma'nī Shīrāzī (end ix xv c.) 494v  
 362. Manūhar Dās توسنی (xi xvii c.) 194  
 363. Marwārid. *see* Burhānī, Mir Taqī Kāshī.  
 364. Mashrabī Muḥammad Qāsim (xi/xvii c.) .. 493v  
 365. Mas'ūd Beg .. 494v  
 366. Ma'sūm, *see* Qādī Ma'sūm.  
 367. Matīn, 'Abdu'r-Ridā (xu xviii c.) 492  
 368. Muflisī Astrābādī (beg. xi xvii c.) .. 494v  
 369. **Muhammad Akbar** (xi xvii c.) 46  
 370. ——— son of Naṣīrā of Qazwīn (xi xvii c.) .. 45v  
 371. ——— Amm. son of Amīr Abū'l-Faṭḥ Hazār-Jarībī (xi xvii c. ?) .. 46  
 372. ——— **Bāqir**, cf. also **Bāqir**, Bāqirā.  
 373. ——— (beg. xi xvii c.) .. 122  
 374. ——— Dāmād, son of Shamsu'd-Dīn Muḥammad (beg. xi xvii c.) .. 188v  
 375. ——— of Iṣfahān .. 188  
 376. ——— (another ?) 188v  
 377. ——— Khurda .. 113v  
 378. ——— Mashhadī 131v  
 379. ——— Shīrāzī (xi xvii c.) .. 188  
 380. ——— Tabrizī, a descendant of Zaynu'l-'Ābidīn .. 188v  
 381. ——— Wazīr Qurchī .. 121  
 382. ——— Zargar Yazdī .. 122  
 383. ——— Fayd (d. 952 1545 1546) 449  
 384. ——— Kāzīm (end xi xvii c.) 479v  
 385. ——— Qāsim Wahmī (?) 448v  
 386. ——— **Ridā** Harawī .. 279  
 387. ——— Khwānsārī (beg. xi xvii c.) .. 280  
 388. ——— of Qumisha 279v  
 389. ——— *sur.* Sārū Khwāja (beg. xi xvii c.) .. 278v  
 390. ——— Šādiq Samarqandī (d. 978 1570-1571) .. 417  
 391. ——— Šālīb (x xvi c.) .. 420  
 392. ——— Sharīf (beg. xi xvii c.) .. 414  
 393. ——— **Taqī**, cf. also **Taqī**, Taqiyyā, etc.  
 394. ——— (xi xvii c.) 202v  
 395. ——— b. Muhammad Husayn of Shīrāz .. 204v  
 396. S. Murtaḍā of Shīrāz (d. 1024 1615) .. 280  
 397. Muzaḥḥar 'Alī Khān (end xi xvii c.) .. 495  
 398. Nādir Samarqandī (x xvi c.) .. 499  
 399. Abū Naṣīr of Mayhana .. 35  
 400. Naṣar. *see* Shāh Naṣar.  
 401. Nishānī (?), 'Alī Aḥmad (xi xvii c.) .. 499  
 402. Parī (x xvi c.) .. 189v  
 403. Partawī (d. 940 1533-1534) 189v  
 404. Payām, Sharafu'd-Dīn of Agra 123v  
 405. Payāmī, 'Abdu's-Salām 116v  
 406. Pīr Hasan .. 120  
 407. Pūr-i-Bahā (and viii xiv c.) 183v  
 408. Qādī, Amīr (x xvi c.) .. 445  
 409. Qādī Ma'sūm (beg. xi xvii c.) 451v  
 410. Qādirī, Muḥammad, 'Abdu'l-Qādir Badā'ūnī (the historian) 445v  
 411. Qaplan Beg (beg. xi xvii c.) .. 454  
 412. Qarārī, Nūru'd-Dīn Muḥammad, brother of Abū'l-Faḥ Gīlānī .. 445v  
 413. Qāsid, Asad .. 452  
 414. **Qāsim** (beg. xi xvii c.) .. 448  
 415. Abū'l — (xi xvii c.) .. 45v  
 416. Abū'l — Astrābādī .. 36  
 417. ——— Dīwāna of Kāshān 453v  
 418. Abū'l — of Kāzrūn .. 452  
 419. ——— Khān (xi/xvii c.) .. 445  
 420. ——— Khān Badakhshī (x/xvii c.) 448v  
 421. **Qāsimī** (xi/xvii c.) .. 446v  
 422. ——— Ardistānī (x xvi c.) .. 447  
 423. ——— Sīstānī (xi xvii c.) 447v  
 424. Qasrī (?) (x xvi c.) .. 451  
 425. Qasāb, Sa'īdā (x xvi c.) .. 452  
 426. Qawsī Tabrizī (xi xvii c.) .. 451  
 427. Qawwāmu'd-Dīn (beg. xi xvii c.) .. 451  
 428. Qaydī Shīrāzī (x xvi c.) .. 448  
 429. Qaysar Shāmlū .. 451v  
 430. Qismī Astrābādī, Muḥammad 'Alī .. 446  
 431. (Qlich Khān ?) (beg. xi xvii c.) 44  
 432. **Qudsi** .. 448v  
 433. Qudsi, Husayn (x xvi c.) 451v  
 434. **Qurbī** Damāwandī (beg. xi xvii c.) .. 446  
 435. ——— Šāhibā (x xvi c.) .. 446  
 436. Rabī'a Balkhī (xi xvii c.) .. 280  
 437. **Rāqī**, Faṣāḥat Khān of Kashmīr .. 281  
 438. ——— Harawī of Mashhad 276v  
 439. Raḍī, Raḍiyyu'd-Dīn Muḥsin (d. 1021 1612-1613) .. 277  
 440. Radiyyu'd-Dīn Nīshāpūrī (d. 587 1191) .. 284v  
 441. **Rafī** (beg. xi xvii c.) .. 278  
 442. ——— Hasan Beg of Mashhad (xii/xviii c.) .. 270v  
 443. **Rafī'u'd-Dīn** Abharī (viii xiv c.) .. 283  
 444. ——— Sīstānī (?) .. 283  
 445. **Rafī'a**, cf. also Rafī', Rafī'i. 279v  
 446. ——— Nānī (xi xvii c.) .. 279v  
 447. Rāfi'i, 'Abdu'l-Karīm (d. 632 1234-1235) .. 268  
 448. **Rafī'i** (Dafī'i ?) .. 261  
 449. ——— Ḥaydar Murammā'i .. 280  
 450. ——— Yazdī (x xvi c.) .. 277

451. Rāghib. Kalb Ḥusayn of Tabriz .. 274v  
 452. Rahā'ī. Sharafu'd-Dīn of Sabzawār .. 269  
 453. Rahī, Sultān 'Alī Beg (beg. xi xvii c.) .. 281  
 454. Rāhī (?) (vi xii c.) .. 285  
 455. Rāhib, Ja'far .. 275  
 456. Rāhīm, of Tabriz .. 269  
 457. Rajā'ī. Sayfu'd-Dīn Muḥammad of Isfahān .. 268v  
 458. Ramzī. Muḥammad Hādī of Isfahān .. 278  
 459. Raqamī. Zaynu'l-'Abdīn (beg. xi xvii c.) .. 270  
 460. Rāqm. Sa'du d-Dīn (xi xvii c.) .. 279  
 461. Rasā, Dāwar Bakhsh (?) (xi xvii c.) .. 292  
 462. **Rashīdu'd-Dīn** Ahmad (ix xv c.) .. 268v  
 463. — Hamadānī (end vii xii c.) .. 284v  
 464. — Watwāt (d. 578 1182 1183) .. 284  
 465. Rashkī Hamadānī, Muḥsin Beg (x xvi c.) .. 270, 275v  
 466. **Rāsikh**, Muḥammad 'Alī (d. 1134 1721 1722) .. 286  
 467. — Muḥammad Zamān (d. 1107 1695–1696) .. 293  
 468. Rawghanī Astrābādī (end x xvi c.) .. 277v  
 469. Rawḥānī (end ix xv c.) .. 269v  
 470. Rawnaqī (xi xvii c.) .. 292  
 471. — Hamadānī (d. 1023 1614) (the same as the preceding?) .. 277v  
 472. Rāzī, 'Aqil Khān .. 289  
 473. **Ridā**, cf. also Ra'ī. ..  
 474. — Kāshī .. 276  
 475. — Ma-shhadī, Muḥammad .. 275  
 476. — Nūrbakhshī, Shāh .. 276v  
 477. — Tabrizī, Muḥammad .. 278  
 478. Ridā'ī Harawī (x xvi c.) .. 268  
 479. Ridwān, see Shāh Ridwān.  
 480. Rif'atī Tabrizī (beg. xi xvii c.) .. 277  
 481. Riyā'ī Samarqandī (ix xv c.) .. 269v  
 482. Rūdakī, Abū Ja'far or Abū'l-Hasan .. 283v  
 483. **Rūhī** Hamadānī (beg. xi xvii c.) .. 277v  
 484. — Qalandar .. 269  
 485. — Shāristānī (vi xii c.) .. 285  
 486. **Ruknu'd-Dīn** Isfahānī (ix xv c.) .. 269  
 487. — Malmūd (d. 1101 1689 1690) .. 304  
 488. — Ma-sūd (beg. vii xii c.) .. 283  
 489. **Rūmī**, see Jalālu'd-Dīn.  
 490. — Sharafu'd-Dīn (vi xii c.) .. 285  
 491. **Sabā**, Jalālu'd-Dīn (beg. xii xviii c.) .. 328  
 492. — Qalandar Nīshāpūrī .. 411  
 493. **Šabāhī** Harawī .. 419  
 494. **Sābiq**, Farīdu'd-Dīn (end xi xvii c.) .. 332  
 495. — Yūsuf .. 401v  
 496. Sabqat, Abū l-Qāsim .. 392  
 497. **Šabūrī**, Kamālu'd-Dīn .. 419v  
 498. Sa'du'd-Dīn Zallāla .. 315v  
 499. Sa'd-i-Warrāq (d. 997 1588 1589) .. 316  
 500. Sa'dī, Muḥliyu'd-Dīn Shīrāzī (d. 691 1292) .. 308  
 501. **Šādiq** (or Šarī ?) Isfahānī (xi xvii c.) .. 421  
 502. — Qandahārī (x xvi c.) .. 417v  
 503. — Rubā'i-qūy (x xvi c.) .. 418v  
 504. Sa'du'd-Dīn Muḥammad .. 417v  
 505. Šaffārī (x xvi c.) .. 421  
 506. Šafīyyu'd-Dīn Harawī .. 418  
 507. **Šahābī** Ardistanī .. 329  
 508. — Kamālu'd-Dīn of Astrābād (d. 1001 1592–1593) .. 320v  
 509. Sahbā'ī .. 419v  
 510. **Sa'id**, see Tanhā, Sa'id.  
 511. Abū — i. Abū'l-Khayr of Mayhana (d. 440 1048–1049) .. 2  
 512. — Muḥammad b. M. Bāqir Qumī .. 388  
 513. — Balkhī, Abū'l-Hasan (an early poet) .. 407  
 514. — Sa'id Khān of Multān (d. 1087 1676–1677), cf. also Sa'idā-i-Multānī .. 397v, 398  
 515. Sa'idā, cf. also Sa'id, Sa'idī, Qaṣṣab.  
 516. — (another) .. 390v  
 517. — Gūlānī (xi xvii c.) .. 396v  
 518. — Multānī, cf. Sa'id Khān Multānī .. 337v  
 519. — Tabrizī (middle xi xvii c.) .. 396  
 520. — Yazdī .. 388v  
 521. Sā'ilī Khurāsānī (end ix xv c.) .. 316v  
 522. Sakhā, 'Alī Khān (d. 1150 1737 1738) .. 348  
 523. Sakhī (?) Tīhrānī .. 392v  
 524. Saklawand (beg. xi xvii c.) .. 389  
 525. Šāhī Badakhshī (end x xvi c.) .. 418v  
 526. **Sālik** Kāshānī, Muḥammad 'Alī (beg. xi xvii c.) .. 319v  
 527. (— ?) Muḥammad Ibrāhīm of Isfahān (xi xvii c.) .. 356  
 528. — Qazwīnī (xi xvii c.) .. 387  
 529. — Rūmī (xi xvii c.) .. 351  
 530. **Sālim** 'Alī Khān .. 389  
 531. — Muḥammad Aslam (beg. xii xviii c.) .. 342  
 532. — Muḥammad Beg (x xvi c.) .. 320  
 533. — Muḥammad Shafī .. 389  
 534. Salīm, Muḥammad Qulī of Tīhrān (xi xvii c.) .. 367

535. Salmān Sāwajī (d. 766/1364-1365) .. 307
536. Sām Mīrzā (x xvi c.) .. 310v
537. Samandar. 'Abdu'l-Khālīq (d. 1016/1607-1608) .. 397
538. **Sāmī** (x xvi c.) .. 317
539. — of Māwarā'annahr (x xvi c.) (the same as the preceding ?) .. 319v
540. — 'Ubaydu'l-lah of Lāhūr (xii xviii c.) .. 337, 395
541. **Sāmī** Bayram Beg .. 388
542. — Muhammad Aḥsan .. 391v
543. Samī' Nakhshabī .. 391v
544. Sanā'ī (here Thanā'ī) (d. 410/1019-1020) .. 309v
545. Sanjān, *see* Shāh Sanjān
546. Sanjar (?), Mīr (Muhammad) Hāshim, son of Haydar Muḥammā'ī (Kāshānī) (beg. xi xvii c.) .. 323, 390
547. Sanjarī, 'Abdu'l-lah of Agra .. 396
548. Saqqā, Bahrām (x xvi c.) .. 315
549. Sar'at, Muhammad Ḥusayn, of Māzandarān .. 336v
550. **Sarīf Sāwajī** (beg. xi xvii c.) .. 419
551. Sārkhūsh, Muhammad Beg (d. 1127/1715) .. 362v
552. Sātīr (d. middle xii xviii c.) .. 238
553. Sattār, Muhammad Ṣāliḥ (beg. xi xvi c.) .. 395v
554. Sawsanī, Mahābat Khān (beg. xi xvii c.) .. 396
555. **Sayfu'd-Dīn** .. 309
556. — Arda-kanī? (d. 570/1174-1175) .. 316v
557. — Bākharzī .. 316
558. — Nīshāpūrī .. 316v
559. **Sayfī** Bukhārī (beg. x xvi c.) .. 318
560. — İzadī (? Abardihī?) .. 319
561. Sayfī of Bukhārā .. 389v
562. Sayrafī Kashmūrī (d. 1003/1594-1595) .. 418
563. Sayrī, Muhammad Aḥud .. 395v
564. **Sayyid**, S. 'Alī (xii xviii c.?) .. 397
565. — 'Alī Khān, Jawāhir Raqam .. 397v
566. — S. 'Isā of Kāshān (beg. xi xvii c.) .. 389v
567. — Raqamī (?) (end ix xv c.) .. 411
568. — Ṣalābat Khān (beg. xii xviii c.) .. 387v
569. Sayyidu'd-Dīn A'war (viii xiv c.?) .. 315v
570. Shafī'ā Shīrāzī, *see* Athar.
571. **Shāh** Kabūd Jāma, Naṣru'd-Dīn (end vi xii c.) .. 406v
572. — Nazar of Iṣfahān .. 412
573. — Rīḍwān, Muhammad Ḥasan .. 296
574. — Sanjān (d. 940/1533-1534) .. 402v
575. Shāh Sanjān, Ruknu'd-Dīn Maḥmūd (the same as the preceding ?) .. 406v
576. — Shujā' (d. 786/1384) .. 404v
577. Shāhī .. 412
578. Shahīdī (viii, xiv c.) .. 403
579. **Shamsu'd-Dīn** (d. the 4th Sha'bān 663 the 22nd May 1265) .. 404
580. — Kirmānī (x xvi c.) .. 407
581. — Muhammad, ... of Khurāsān .. 406v
582. Shams-i-Kashī (?) .. 409
583. Shānī Taklū (beg. xi xvii c.) .. 405
584. Sharafu'd-Dīn Aqṣā (?) (x xvi c.) .. 410
585. S. **Sharif** 'Allāma .. 409
586. — Kāshī (x xvi c.) .. 413, 484
587. Sharīfā-i-Khurāsānī .. 414
588. Shawqī .. 403v
589. **Shihābu'd-Dīn** Ḥamza (?) b. Jamālī'd-Dīn Badā'ūnī (vii xiii c.) .. 407v
590. — Jābir (end ix xv c.) .. 407
591. — Kāshī (vi xii c.) .. 407v
592. — Kāshī (the same as the preceding ?) .. 409
593. — Maqtūl .. 407v
594. Shikūfī, Haydar .. 416
595. Shīrāzī, Haydar Beg .. 414
596. **Shujā'**, *see* Shāh Shujā'.
597. — of Iṣfahān (x xvi c.) .. 413
598. Shujā'ī Damāwandī, Sayfu'l-Mulk (end x xvi c.) .. 402
599. Shurūrī ... (d. 917/1511-1512) .. 414
600. Ṣidqī Astrābādī, Sultān Muḥammad (d. 952/1545-1546) .. 418v, 421
601. Sīhrī Rāzī .. 329
602. Sipāhī, Arslān Beg (xi xvii c.) .. 395, 396v
603. Sipīhrī (d. 977/1569-1570) .. 314v
604. Sīrābī, Abū Muhammad of Siālkot (xi xvii c.) .. 396
605. Sīrāju'd-Dīn Minhāj .. 315v
606. Ṣūfī Māzandarānī .. 420v
607. Sujūd Balkhī .. 391
608. **Sukhan**, 'Abdu's-Samad .. 340
609. — Imāmu'd-Dīn (x xvi c.) .. 317
610. **Sultān**, 'Alī Quḥlikhān Shay-bānī, *surn.* Khān Zamān (end x xvi c.) .. 311v
611. — Anṣārī (beg. x xvi c.) .. 307
612. — Shāh b. Il-Arslān Khwārī-zmshāh (568/1172, here 556/1161, d. 589/1193) .. 402
613. Surūrī, Muhammad Qāsim .. 329v, 390v
614. Surūsh .. 337v
615. Sūzanī Samarqandī .. 316
616. Ṭabībī Kāshānī (d. 930/1523-1524) .. 425v
617. Ṭābīr, Muhammad Bāqir .. 202
618. Ṭabī' (d. 944/1537-1538) .. 426



619. Tadhawī Abharī (d. 975/1567-1568) .. 192v  
 620. **Tāhir** (beg. xi/xvii c.) .. 426v  
 621. — Beg (xi/xvii c.) .. 428v  
 622. — Dakk'hanī (d. 952/1545-1546) .. 427  
 623. **Tāhirī** (end ix xv c.) .. 428v  
 624. Tah-īn, Ghulām Husayn (end xi/xvii c.) .. 195v  
 625. **Tā'ib** Bukhārā'ī .. 205  
 626. — Kirmānī .. 204v  
 627. — Qarshī, *sur.* Fakhr-Imām (end xi xvii c.) .. 205  
 628. **Tā'irī** .. 426v  
 629. **Tāju'd-Dīn** Aḥmad (d. 550 1155-1156) .. 11  
 630. — Rūmī .. 199  
 631. — 'Umar (an early poet) .. 199  
 632. **Tajallī**, 'Alī Ridā' (beg. xii xviii c.) .. 210  
 633. — Kāshī .. 200  
 634. — Lāhij .. 203  
 635. **Tājī** (d. 935 1528 1529) .. 192v  
 636. Tajrīd, Mīr Haydar (beg. xii xviii c.) .. 213v  
 637. **Tālib** Gilānī (d. 949 1542 1543) .. 426v  
 638. — Isfahānī (beg. xi xvii c.) .. 428  
 639. — Khāwī (?) .. 428v  
 640. Abū — Mashhadī (xi xvii c.) .. 425v  
 641. **Tanhā**, 'Abdul-Latīf Khān (d. 1120 1708 1709) .. 205  
 642. — Sa'īd Ḥakīm (also Sa'īd) (end xi xvii c.) .. 208  
 643. **Taqī**, *see also* Muhammad Taqī and Taqīyā.  
 644. — Awhadī Isfahānī Daqqāqī Balyanī .. 201  
 645. — Isfahānī .. 200v  
 646. — Kāshī, Mīr, *sur.* Marwārid 200  
 647. — Nīshāpūrī (d. 1121 1709 1710) .. 200v  
 648. — Sabzawārī .. 200v  
 649. — Shūstārī (d. ca. 1009 1600 1601) .. 195  
 650. **Tārikī** (beg. x xvi c.) .. 199  
 651. **Tārmī**, 'Alī (d. 921 1515) .. 428  
 652. **Tāriqī** Sāwajī (x xvi c.) .. 428v  
 653. **Tārūmī** (beg. xi xvii c.) .. 194v  
 654. Tasallī, Abū l-Hasan .. 203  
 655. **Tashbihī** Kā-hī, Kamālū'd-Dīn (beg. xi xvii c.) .. 195, 200  
 656. Ta-līm, Muhammad Hāshim of Shīrāz (end xi xvii c.) .. 203v  
 657. — Zavnu l-'Abdūn (xi xvii c.) .. 202v  
 658. **Ta'thīr**, Muḥsin (beg. xii/xviii c.) .. 214  
 659. **Thābit**, Muḥammad Afḍal (d. 1151 1738-1739) .. 219  
 660. **Thanā'ī**, Husayn Mashhadī (end x xvi c.) .. 196, 224  
 661. **Thanā'ī**, Mīr Muḥammad 'Azīm (d. 1153 1740-1741) .. 221v  
 662. **Thānī**, 'Alī Akbar Khān (d. 1005 1596-1597) .. 198  
 663. **Thāqib**, Mafāskhir Husayn .. 222  
 664. **Thaurī**, 'Alī Gāw .. 196  
 665. **Toghrol** b. Alp Arslān (573-590 1177 1194) .. 423  
 666. **Tuhmatī** (?) Multānī (d. 1080 1669-1670) .. 195  
 667. **Turāb**, Abū Turāb b. Muḥammad 'Alī Khān (beg. xii xviii c.) .. 213  
 668. **Tūsī** .. 426  
 669. 'Ubaydu'l-lah Khān Uzbek (940-946 1533 1539) .. 433  
 670. **Ufatī** Shīrāzī .. 52  
 671. **Ummatī** (Amanī ?) Khurāsānī (beg. xi xvii c.) .. 37  
 672. — (Amanī ?) Shīrāzī (x xvi c.) .. 37  
 673. **Ummū** (end ix xv c.) .. 19v  
 674. **Ummūdī**, Arjāsp Tīhrānī (d. 930 1523 1524) .. 22, 34v  
 675. **Unā**, Hasan Beg (beg. xi xvii) .. 51v  
 676. **Abū'l-Wafā-i-Khwārizmī** (d. 835 1431-1432) .. 15  
 677. **Wafā'ī** Isfahānī .. 498  
 678. **Wahdat**, Miḡān Gul (xi xvii c.) .. 500  
 679. **Walīd** Lak'hu' of Lāhūr (xii xviii c.) .. 490v  
 680. **Wālā**, *Diḡā'u'd-Dīn, sur.* Islām Khān (d. 1074 1663-1664) .. 500  
 681. **Wāsil**, Muhammad (d. 1150 1737 1738) .. 496  
 682. **Wāthiqī** of Nīshāpūr .. 497v  
 683. **Wiṣālī**, Muḥammad .. 497v  
 684. **Wuqūfī** of Harāt (d. 960 1553) .. 498  
 685. **Wuqūfī** Nīshāpūrī (d. 1002 1594) .. 497  
 686. **Ibn Yamīn** (d. 750 1349-1350) .. 15  
 687. **Zamānī**, Muhammad Zamān .. 303v  
 688. **Zinat** Khān Kokiltāsh (end x xvi c.) .. 303v  
 689. **Zinatī** Astrābādī (xi xvii c.) .. 303v  
 690. — **Jafar** (beg. xii xviii c.) .. 305  
 691. **Zulālī** Khwānsārī (end ix xv c.) .. 302v  
 692. — **Khwānsārī** (xi xvii c.) (another) .. 302v  
 693. — **Ūrganchī** .. 302v

Beg. abruptly :

این تذکره سفینه الشعرا ..... موافق این نسخه طبع رسا و خاطر  
معانی پسند الخ

Copied probably towards the end of the xii/xviii c. The MS. may be contemporary with the author of the work.

Ff. 503 : S. 10 × 6.5 ; 6 × 2.75 : ll 15. within *jadwals*. Or. pap. Very bad Ind. shikasta, often dotless. Cond. very bad, folios are mixed. Marginal notes and emendations on some leaves.

327.

(مجموعه اشعار)

(Majmū'a-i-ash'ār).

II 458.

An album of poetical quotations. The poets are arranged in alphabetical order, under the *takhalluṣes*, and after many names some biographical details are added, occasionally containing interesting information. The series, however, is not complete, as the names are only those which begin with ك - ص and a few with م. The length of the extracts and of the biographical notes differs, from a few lines to several pages. Poetry of all periods is represented, up to the first half of the XII/XVIIIc. There is no introduction, nor a final colophon ; the name of the compiler is not mentioned.

Copied, on coloured paper, apparently towards the end of the xii/xviii c. On f. 132 a colophon is dated the 8th Sha'bān 1185 = the 16th Nov. 1771, at Rāmnaḡar.

Ff. 211 : S. 3.75 × 7 : varying number of lines and of columns. Coloured Or. pap. Bad Ind. shikasta, often very minute and dotless. Cond. not quite good. Paintings (flowers) on some folios.

328.

(مجموعه اشعار)

(Majmū'a-i-ash'ār).

II 517.

A large collection of quotations from different poets (chiefly those of the XI and XII/XVII-XVIIIc.). They are arranged under *subjects*, and the latter, in their turn, follow each other in alphabetical order. Almost all of them deal with descriptions of ideal beauty, different forms of love, etc. The quotations are usually isolated *bayts*; longer extracts appear very rarely. No preface or colophon.

The copy, dating probably from the end of the xii/xviii c., lacks the initial and concluding folios

Ff. 207 : S. 9 × 5.5 ; 8 × 4 ; no *jadwals*. Three columns of diagonally written lines, about 1.5 inches long. Greyish Or. pap. Ind. shikasta. Cond. not quite good.

## 329.

(مجموعۂ اشعار)

(Majmū'a-i-ash'ār).

I 748.

A short anthology of *qaṣīdas*, *mathnawīs*, a few *ghazals* and quatrains, in Persian and Hindustani, by different authors. The majority of them belong to the Indian poets of the end of the XII XVIIIc., and many contain praises of Nawwāb Āṣafu'd-Dawla of Oudh (1188-1212/1774-1797); some even give chronograms for the date 1192 1778 (cf. ff. 25, 39v). The MS. is very defective, a great many folios have been lost. Of those poets whose names appear here, the following may be mentioned: Sanā'ī (an incomplete *qaṣīda* in praise of Sinjar) (f. 1v); Ṣafā'ī Qumī, i.e., Ṣafīyyu'd-Dīn Muḥammad Khān Qumī, cf. EB 395 No. 1412 (ff. 6v, 9v, 14v, 15, etc.); Salāmu'l-lah Khān Salīm, a poet of Āṣafu'd-Dawla, cf. Spr 284 (f. 24v, etc.); Aḥsan (in Hindustani), apparently the same as the one referred to in Spr 199 (f. 29, etc.), and some others.

Many poems have no beginning, or end, or are damaged in the middle, so the booklet cannot be of any practical use whatever.

Copied apparently towards the beginning of the xiii/xix c. (perhaps about 1192 1778, which is mentioned at the end of the volume).

Ft. 39; S 9,75 × 6,25; 6,5 × 3; different number of diagonal lines, two columns, within *jadwals*. Brown Or. pap., new margins (Eur. pap.). Ind. nast. Cond. bad. Paper is decayed. Several seals on f. 1.

## 330.

(مجموعۂ اشعار)

(Majmū'a-i-ash'ār).

II 457.

An album of poetical quotations from different authors, mostly modern, arranged alphabetically, under the *takhalluṣes*. The quotations are usually very short, almost exclusively isolated *bayts*. Many little-known poets are referred to, but without any biographical or other details.

Copied probably towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 301; S 9,75 × 5,75; 8 × 4; three columns of diagonally written lines, about 1,5 inches long. No *jadwals*. Brownish Or. pap. Bad Ind. shikasta. Cond. fairly good.

## VII. MUHAMMADAN THEOLOGY.

### A. Coranic Studies.

#### 1. Commentaries on and Translations of the Coran.

331.

فتح الرحمن بترجمة القرآن

Fathu'r-Raḥmān bi-tarjumatī'l-Qur'ān.

III 83.

The text of the Coran with a literal Persian translation by Aḥmad b. 'Abdī'r-Raḥīm al-'Umarī ad-Dihlawī, surnamed Waliyyu'l-lah (d. 1176/1762-1763), cf. f. 2v. He completed it in the beg. of Ramadān 1151 the end of Dec. 1738 (f. 2). It is apparently the same translation as the one described in EIO 2677. Lith. in Dehli, 1866. Beg. of the introduction :

حمد نا محدود خدايا تبارک و تعالی که الخ

Beg. of the translation (f. 6) :

بنام خدا بخساینده مهربان، ستایش خدایاست الخ

Dated the 10th Rab. II 1178 the 7th Oct. 1764, copied by 'Izzatu'l-lah b. Hāfiz Luṭfī'l-lah.

Ff. 444 : 8,19,5 x 5,5 : 8,5 x 3,5 : II 22, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Numerous marginal and interlinear notes and glosses. Notes at the beginning and end. of religious contents.

332.

تفسیر قرآن

Tafsīr-i-Qur'ān.

III 91.

A commentary on the Coran, *sūras* 1-16, completed the 9th Shawwāl 519 the 8th Nov. 1125, at Bukhārā, by Abū Naṣr b. (*sic*) Aḥmad b. al-Ḥusayn b. Aḥmad b. Sulaymān Darwājaki (or Wardājaki) :

فأول التفسير كلام الامام ... الملة و الدين الزاهد الاستاذ مخر  
الامة تاج المفسرين ابو نصر بن احمد بن الحسين بن احمد بن سليمان  
د واجكي في تفسير كلام الله تعالى واعلمي بالاختصار... (illegible) ... التوسع من  
تعالى سنة تسع عشر وخمسماية \*

In the colophon it is called *Tafsīr-i-Zāhidī* : the sentence is rather suspect :

تمت تفسير القرآن بنصف الاول من تفسير الزاهدی

The last two words are added under the *jadwal* line, apparently by a different hand, and this circumstance as well as the repetition of the word *tafsīr* in the same sentence do not allow us to place much reliance on this statement. Neither Sam'ānī, nor Ḥājji Khalifa mention this name. The *nisba* Darwājakī is suspicious (Sam'ānī gives دروازي).

The work described further on, No. 333, is also called *Tafsīr-i-Zāhidī*, but unfortunately it begins with the 19th *sūra*, so that a collation is impossible. The style of the two works does not differ very much; but although in No. 333 a sentence is often to be met with: قال الشيخ الامام الزاهد رحمة الله عليه (ff. 1v, 13, 18, etc.), I have here not found anything similar beyond only one instance of: قال الشيخ الاسلام (sic) الزاهدي رضي الله عنه: It is strange also that this volume, which in the colophon is called a complete "half" of the work, contains only 16 *sūras*, instead of the customary 18.

The authorities incidentally quoted are old works of the IV/X and V/XIc. This is, however, only in the beginning. In the text there are almost no references whatever. The *sūras* begin: 1 on f. 4; 2 on f. 8; 3 on f. 170v; 4 on f. 228; 5 on f. 281; 6 on f. 320; 7 on f. 354; 8 on f. 397v; 9 on f. 412v; 10 on f. 439v; 11 on f. 456v; 12 on f. 473; 13 on f. 497v; 14 on f. 510v; 15 on f. 518v; 16 on f. 526. Beg.

الحمد لله الذي انزل الفرقان نوراً مضياً النج

Beg. of the 16th *sūra* (Persian text):

آمد يا محمد فرمان خداوند تعالى بکرب کردن النج

Copied towards the end of the xi/xvii c., or in the beg. of the xii/xviii c.

Ff. 542; S 11.5 x 7.25; 8 x 4; ll 27, within *jadwals*. Or. pap. Ind. coarse nast. Cond. not quite good. The ink contains some sticky substance causing the pages to stick together and to become dirty. On some of them a thin film of the surface of the paper has torn off, having stuck to the opposite page. Incidental notes on the margins. A vignette, damaged.

### 333.

تفسير زاهدي

*Tafsīr-i-Zāhidī*.

I 210.

The *second* vol. of a Persian commentary on the Coran, from the 19th *sūra* to the end. The title is only given in the colophon. There are no indications as to the author's name; references are usually given to only very early authorities. Comparatively often the sentence is repeated: قال الشيخ الامام الزاهد رحمة الله عليه (ff. 1v, 13, 18, etc.). According to Ḥājji Khalifa (vol. II, p. 362

No. 3276), the author is identical with the compiler of the *Targhibu's-ṣalāt* (cf. IvASB 1032), whose name he gives as Muḥammad b. Aḥmad az-Zāhid. The *Targhibu's-ṣalāt* has probably been written a long time before the middle of the X/XVIc. It is impossible to arrive at a definite conclusion as to whether this work is a part of the same commentary as No. 332, above. But this would not be improbable, judging from the style of both.

The work gives a translation of every verse of the Coran, with a detailed Persian explanation. The language is simple, but considerably modernised in this copy. Beg.

سورة مريم، كلها مكيه و هي ثمان وتسعون آية النخ

Beg. of the commentary itself:

كبيص، قال ابن عباس رضي الله عنه النخ

Copied by Muḥammad Akram b. Muḥammad Sharīf b. Muḥammad, and dated the 25th Šafar 1121/the 6th May 1709.

Ff. 415; S 11,25 × 7,5; 9 × 5; ll 25, no jadvāls. Brownish Or. pap. Good Ind. nast. Cond. tol. good. Worm-eaten. A few glosses on the margins.

### 334.

تفسير يعقوب چرخي

Tafsīr-i-Ya'qūb Charkhī.

I 219.

A good and fairly old copy of the commentary on a portion of the Coran, by Ya'qūb b. 'Uthmān b. Maḥmūd al-Ghāznawī al-Charkhī (d. 838, 1434-1435), see IvASB 957. It contains explanations to *sūras* 1 and 67-112: s. 1 on f. 3; 67 on f. 6; 68 on f. 14v; 69 on f. 26; 70 on f. 37; 71 on f. 41; 72 on f. 45; 73 on f. 51v; 74 on f. 57v; 75 on f. 63; 76 on f. 66; 77 on f. 71v; 78 on f. 74; 79 on f. 79; 80 on f. 84; and the minor *sūras*, 81-112 on ff. 86v-123v. A portion of the *sūra* 112, the whole of 113 and the greater part of 114 are lost, as there is a lacuna in the MS. Beg.

لك الحمد يا من بيده الملك وهو على كل شيء قدير ... و بعد،  
يعول العبد الفقير النخ

Copied towards the end of the x'xvi c., or in the beg. of the xi'xvii c. (ff. 72-79 are of a more modern origin).

Ff. 124; S 9,5 × 6,25; 6,5 × 3,5; ll 19, within jadvāls. Or. pap. Khorasani nast. Cond. tol. good. Slightly injured by moisture. Mediocre double page 'unwān. A few notes and seals in the beg.

### 335.

تفسير سورة يوسف

Tafsīr-i-sūra-i-Yūsuf.

I 215.

A detailed commentary on the XII *sūra* of the Coran, dealing with the story of Joseph. The author is Mu'īn al-Miskīn. or,

to give him his full name, Mu'īnu'd-Dīn b. Muḥammad Farāhī Harātī (d. 907/1501-1502). See EB 453. It contains copious Sufic references, and frequent poetical quotations. Beg.

بِئْسَ أَتَيْنَا مِنْ لَدُنْكَ (here لَدُنْكَ) رَحْمَةً ... هَمِي گويد بَدَدُهُ  
ضعيف معين المسكين الخ

A quite modern copy, transcribed shortly after 1862 (this year appears in the water-marks of the paper).

Fi. 349: S 13×8: 10×5; ll 17, no jādwal. Europ. pap. Ind. nast. Cond. good.

### 336.

تفسير سورة الواقعة

Tafsīr-i-sūratu'l-Wāqī'a.

I 214.

A detailed commentary on the 56th chapter of the Coran, comp. in 1083/1672-1673, at Jalesar (near Agra, in the colophon also called Aurangnagar), by (Muḥammad) Sulṭān b. Sayyid Khwājagī Husaynī. It is based on many standard works, partly Sufic. Beg.

الحمد لله الذي اعطى زمرة المؤمنين الخ ... و چون درین هنگام که  
یکهزار و هشتاد و سه سال از هجرت کشته این فقیر فلیل البضاعت سید  
سلطان ابن سید خواجگی حسینی از خاک جلیسر الخ

Dated the 6th Sha'bān 1104 the 12th Apr. 1693, copied by Shāh Muḥammad al-Qurayshī al-Hāshimī, at Jalesar, or Aurangnagar.

Fr. 69: S 13×8.25: 6.75×4.5; ll 18, within jādwal. Or. pap. New margins of Europ. pap. Ind. nast. Cond. tol. good.

### 337.

نعمت عظمی

Ni'mat-i-'uẓmā.

I 1059-1060.

A voluminous commentary on the Coran, by the famous humorist Nūru'd-Dīn Muḥammad, who is usually called Ni'mat Khān 'Ālī (d. 1121-1122/1709-1710), cf. f. 4v. The work was started in 1112/1700-1701, completed in 1115 1703-1704 (see vol. II, f. 427), and dedicated to Aurangzib (vol. I, f. 4). It is strange that the biographers apparently do not mention the existence of this work by 'Ālī. This may be due to the fact that it shows definite Shirite tendencies (it is mentioned in the *Kashfu'l-hujub*, p. 583), and was probably not made public. The present copy is divided into two vols., the first containing sūras 1-16, the second 17-114. There are occasional poetical passages, mostly by the author himself. Beg. of the preface.

عبدی عادل سخن از بدو آفتاب ربوبیت که الخ

Beg. of the Persian text of the first *sūra* (f. 9v) :

يعني ابتدا ميکنم بذا که معبود بحق است انچه

Beg. of the second vol. (s. XVII) :

سورة بنی اسرائیل عکيه انچه ... سبحان نام تسبیح است يعني  
بپاكي ياد کردن انچه

In the beg. of the vol. I there are : a note on the Coranic verses concerning the New Testament, a list of famous *tafsīrs*, and a short note on the Nuṣayrīs (giving no new information whatever).

Copied in the middle of the xu xviii c.

2 vols. Ff. 395 and 427 : S 14 × 8.75 : 9.5 × 5 : ll 21 : and 13 × 8.5 : 11 × 6 : ll 25, within double jādvals. Or. pap. Ind. nast. Cond. fol. good. Worm-eaten. Marginal notes and glosses.

2. *Treatises on the correct methods of reading, reciting, etc., the Coran.*

338.

لغة القرآن

Lughatu'l-Qur'ān.

I 855.

A dictionary of the rarer words met with in the Coran, explained in Persian. In the colophon the authorship of this work is ascribed to Sayyid Sharīf, without any particulars concerning him. He may perhaps be identical with the famous author of the *Sharf-i-Mīr*. Mīr Sayyid Sharīf Jurjānī (d. 816/1413-1414), see EIO 2699. Br 19, where the work is called *Tarjumān-i-Qur'ān*. Here the title as above is given in the colophon. Beg.

الحمد لله ... این کتاب ترجمان قرآن است و ترجمان انچه

The words are given not in alphabetical order, but in the order of their occurrence in every *sūra*, as they are traditionally placed.

Copied in the xu xviii c.

Ff. 61 : S 7.25 × 4.25 : 4.75 × 2.25 : ll 15, within jādvals. Or. pap. Ind. nast. Cond. early good. In the beg. the text of some *sūras* with a translation is placed on the margins. Notes.

339.

(مجموعه در تجرید)

(Majmū'a dar tajwīd).

I 770.

Two treatises on the methods of reading the Coran :

1. (ff. 1v-38) *Qawā'idu'l-Qur'ān*, by Yār Muḥammad b. Khudādād Samarqandī, dedicated to the Shaybanide prince



·Ubaydu'l-lah (940-946/1533-1539), cf. f. 2v. See IvASB 973. Beg. as usual :

حمد بیعد و ثنای بیعد حضرت قادریا که الخ

2. (ff. 38-49v). *Fātiḥ dar Fātiḥa* (? , cf. f. 38v, l. 8), by Jalālu'd-Dīn Muḥammad b. 'Abdi'l-Jalīl b. Maḥmūd b. Muḥammad aṣ-Ṣāqī (aṣ-Ṣādiqī ?). He does not mention the date of composition. At the end of the *risāla* there are several references to different authorities : all of them are early classical works on the subject. Beg.

الحمد لله (الدي) انزل على عبده الكتب و فتح ابواب الخ

Copied towards the end of the xii xviii c.

Ff. 49; S 7,5 × 4,5; 6 × 3; ll 15, no jadvāls. Brownish Or. pap. Ind. nast. Cond. not good. Badly injured by worms.

### 340.

تحفة شاهی

Tuḥfa-i-Shāhī.

II 141.

A treatise on *taḥwīd*, and cognate matters, by 'Imādu'd-Dīn 'Alī ash-Sharīf al-Astrābādī (f. 2v), who dedicated it to Ṭahmāsp I, the Safawide, see IvASB 975. It is divided into a *muqaddima*, 12 short *bābs*, and a *khātima*. Before the usual beginning :

حمدی که قارین و ان من شی الا یسبح بحمده الخ

there is a quatrain, beg.

ای کده تو برتر از شناسایی ما، الخ

Dated the end of Shawwāl 1109 the beg. of May 1698.

Ff. 35; S 7,25 × 4; 5,5 × 2,75; ll 14, within jadvāls. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

### 341.

معصود القاری

Maqṣūdu'l-qāri'.

I 849.

A short treatise on the correct pronunciation of the Arabic letters and the rules for reading the Coran. by Nūru'd-Dīn Muḥammad Qāri', who dedicated it to Jahāngīr (1014-1037/1605-1628). See Pr 141. and Bh 156.5. Beg.

بعد الحمد و الصلوة علی رسوله محمد و آله الخ

Copied towards the end of the xii xviii c.

\* Ff. 24v-28v; S 10 × 6,5; 8,25 × 4,25; ll 22, within jadvāls. Or. pap. Ind. nast. Cond. not good. Injured by moisture and repairs.

342.

خلاصة القراءة

Khulāṣatu'l-qarā'at.

I 423.

A treatise on the rules of reciting the Coran and other connected matters, by Qāsim Jaunpūrī (f. 2), who dedicated it to Shāhjahān (f. 2v). As mentioned on f. 3, the work has been compiled with the assistance of Naṣīru'd-Dīn Muḥammad Qārī. It is divided into 9 short *bābs*. Beg.

حمد بپسند من حضرت قادری کہ کلام مجید و فرقان حمید الخ

On the margins of ff. 1v-3 there is a very short treatise on the same subject (رسالہ مختصر در بیان تجوید جهت تعلیم فرزند). It is divided into one *muqaddima* and 12 *fasls*. The author's name is not mentioned. Beg.

الحمد لله المتکلم انجواد المبین الخ

Copied in the beg. of the xiii xix c.

Ff. 17: S 9.75 x 6.5; 7 x 4; ll 10, no *jadwals*. Or. pap. Ind. nast. Cond. fairly good. A seal on f. 1.

343.

حلیہ القاری

Hilyatu'l-qārī'.

I 341.

A comprehensive treatise on the methods of reading the Coran, with all the connected customary disciplines. The author calls himself (f. 2v) Aḥmad b. Ruknī'd-Dīn al-Ḥusaynī al-Kūhghī-lū'i, and states that when travelling in the Deccan, he found himself at Ḥaydarābād in 1083 1672-1673, when he began this work. It has not been completed, however, till 1095 1684 (f. 3v), and is dedicated to the Qutb Shāh Abū'l-Ḥasan (1083-1093 1672-1687), cf. f. 3. The work is divided into a *muqaddima*, fourteen *bābs*, and a *khātima*; here, however, only 12 *bābs* are given:

(f. 5v) مقدمہ در فضایل تلاوت کلام معجز الخ

(f. 9v) دُبِ اول، در بیان حروف هجا و مخارج آن

(f. 15v) باب دوم، در صفات حروف الخ

(f. 23v) باب سیم، در بیان رعایت کردن حروف در حالت تلفظ نمودن

(f. 41v) باب چهارم، در بیان مدات و فقرات

(f. 50) باب پنجم، در بیان احکام نون ساکن و تنوین

(f. 54v) باب ششم، در بیان ادغام و معانی ادغام در حکام آن

- (f. 59) باب هفتم، در بیان تفخیم و ترقیق،  
 (f. 63v) باب هشتم، در بیان هائی کنایه و احکام آن،  
 (f. 65v) باب نهم، در بیان انواع تلاوت قرآن عظیم و احکام آن،  
 (f. 71v) باب دهم، در بیان استفاده بسم الله و کیفیت آن،  
 (f. 74v) باب یازدهم، در بیان وقف و انواع و احکام آن،  
 (f. 119v) باب دوازدهم، در رسم الخط و طریق اصلاح آن،

At the end there is a list of the names of the seven orthodox authorities on variants in the text of the Coran (f. 123v-124v).

Beg. of the treatise itself:

انواع حمد و سپاس محتاج از حد و قیاس مر بارکاته الخ

On ff. 125-126v there is a versified index of the *sūras* of the Coran, with the title of احصای سوره کلام الله, beg.

بدانکه یکصد و چار و ده است در قرآن،  
 که کرده فصل بد بسم الله اش خدای جهان،

On ff. 127v-139 there is a treatise on the correct pronunciation of the Arabic sounds while reciting the Coran. The name of the author and the title of the work are not given in it, but there is a heading on f. 127v: (sic) هذا الکتاب التجوید کلام الله, Beg.

بدانکه بعد از معرفه الله ارکان ایمان نماز است الخ

Copied towards the end of the XVIII c. The last item is of more modern origin. It is bound separately as No. I 341a.

Fr. 139: S 10.25 × 6.5: 6 × 3.5, ll 15, within double jadvāls. Or. pap. (new margins). Ind. nast. Cond. tol. good. Worm-eaten. A few notes on the margins. A note on the "seven readers of the Coran" at the end, f. 139.

### 344.

(مجموعه)

(Majmū'a).

II 31.

Apparently a fragment of a larger *ma'imū'a* on religious matters. It contains:

1. (ff. 1v-9v). An anecdote, ascribed to Yūnus b. Tāhir Balkhī, about a pious man in Iṣfahān at the time of Mahmūd Ghāznawī, who used to recite some special prayers. Beg.

روایت کنند از یونس بن طاهر نلخی که اعلم بلیغ بود چنین گفت که الخ

2. (ff. 10-96v). Extracts from the Coran, apparently not connected with the preceding article. They begin abruptly with

*sūra* 7, 41. and end with 76, 10. At the end there is a *du'ā*, to be recited for conclusion.

Copied probably in the beg. of the xi xvii c.

Ff. 96; S 6,5 × 4,75; 4 × 2,25; ll 7, within *jadwals*. Or. and Europ. pap. (new margins). Calligr. Ind. nast., of Herat type. Cond. tol. good. Mediocre vignette.

## 345.

(مجموعه در تاجوید)

(Majmū'a dar tajwīd).

II 139.

Two short treatises on the principles of reading the Coran, etc., in verse and prose.

1. (ff. 1v-4v). *Zīnatu'l-qārī*. A short, partly versified, work on *tajwīd*, apparently quite different from the treatises bearing the same title, referred to in IVASB 985 (2) and in Bh 156 (2,3). Beg.

زینت القاری کتاب ساختم، نظم آنرا پارسی پرداختم

2. (ff. 5-16v). *Muntakhabu't-tajwīd*. Another short treatise on the same subject, of the same type, also without the name of the author. Beg.

ای نوا ساز پرده نازل، راست آمد بیان آن ترتیل

Copied towards the end of the xii xviii c., or beg. of the xiii xix c.

Ff. 16; S 8 × 5; 6,5 × 3; ll 15, no *jadwals*. Or. pap. Ind. nast. Cond. good. Notes and emendations on the margins. Seals on ff. 1, 5, damaged.

## 346.

خلاصه مستخلص المعانی

Khulāṣa-i-Mustakhliṣu'l-ma'ānī.

Ia 57.

A vocabulary of the rarer words in the Coran, arranged under every *sūra*. They follow in the same order as in the India Office copy, see EIO 2701: *sūras* 1, 114--2. The name of the author and the date of composition are not given. Beg.

الحمد لله ... بدان الهمك الله تعالى كه چون بعضی از اصحاب النجم

Copied in the beg. of the xiii xix c.

Ff. 53; S 9,75 × 6; 6,25 × 3,5; ll 13, within double *jadwals*. Or. pap. Ind. nast. Cond. good. At the end there is a short note on the number of hairs on the different parts of Muhammad's body.

## 347.

(مجموعه در تاجوید)

(Majmū'a dar tajwīd).

II 140.

A short note-book containing a few extracts and notes on different matters connected with Coranic studies:

1. (ff. 1v-2v). A note on the principal schools of "readers" of the Coran, in Persian.

2. (ff. 2v-6). (رسالة فى التجويد). A short treatise on *taqwīd*, in Arabic, divided into several *fasls* (unnumbered). The name of the author is not given. Beg.

الحمد لله ... اما بعد، فهذه رسالة متعلق (?) بالتجويد، فصل،  
فى الاظهار، اعلم ان الخ

3. (ff. 6v-7). A note (in Persian) on customs, connected with the recitation of the Coran.

4. (ff. 7-9). On the number of letters, words, etc., in the Coran.

Copied about the middle of the xvi c.

Ff. 9; S 8×5: 6×3; ll 13, no *jadwals*. Eur. pap. Ind. nast. Cond. good. Notes and a seal (erased) on f. 1.

## **B. Works belonging to the Sunnite Schools of Islam.**

### **1. Tradition.**

**348.**

لدى الاخبار

**Lubābu'l-akhbār.**

I 849.

The well-known collection of 400 principal *hadiths*, explained in Persian, by Muḥammad (b.) Maḥmūd Mustawfī, see IVASB 987. Beg. as usual:

حمد بيبعد و مدح مر خداي را جل جلاله و عم نواله الخ

Copied towards the end of the xvi c.

\* Ff. 1v-24; S 10×6.5: 7.75×4.25; ll 21, within *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Marginal notes.

**349.**

وادي

**Qandiyya.**

II 496.

A description of the religious places at Samarqand graves of holy men, etc., with short details on the general history of the place. Its original title is *Kitābu'l-qand fī ta'rikh Samarqand*. It is an extract, made by Muḥammad b. 'Abdī'l-Jalīl as-Samarqandī, a disciple of Abū Hafṣ 'Umar b. Muḥammad an-Nasafī (d. 537/1142-1143), from the latter's work *Ta'rikh Samarqand*, in Arabic. The latter book was a continuation of the work on the same subject by Abū Sa'īd 'Abdu'r-Raḥmān b. Muḥammad al-Idrīsī (d. 405/1015), see W. Barthold, *Turkestan*, vol. II, p. 16, and v. I, pp. 48-51, where extracts from it, of purely historical contents, are edited. It is the same work as MSS. aa 574 *aq* and

abb 574 ag in the Asiatic Museum, St. Petersburg, or No. 859 in the library of the University of St. Petersburg. It was several times lithographed in Tashkend and Samarqand.

On f. 1 there is a note, apparently in the same handwriting as that of the bulk of the MS: الجزء الاول من رساله فنديه

But that it is only the first part is not mentioned in the colophon. Beg.

روایت میکنند از احادیث پر انوار که چنین آورده اند که انچه

Dated the 4th Muḥarram 1039 the 24th Aug. 1629, the second year of Shāh-jahān's reign, at Agra, by Nūru'd-Dīn Ḥusayn b. Muḥammad Sharīf Samarqandī.

Ff. 26; S 7.75 × 4.5; 5.5 × 2; ll 17, no jadvāls. Or. pap. Good Ind. nast. Cond. tol. good. Worm-eaten. Seals of the scribe.

### 350.

شرح فصیده برده

Sharḥ-i-qaṣīda-i-Burda.

II 525.

A paraphrase of and the commentary on the famous poem, *Qaṣīda-i-Burda* of Muḥammad Būṣīrī (d. 694-697 1295-1298), by Faḍlu'l-lah b. Rūzbihān Iṣfahānī, who wrote it in 921/1515. It is the same work as described in I<sup>v</sup>ASB 989, but the present copy does not contain the introduction, and is slightly incomplete at the end, so that it corresponds to ff. 37, l. 11—f. 109 (middle) of Nc 29. Beg. abruptly:

ا من تدکر جبران بدی سلم، النج ... ایا از یاد کردن همسایگان  
که ساکنند در موضعی النج

Copied towards the end of the xii xviii c

Ff. 52. S 9 × 6.25; 6.75 × 3.25; ll 15, no jadvāls. Brownish Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Seals on f. 1.

### 351.

آثار احمدی

Āthār-i-Aḥmadī.

I 1.

The tradition about Muḥammad, his first successors, and the 12 Imāms, by Aḥmad b. Tājī'd-Dīn Ḥasan-i-Sayfu'd-Dīn Astrābādī, based on *Raudatu'l-aḥbāb* (comp. 888/1484), see I<sup>v</sup>ASB 69. As the present copy is dated 964/1556-1557, the author must have been writing about the beginning or the middle of the X<sup>v</sup>ic. Beg.

خدایا ز شکوت زبان کام یافت، النج ... صحیح ترین مورخان  
پاکیزه بیان نیکو ادا النج

On the last folio there is the beginning of a religious poem.  
beg.

بکونم حمد رب العالمین را، خطا کو کرد بر ما عقل دین را،

Transcribed by Aḥmad al-Hāshimī in 964 1556-1557.

Ff. 184; S 9 × 7; 7.5 × 5.5; ll 22, no jadvāls. Or. pap. Indo-Khorasani nast. Cond. rather bad. Dirty, worm-eaten, badly repaired. Marginal notes and glosses. On f. 1 and 183v there are some notes dated 991 and 992 AH. A lacuna after f. 40.

### 352.

تکملة مدارج النبوة

Takmila-i-Madārijū'n-nubuwwat.

I 224.

The concluding chapter of the *Madārijū'n-nubuwwat*, by the well-known 'Abdu'l-Ḥaqq Dihlawī (d. 1053 1643), see IVASB 65 (this copy corresponds to ff. 711-721 of D 283). It deals with some special virtues ascribed to Muḥammad. Beg.

تکملة، در بیان صفات کامله رسول الله انج

At the end there are several notes of religious contents in Persian and Arabic. Most probably they are marginal notes possibly transcribed from another copy of this or some other work. Many of them contain the dates of the deaths of different divines.

The main portion of the volume was transcribed by Muḥammad Wāriṭh o. Muḥammad Bāqir aṣ-Ṣiddīqī, and dated the 9th Muḥarram 1136 the 9th Oct. 1723.

Ff. 26; S 7.25 × 5; 5 × 2.75; ll 15, no jadvāls. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. A few marginal glosses.

### 353.

ترجمه حجة الوافية

Tarjuma-i-Ḥujjatu'l-wāfiya.

II 539.

A translation of an Arabic *risāla* on the elementary ideas concerning *ḥadīths* in general, by Shamsu'd-Dīn Muḥammad Hāshimī 'Abbāsī, who used the *takhalluṣ* Faqīr (d. ca. 1180 1766-6 1767), cf. above, Nos. 178, 297. The translator gives his name as Ghulām Imām, and does not mention the exact date of his undertaking. Beg.

الحمد لله حق حمده... بعد میگوید احقر انام انج

Copied towards the end of the XII-XVIII c., or beg. of the XIX c.

Ff. 19; S 5 × 3; 3.5 × 1.75; ll 9, no jadvāls. Or. pap. Ind. nast. Cond. not good. Slightly worm-eaten. Notes on f. 1.

### 354.

(مجموعه در حدیث)

(Majmū'a dar ḥadīth).

I 814.

Two short works dealing with the subject of tradition, quite fortuitously joined in one cover.

1. (ff. 1v-12v). *Risāla dar bayān-i-ḥadāyil-i-Makka*. A short treatise dealing with *ḥadīths* which indicate different points of religious excellence ascribed to the places of pilgrimage in Mekka. It is a paraphrase, or probably a free version, of the Arabic treatise on the same subject ascribed to Ḥasan Baṣrī (d. 110/728). cf. Brock. I, 67. The translator's name is not given. Beg.

الحمد لله ... اما بعد، این ورق چند است در بیان فضایل مکه المنج

Folio 13 is left blank. Ff. 13v-14v are occupied by prayers, in Arabic, for the use of pilgrims, with Persian explanatory notes.

Copied in the end of the xii/xviii c. : S 8 x 5; 5,25 x 2,75; ll 15, within jādvals. Or. pap. Ind. nast. Cond. tol. good. Ff. 4v-5 are left blank, but the text is not interrupted.

2. (ff. 15-18). *Al-kashf 'alā* (usually 'an) *muḥāwazat ḥadhi-hi'l-ummat al-alf*. A short eschatological treatise, in Arabic, by the famous theologian, Jalālu'd-Dīn 'Abdu'r-Raḥmān as-Suyūṭī (d. the 18th Jum. I 911/the 17th Oct. 1505), composed by him in 898/1492 (f. 15, l. 3), see Brock., II, 151 (No. 135). Beg. is damaged :

..... عبادة الدين اصطفى، و بعد، فقد كثر السؤال المنج

Copied towards the end of the xii/xviii c. S 8 x 5; 7,25 x 3,75; ll 26, no jādvals. Or. pap. Ind. nast. Cond. hopelessly bad. The text is rendered illegible by moisture. Scrappy notes at the end.

355.

(درجۀ اربعین منظوم)

(*Tarjuma-i-Arba'in-i-manẓūm*).

II 138.

A versified translation of a set of 40 selected *ḥadīths*, by Ghulām Muḥyi'd-Dīn, who used the *takhalluṣ* Sha'iq. He dedicated it, in the prose preface, to some prince, whose name he does not mention, and there are no indications as to the date of composition. It is different from IvASB 897. Cf. above No. 166. Beg.

نابۀ روی شاهد سخن حمد معبودیست که المنج

A bad copy, dated 1245 1829-1830.

Ff. 10; S 7,25 x 4,5; 6 x 3,25; ll 15, no jādvals. Or. pap. Bad Ind. nast. Cond. tol. good. Numerous notes and emendations on the margins.

356.

2. *Sunnite fiqh*.

فقهی قراخانی

Fatāwī-i-Qarākhānī.

I 690.

An old and slightly incomplete copy of this well-known work on Sunnite *fiqh*, by Qarākhān or Qabūl Qarākhān, as in other copies) (f. 2, l. 10), who rearranged and edited the original draft of it, composed by Ṣadru'd-Dīn Ya'qūb Muẓaffar Kirāmī (f. 2, l. 10-11), towards the end of the VIII/XIVc. See IvASB 1034.



The work is divided into the customary sections; at the end (ff. 317-326) folios are misplaced and greatly mutilated. The original copy was probably very incomplete, and the missing portions have been supplied by a modern hand (probably of the XII/XVIIIc.), namely, ff. 1-2, 245-248, 257-284, 286, 317-end. Beg.

حمد و سپاس و ثناء بی قیاس مرعلیم مطلق النج

Copied (the bulk of the MS.) in the beg. of the x'xvi c., India (peculiar shikasta of that period).

Ff. 326: S 10.5×6; 8.5×4; ll 25, within jadwals. Or. pap. Ind shikasta. Cond. rather bad. Injured by worms and moisture. Glosses and notes on the margins. A fragment of a *fihrist* at the beginning. The last folio does not belong to the work.

### 357.

مختار الاختیار

Mukhtāru'l-ikhtiyār.

II 331.

The well-known treatise on the principles of Sunnite *fiqh*, composed towards the end of the IX/XVc. by Ikhtiyāru'd-Dīn Husaynī Harātī (he died probably ca. 928/1522). See IvASB 1035, where the headings of the chief three parts (*mabḥaṭhs*) into which the work is divided, are given. The present copy is slightly incomplete at the beginning where probably only one folio is lost. It opens with f. 2, l. 3 of Ac 45 (IvASB 1035). The first *mabḥaṭh* ends on f. 69v. The second begins, with a special introduction, on f. 70v. The third begins on f. 153v (without an introduction).

Copied by Muḥammad Riḍā Husaynī in 1128 (f. 69v) and 1129/1716-1717 (the colophon of the second part is not dated).

Ff. 194: S 8.5×5.25; 7.25×3.25; ll 17, no jadwals. Or. pap. Ind. nast. and shikasta. Cond. good. Slightly worm-eaten at the beginning.

### 358.

مفتاح الصلوة

Miftāḥu'ṣ-ṣalāt.

II 329.

The same treatise on the details of prayer and connected matters, as described in IvASB 1039. The suggestion made in that note that the year 1061/1651, given as the date of completion in the concluding lines, refers to the completion of the work itself, not of any particular copy, seems to be correct, because the same date is found also here, mentioned in exactly the same terms as in Ac 48: the last day of Dhi'l-hijja 1061/the 13th Dec. 1651. Beg.

الحمد لله ... بدانکه تا نیک نخت کند ترا حق تعالی النج

Copied towards the end of the xii xviii c., or the beg. of the xiii xix c.

Ff. 134: S 7.5×4; 5.25×2; ll 12, no jadwals. Or. pap. Ind. nast. Cond. very bad. Worm-eaten, injured by moisture: the paper of some folios is decayed. Many marginal notes. Notes and prayers on several folios in the beginning and end of the volume.

359.

مجموعۃ سلطانی

Majmū'a-i-Sultānī.

II 328.

The well-known compilation on the elements of *fiqh*, said to be composed by direction of Maḥmūd of Ghazna (بندگی), (حضرت سلطان المشايخ و الاولیاء سلطان محمود غزنوی!!), see IVASB I046.

In the preface it is stated that the work is divided into 48 *bābs* (f. 2), but in fact it contains only 43, all in a catechetical form. Beg.

الحمد لله ... بدان اعدک الله ... که این کتاب است معظم الخ

Dated the 11th Jum. I 1145 (the 16th year of Muḥammad Shāh's reign), or the 30th Oct. 1732, copied by Muḥammad Maḥbūb Qurayshī.

Ff. 132: S 8,5 × 5; 6,5 × 3,5; ll 11, within *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Marginal notes and glosses. A note on f. 1.

360.

خلاصۃ الفقه

Khulāṣatu'l-fiqh.

I 359.

A concise exposition of the system of Sunnite *fiqh*, in 18 *bābs*, by 'Abdu'l-Laṭīf. It is the same work as the one described in IVASB 1062. This copy is older than the preceding one, but apparently also contains no information which helps to identify the period at which the treatise has been written. Judging from its general style and the language it must be a fairly modern work. Beg.

الحمد لله يعني بگوئید که همه سپاس و ستایش الخ

Copied towards the end of the xii xviii c.

Ff. 377: S 10 × 6; 7,25 × 3,75; ll 15, within *jadwals*. Rosy Or. pap. Ind. nast. Cond. tol. good. A *fihrist* on fly-leaves at the beginning.

361.

اختیار

Ikhtiyār.

II 501.

A compilation on the Hanafite doctrine concerning criminal offences. It was compiled in 1212 1797–1798 (the title is a chronogram for this date, f. 2v), by Salāmat 'Alī Khān, surnamed Ḥadhāqat Khān, at Muḥammadābād (f. 1v, bottom), at the command of Mr. John Knife (جان نیف). See R 24; printed Calcutta, 1244 1828. The book is divided into a *muqaddima*, on the general principles of penal law according to Hanafite ideas, and two *kitābs*, the first on *ḥadd*s (f. 19), and the second on *janāyāt* (f. 90). The work consists of quotations from the classical

treatises on the subject, in Arabic, with a Persian translation. Beg.

شکر و سپاس بیحد آن قاضی الحاجات را سرز که الخ

Dated the 22nd Šafar 1219 the 1st (*sic*, really 2nd) June 1804.

Ff. 215: S 12.25 × 7.25: 7.5 × 4: ll 15, within double jadvāls. Or. pap. Ind. nast. Cond. good. A gaudy vignette, and minor decorations at the headings of various Chapters.

### 362.

مسائل 'ربعین فی بیان سنۃ سید المرسلین

Masāyil-i-arba'in fī (dar) bayān-i-sunnat-i-Sayyidu'l-mur-salīn. Ia 238.

A treatise on the prescriptions of Sunnite *fiqh* connected with marriage and burial (در رسوم و شادی و ماتم). The name of the compiler is apparently not given. It consists of quotations of different Coranic verses and traditions, explained in Persian, and illustrated by examples from practice. Beg.

الحمد لله الذى خلق من الماء بشراً الخ

Copied at Rājpur, near Dehra Dun, by 'Ināyatul-lah, and dated the 23rd Rajab 1261 the 28th July 1845.

Ff. 68: S 8.5 × 5.25: 6.5 × 3.75: ll 17, no jadvāls. Or. greyish pap. Vulgar Ind. nast. Cond. tol. good. Slightly worm-eaten.

### 3. Principles of Sunnite theology, moral doctrine, and forms of worship.

### 363.

معنی نامه

Mughnī-nāma.

II 330.

A treatise on the different observances of Muhammadanism according to Sunnī doctrine, by 'Alī b. Faqīh Maḥmūd b. Ḥusayn Isma'īl (f. 2, ll. 2-3). The author, a Persian Sunnite, gives some details concerning his biography in the introduction. He had to escape to India after the triumph of Shi'ism under Shāh Isma'īl of Persia, and found employment under the kings of Gujrat and Khandesh. He wrote his book in 932 1525-1526, at Panāla (? f. 2, l. 4), in order to give a clear and authentic exposition of the Muhammadan system for the local Muslims whose ignorance and addictedness to superstitions surprised the learned divine. The book is divided into six *bābs*: I, on the general principles of Muhammadan theology (f. 8v); II, on purifications (f. 16v); III, on *namāz* (f. 70v); IV, on *zakāt* (f. 232); V, on fasting (f. 243); VI, on pilgrimage, etc. (f. 271). Beg.

حمد و سپاس بیحد مرصانع علیم جل جلاله الخ

## Several notes of religious contents on ff. 302-304v.

Dated the 12th Rajab 1268 the 2nd May 1852, at Madras, copied by Muḥammad Bahā'u'd-Dīn Jahrumī Nāyifī.

Ff. 304: S 7,5 × 5,5; 5,5 × 3,5; ll 13, no jadvāls. Eur. pap. Ind. nast. Cond. good. Numerous notes on the margins

## 364.

مصول اربعة

## Fuṣūl-i-arba'a.

I 722.

A treatise on the elementary principles of Sunnite doctrine, with brief notes on the founders of the principal schools, some Sufic orders, and a list of the chief heretical sects. The author calls himself Abū'l-iṣmat Muḥammad Maṣūm (b.) Bābā Samarqandī, apparently identical with the writer with a similar name, referred to in IvASB 970. He was writing towards the end of the X<sup>th</sup> XVIc. or the beg. of the XI<sup>th</sup> XVIIc. There are references to the *Nafahātu'l-uns*, *Ḥabību's-siyar*, etc., and the author mentions that his spiritual guide was one Sayyid 'Abdu'l-lah Balkhī, apparently belonging to the Naqshbandī affiliation (f. 31). The work is divided into four *faṣls*:

۱ (f. 1v) در اعتقادات

۲ (f. 8) در بیان احوال خلفای اربعة النج

۳ (f. 31) در بیان مذاهب باطله

۴ (f. 37v) در بیان آنکه مذهب حق مذهب اهل سنت و جماعت

است و فرق ناجیه عبارت از ایشان است

The treatise contains nothing new, and the account of the sects is based on the well-known sources. Beg.

الحمد لله ... اما بعد، این مجموعه ایست در بیان عقاید بطریقه

عقاید ما تریذیه النج

Dated the 27th Shābān 1190 (the 18th of Shāh 'Ālam), i.e. the 11th Oct. 1776, copied by Zakīyyu'd-Dīn Kātīb.

Ff. 38; S 8,5 × 6; 6,75 × 4; ll 27, no jadvāls. Or. and Eur. pap. Ind. nast. Cond. not good. Worm-eaten, repaired. Ff. 1-12 are of more recent origin, written by a different hand. Seal at the end.

## 365.

منتخب العقائد

## Muntakhabu'l-'aqā'id.

II 144.

A treatise, in prose and verse, dealing with an exposition of the correct form of the Sunnite system, and a refutation of the

Shi'ite practices, by Muḥammad Jamīl b. Abī Turāb al-Badakhshī al-Ḥārithī, see IvASB 1075 and Bl 61. According to the concluding lines of Ad 22, the work has been written in Kashmīr in 1016 1607-1608. This passage is not found in the present copy. Beg. as usual:

بعد از حمد و سپاس و ستایش ملک علام النخ

At the end (ff. 110-111v) there are a few notes of religious contents. A note in Arabic on ff. 113v-114v.

Dated the 21st Šafar 1120/the 12th May 1708.

Ff. 114; S 9.25 × 5.25; 7 × 3; ll 15, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Paper is decaying. Slightly worm-eaten. A few marginal notes and glosses. Notes and seals on f. 1.

### 366.

نافع المسلمین

Nāfi'u'l-muslimīn.

II 332.

A collection of useful notes on different subjects of Muḥammadan dogma and practice, mostly in a catechetical form. The author calls himself (f. 1v) 'Abdu's-Salām b. 'Abdi'l-'Azīz Lāhūrī. He may be identical with Mullā 'Abdu's-Salām Lāhūrī mentioned in the *Tuhfatu'l-kirām* (Pr 568, No. 44), who is said to have died in 1037 1627-1628. Beg.

حمد بپند مر خالقي را که وجود انسان را با حسن صورت النخ

On ff. 146v-148 there is *Šad pand-i-Luqmān*, or the hundred counsels of Luqmān, of magical contents, the same as described in IvASB 1526 (1). Beg. as in that copy:

الحمد لله ... اما بعد، این صد پند سودمند دلبند است که النخ

On ff. 148-149v there is *Rūz-nāma-i-ḥayḍ-i-'awrāt*, dealing with predictions of the fate of women by observation of the day of the week on which their menstruation begins; also about the causes of barrenness of women and methods for its removal. It is based on the authority of Peris who, at his command, submitted a detailed report to Solomon. Beg.

روز نامه حیض عورات که سعد و نکس النخ

Copied towards the end of the xii xviii c., or the beg. of the xiii xix c., by Shaykhī Maḥmūd.

Ff. 149; S 7.25 × 4.75; 5.75 × 3; ll 13, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Marginal notes.

367.

تكميل الايمان

Takmīlu'l-īmān.

II 150.

The well-known summary of the principal outlines of the Muhammadan doctrine, by 'Abdu'l-Haqq b. Sayfi'd-Dīn Dihlawī (d. ca. 1053-1643), see IvASB 1078. Beg. as usual :

الحمد لله ... اما بعد . ميکويد فقير ... عبد الحق الخ

Dated the 9th Rab. II 1128 the 2nd April 1716, copied by Najmu'd-Dīn Ḥasan b. Muḥammad Ḥusayn al-Qādirī.

Ff. 80 ; S 8 × 4,5 ; 5,5 × 2,5 : ll 16, no jādvals. Old Europ. and Or. pap. Cond. tol. good. Numerous notes and glosses on the margins, by different hands.

368.

اساس الاسلام

Asāsu'l-islām.

II 327.

A versified summary of the principles and principal prescriptions of Muhammadanism, comp. in 1064 1653-1654 (see f. 1v, l. 5 from the bottom), by Mīr 'Ābid (see f. 2, l. 7, and the colophon on f. 34v). It is the same as the work described in IvASB 757, where references to other catalogues are given. Beg. as usual :

بسم معبود کل موجود ، من له حمد کل محمود ،

Numerous notes, prayers, scrappy quotations, etc., in Persian, Arabic and Urdu on 6 additional folios in the beg. On ff. 35-35v there is the beginning of another versified treatise, on prayer, etc.

Copied towards the end of the xii. xviii c., by Ghulām Muḥyi'd-Dīn b. Sayyid 'Abdu'l-Qādir بسوزی .

Ff. 35 : S 7,25 × 4 ; 5,5 × 2,25 : ll 17, within jādvals. Brownish Or. pap. Incl. nast. Cond. not good. Worm-eaten, dirty. Numerous marginal and interlinear glosses. Seals on f. 1.

369.

امول الايمان

Uṣūlu'l-īmān.

I 53.

A short treatise on the religious advantages of love cherished towards Muḥammad, 'Alī, and their relatives. The author calls himself Muḥammad Sālim ad-Dihlawī al-Bukhārī, son of Muḥammad Salāmu'l-lah b. Fakhri'd-Dīn b. Muḥibbi'l-lah b. Nūri'l-lah b. Nūri'l-Haqq b. 'Abdi'l-Haqq Dihlawī (the famous divine who d. 1053 1643-1644). As the author was separated from his ancestor by five generations, he must have lived in the beg. of the XIII

XIXc. The work is divided into a *muqaddima*, 5 *faṣls* (or *waṣls*) and a *khātima*. The *muqaddima* is very short and deals with the enumeration of the sources on which the work is based. The first *faṣl*, on love for Muḥammad, beg. on f. 2v; II, on love for the *Ahl-i-bayt*, or the family of Muḥammad in general, f. 6v; III, on love for 'Alī in particular, f. 17; IV, on love for Fāṭima, 26v; V, on love for Ḥasan and Husayn, on f. 28; *khātima*, on the privileges of the sayyids, f. 34. The book is written in a flowery style, with many poetical quotations, in Shi'ite strain. Beg.

الحمد لله الذي اوجب محبت اهل بيت النبي الم

The date given in the colophon is mutilated, and there is a worm-hole. It may be the 13th Šafar either of 1160 or 1260. The former seems to be too early, and the second too late for the MS., which apparently dates from the beg. of the xiii xix c.

Ff. 36; S 8 x 5.25; 5.5 x 3.5; ll 14, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Numerous marginal notes.

### 370.

مذائع القلوب

Manāfi'u'l-qulūb.

I 988.

A collection of short elementary notes, rules, etc., on different principles of Muhammadan doctrine. The authorship is ascribed to Qāḍī Shihābu'd-Dīn, Maliku'l-'ulamā', but there are no indications to facilitate his identification. The work begins abruptly:

باب اول در بيان مسائل اعتقاديّه، در محيط روايت است الم

But further on there is apparently no division into *bābs*, but only into short *mas'alas*, *mathalas*, *aḥkām*, etc. It was probably intended for beginners. The authorities which are here referred to, are mostly old Hanafite classic books. Cf. Bh 141 (1).

Dated the 8th Šaḥbān 1249 the 21st Dec. 1833

Ff. 49; S 8.5 x 5; 6.25 x 3.5; ll 15, no *jadwals*. Or. pap. Ind. nast. Cond. t. d. good. Slightly worm-eaten. Notes on the fly-leaves in the beginning.

## C. Works belonging to the Shi'ite School of Islam.

### 1. Tradition.

### 371.

ترجمه چهل حديث

Tarjuma-i-chihil ḥadīth.

I 514.

A translation of and a commentary on a set of forty selected *ḥadīths*, dealing with different religious institutions, but especially establishing the privileges of the descendants of 'Alī. At the end there are special discussions on this subject mostly in catechetical

form, as well as several historical anecdotes about the respect shown on various occasions to the Sayyids by different pious rulers. The author calls himself Shihāb(u'd-Dīn) b. Shams(i'd-Dīn) b. 'Umar adh-Dhāwulī (usually az-Zāwulī) ad-Dawlatābādī (d. 849/1445, see Brock., II, 220). The *ḥadīths* are grouped under 10 *bābs*. Beg.

الحمد لله ... اما بعد، عرض میدارد بخدمت درگاه نبوی النج

Dated the 10th Muḥarram 1103 'the 3rd Oct. 1691.

Ff. 22; S 11 × 5.5; 8 × 4; ll 23, no jadvāls. Or. pap. Ind. nast. Cond. bad. Worm-eaten. Incidental emendations. A note of religious contents on f. 22v.

### 372.

تذبيہ الغافلین و تذکرۃ العارفين

Tanbihu'l-ghāfilīn wa tadhkiratu'l-'ārifin.

I 233.

A paraphrase of and commentary on the *Nahju'l-balāghat*, a treatise containing the apocryphal utterances of 'Alī. Its authorship, which is not known with certainty, is here ascribed (f. 2) to Radiyyu'd-Dīn Muḥammad Mūsawī, who is often also called Sayyid Sharīf Radī, a writer of the V XIc. (cf. IvASB 1107). The present Persian version is exactly the same as the one described in R 18. It has been compiled by Faṭḥu'l-lah b. Shukri'l-lah Kāshānī (f. 2), who died, according to R 1077, in 978/1570-1571. The *Kashfu'l-ḥujub* (p. 143) gives 997/1589 as the date of his death. In the present copy the concluding folios seem to be of a more modern origin than the bulk of the volume, and do not contain the date of completion which is given in the British Museum copy as 955/1548. The original text is here written in red, and almost every word is commented upon. Beg.

الحمد لله الذي هدانا لهذا وما كنا لمصدى ( لنهتدى ) النج

Copied towards the end of the xii xviii c. or the beg. of the xiii xix c. The name of the scribe is given as Sayyid Muḥammad 'Alī.

Ff. 402; S 12.5 × 9.5; 8.25 × 5.5; ll 17, within double jadvāls. Or. pap. Ind. nast. Cond. not quite good. Some leaves, of dark paper, are crumbling. Worm-eaten and repaired. A few marginal notes. On the last folio a seal dated 1251 AH. Notes on f. 1.

### 373.

ده مجلس

Dah majlis.

II 362.

Shi'ite legends concerning the deaths of Muḥammad, the Imams and other saints, see IvASB 1106. It is chiefly based on the *Ru'ḍatu'sh-shuhadā* of Ḥusayn Wā'iz al-Kāshifī (d. 910/1505),



but the exact date of composition remains unknown. Beg. as usual:

باز این چه شورش است که در خلق عالم است، الخ ... اما راویان  
اخبار شدت آثار الخ

A bad copy, dated the 20th Dhī'l-Qa'da 1193 the 29th Nov. 1779, transcribed by Fayḍu'l-lah of Wadā'pūr.

Ff. 53; S 8,5 × 6; 7 × 4,25; ll 15, no *jadwals*. Or. pap. Ind. nast. Cond. hopelessly bad. The book has been badly injured by moisture so that many pages are illegible.

### 374.

کوهر مراد

Gauhar-i-murād.

I 846.

The well-known work on Shi'ite tradition and theology in general, by 'Abdu'r-Razzāq b. 'Alī b. Ḥusayn Lāhijī Qumī (who wrote it between 1052 and 1077/1642–1667), see IvASB 1116. Beg. as usual:

کوهر مرادی که غواص فکرت را از دریای حیرت الخ

Copied towards the end of the xii xviii c.

Ff. 281; S 9,5 × 5,5; 6,75 × 3,5; ll 13, within *jadwals*. Brownish Or. pap. Incl. nast. Cond. not good. Worm-eaten. Incidental marginal notes.

### 375.

مذاقب مرتضوی

Manāqib-i-Murtaḍawī.

II 438.

The well-known laudatory biography of 'Alī, by Muḥammad Ṣāliḥ al-Ḥusaynī at-Tirmidhī, with the *takhalluṣ* Kashfī (d. 1061/1651), see IvASB 68. Beg. as usual:

خداوند! عطا کن نشاء ذوق، الخ ... محمادمقدس اساس و سپاس  
بیقیس مختص ذات الخ

Copied in the xi xvii c. (ff. 411–418 are of newer origin).

Ff. 418; S 11,75 × 8; 7 × 3,5; ll 14, within *jadwals*. Or. pap. New margins, of European pap., are entirely decayed, crumbling. Good Ind. nast. Cond. of the original MS. is still good. Good vignette, faded and spoilt by repairs.

### 376.

مفہج الیقین

Manhaju'l-yaqīn

I 1014.

A treatise on the Shi'ite ethical doctrine, by 'Alā'u'd-Dīn Muḥammad b. Abī Turāb Gulistāna (f. 2v, bottom), who completed it the 25th Shawwāl 1081/the 7th March 1671 (f. 150v). It is based on the tradition ascribed to the 6th Imām, Ja'far Ṣādiq.

See R 22. The work is divided into numerous sections dealing with various particular virtues; the *bābs* are not numbered. Beg.

روایح روح افزای حمدیکه مشام قدسیان الخ

Copied about the middle of the xii xviii c.

Ff. 151; S 10.5 × 6.75; 7.5 × 4; ll 24, within double *jadwals*. Or. pap. Ind. nast. Cond. good. Numerous glosses on the margins. Seals, dated 1184 and 1231 AH. on f. 1.

### 377.

مجلس الاحزان

Majālisu'l-aḥzān.

I 883.

A Shi'ite book of tradition concerning the deaths of Muḥammad, Fāṭima, 'Alī, Hasan, and Ḥusayn, in 10 *majlises*. The author calls himself 'Alī Aṣghar Khān. He dedicated his work to the grandson of Aurangzib, Prince Muḥammad Buland Akhtar (d. 1118/1706), son of Muḥammad Akbar. As this rebellious prince surrendered in 1109/1697-1698 losing his influence, the book has probably been written before that date. It is based on different standard works (see f. 2. bottom). This book is apparently not mentioned in other catalogues. Beg.

سپاس فدسي اساس و ستایش بیقیاس سزوار الخ

The *majlises* deal with: I (f. 3), on the spiritual advantages gained by deploring the fate of Ḥusayn, etc. II (f. 17v), on the sufferings of Muḥammad at the hands of the Qurayshites, and on the death of Ḥamza. III (f. 26v), on Muḥammad's death. IV (f. 37v), on Fāṭima's death. V (f. 48v), on 'Alī's death. VI (f. 65v), on Ḥasan's death. VII (f. 75v), on the death of Muslim b. 'Uqayl. VIII (f. 87v), on the death of the two sons of the preceding. IX (f. 93v), on Ḥusayn's departure to Kerbela. X (f. 147v), on his death.

Copied in the xii xviii c.

Ff. 176; S 11 × 6; 8.5 × 4.25; ll 15, within *jadwals*. Or. pap. Ind. nast. Cond. fairly good. Ff. 15v-17, 25v, 26, 37, 65, 74v, 75, 87, 93, 146v, 147 are left blank.

### 378.

مختار نامه

Mukhtār-nāma.

I 904.

Legends about the Shi'ite hero, Mukhtār b. Abī 'Ubayda (or 'Ubayd) b. Mas'ūd ath-Thaqafī, the originator of a peculiar sect of Shi'ite extremists, deifying the third son of 'Alī, Muḥammad Ibn Ḥanafīyya (see Wellhausen, *Die religiös-politischen Oppositionsparteien im alten Islam*. Abh. d. K. Ges. d. Wissenschaften zu Göttingen, vol. V, 1901, pp. 79 sq.). His rebellions in Kūfa.

about 66/685, were chiefly undertaken under the pretext of a revenge for the defeat of Imām Ḥusayn. The author of this version does not mention his own name; it seems to be the same as Bk 505, but different from other works of similar contents, described in R 156 or Pr 544-548 (Nos. 575, 576, 1, 577), and also BrRs 232, 2. The chief *rāwī* (who is here called خدائند اخبار), is Muhammad b. Aḥmad ath-Thaqafī. The book is divided into 14 *majlises*, but the headings are omitted in all except in the 1st (f. 2), 10th (f. 124), 11th (f. 137), 12th (f. 150v) and the 14th (f. 166). The tone of the work is rather more legendary than that of the usual works on tradition. There is no preface, and the book opens directly with the story of Mukhtār's miraculous birth. Beg.

الحمد لله ... 'ما بعد' خدائند اخبار محمد بن احمد الثقفي رحمة الله عليه چنين گوید الخ

The story of Mukhtār is here given till his death, the date of which appears here as Ramaḍān 73/January 693.

A fairly good copy, dated the 23rd Ramaḍān 1059 the 30th Sept. 1649, written by Mīr Muḥammad Ja'far b. Mīr Aḥmad.

Fl. 171: 8 13 × 8.25; 7.25 × 4; ll 17, no *jadwals*. Or. pap. (new margins, Europ. pap.). Ind. nast. and *shikasta*. Cond. not quite good, especially in the beginning, where it is badly worm-eaten, and the right hand lower corners of ff. 1-15 are torn away.

### 379.

در بحر المذنب

**Durr-i-baḥru'l-manāqib.**

I 103.

A biography of 'Alī b. Abī Tālib, according to the ideas of Shi'ite tradition, by 'Alī b. Ibrāhīm, known as Darwish Burhān. Its full title is *Durr baḥri'l-manāqib fī faḍl 'Alī b. Abī Tālib* (f. 2v), and it is an abbreviated version of a larger Arabic work on the same subject, by the same author, with the title *Baḥru'l-manāqib*, etc. The work is the same as the one described in Pr 537-538 and R 857. In all the known copies there are no indications, or even allusions, as to the date of composition. The book is not mentioned by Ḥājji Khalifa, or in the *Kashfu'l-ḥujub*. The author refers to his authorities on f. 2, and always mentions them explicitly when giving quotations from them in the bulk of the work. Those of them which are identifiable are all early treatises, dating from not later than the VII XIIIc. Very rarely poets are quoted, but then also old ones (Rūmī on ff. 4v, 6v; 'Artīr on f. 4v). All this suggests that the work is of fairly early origin. Beg. as usual:

سپاس بیقیاس و ثنائی بی منتما حضرت حکیمی را الخ

It is divided into a *muqaddima* and 12 *bābs*, each subdivided into several *faṣls*, *ḥujjats*, *manqabats*, etc., proving the excellence of 'Alī: I on f. 12v; II on f. 22; III on f. 29v; IV on f. 36; V on f. 44; VI on f. 47; VII on f. 50v; VIII on f. 54v; IX on f. 56v; X on f. 59v; XI on f. 78; XII on f. 82.

Dated the 27th Rajab 1218 the 12th Nov. 1803.

Fr. 86; 8 13 × 8; 7.5 × 3.75; ll 19, no *jadwals*. Or. pap. New margins (Europ. paper). Ind. nast. Cond. not good, especially in the beginning. Worm-eaten and repaired.

## 380.

کتاب عین ابکا

Lubb-i-'Aynu'l-bukā.

I 886.

A large collection of sermons dealing with the circumstances of the martyrdom of various members of 'Alī's family. The volume contains two distinct works of similar contents, written in the same style, apparently by the same author. Their relation to each other cannot be definitely established because the first work is fragmentary.

1. (ff. 9-109v). 32 *majlises*, or sermons, each dealing with some particular episode, and uniformly beginning ... بعد از (only a few of them do not begin in this way). There is no introduction and no general colophon, but every *majlis* has at the end the date of copying, all within the limits of 1248 1832-1833. It seems probable that the last folios in the volume (ff. 402-406) belong to this, and not to the next work, because the date of copying is given as the 18th Sha'bān 1248 the 10th Jan. 1833 (Lucknow) whilst, as we shall see, the next work was transcribed in 1254, 1838. The title given in the colophon on f. 406 is 'Aynu'l-bukā, by 'Alī Naqī Burūjirdī who may be identical with the author of the next treatise. Beg. of the first extant *majlis* (f. 9):

حمد و سپاس عظیمی از فیاض مجربى الفلکى را رواست انحر

2. (ff. 112v-406, or, really, —401v?). *Lubb-i-'Aynu'l-bukā*. An abbreviated version of a larger work by Muḥammad Naqī b. Ahmad Burūjirdī, also called 'Alī Naqī, composed by him at Kāshān in 1199 1784-1785 (f. 113v), with the title 'Aynu'l-bukā. It is possible that the preceding treatise represents a fragment of that original compilation. The work, as stated in the *fihrist* (in two copies, one apparently the original draft of the second, ff. 1v-5v), is divided into 73 (or 74) *majlises*. Here, however, only 63 appear, the last being incomplete. The title is given on f. 114v. Besides the preface, there is a *muqaddima* (ff. 115-116), with the heading:

در بیان فضایل اشک تعریه داران سرور شهیدان

Beg. of the preface : الحمد لله الذي خلقنا بلطفه من الماء النخ

Beginning of the first *majlis* (f. 116v, l. 2) :

رسولان دیار محضت و غم پیغمبران کشور انخ

Cf. Bk 506 where apparently the same work is described, although the date of composition and the name of the author are wrongly given.

Almost every *majlis* contains at the end the date of copying: the dates all range within 1254-1838, the last (f. 398v) being the 13th Rab. II the 6th July of that year.

Ff. 406; S 8.75 x 6; 7 x 3.5; ll 13, no *jadwals*. Or. pap. Ind. nast., different hands. Cond. tol. good. Slightly worm-eaten. Fol. 109v-112 and 183-184v are entirely or partly blank. A few notes on the margins.

### 381.

#### 2. *Shi'ite fiqh.*

لواعص صاحب قرآنی

Lawāmi'-i-Şāhib-qirānī.

I 865, 866.

A Persian detailed commentary on an early Arabic treatise on Shi'ite *fiqh*, called *Man lā yahḍuruhu'l-faqīh*, by Ibn Bābūya al-Qumī, or Abū Ja'far Muḥammad b. 'Alī b. Ḥusayn b. Mūsā (d. 381 991), see Brock, I, 187 (No. 4). The commentator, who calls himself Muḥammad Taqī b. 'Alī, surnamed al-Majlisī (born 1003 1594-1595, d. 1070 1659-1660), mentions (f. 3v) that the present work is a translation of an Arabic commentary on Ibn Bābūya's treatise, written by himself shortly after 1060 1650. It was prepared in obedience to the command of 'Abbās II, the Safawide, to whom the original and the present versions are dedicated. See RS 23, Dorn C. No. 253. The present copy is incomplete, and contains only the parts dealing with purification (vol. I), and prayers (vol. II). Each of these two vols. is subdivided into two *bābs* :

I vol. Beg.

حمدیکه اقلام اشجار و مداد بحار بر صفتات لیل و نهار انخ

On f. 225v begins the section on washing the dead :

حمد لله ... با بیست در بیان غسل میت انخ

II vol. Beg.

حمد لله ... ابواب الصلوة ، باب الصلوة و حدودها انخ

On f. 200 :

حمد لله ... باب سجدة الشکرو القول فیها انخ

The colophon of the first vol. gives the date of copying as 1098 1687. This seems probable, judging from the appearance of the MS.

2 vols. Ff. 343 and 280; S 10.25 x 6.75; 7.5 x 4; ll 24, no *jadwals*. Greyish Or. pap. Persian nast. Cond. tol. good. Slightly worm-eaten. Marginal notes. Several seals on the initial folios.

**382.**

The same.

I 867.

A portion of the same work, called in the colophon جزء دوم, and on the fly-leaf جلد دوم. It is, however, different from the second vol. as given in the preceding copy, and deals with the questions of the *hajj* and other prescriptions of Muhammadanism, usually treated at the end of books on *fiqh*. It ends with different observances practised whilst on pilgrimage to the shrines of Imāms. Beg.

الحمد لله ... باب علل الحج، قال الشيخ مصنف هذا الكتاب ... و در بعضی نسخ علل الحج است النسخ

Dated Jum. II 1092 June-July 1681, copied by 'Abdu'l-Karīm b. Muḥammad Ṣādiq al-Abharī.

Ff. 364; S 12.5 × 7.5; 8.25 × 4; ll 27, within *jadwals*. Or. pap. Pers. nast. Cond. not quite good. Worm-eaten and injured by moisture. Ff. 204-211 are decayed and crumbling. Bad vignette. Seals on the fly-leaf.

**383.**

تحفة الحسينية

Tuḥfatu'l-Husayniyya.

III 53c.

An exposition of the principal prescriptions of Shi'ite doctrine, chiefly dealing with purifications and prayer. It is an extract from a larger work by Muḥammad Bāqir b. Muḥammad Akmal Iṣfahānī Bahbahānī, who died in 1205/1790-1791 (cf. R 34). The introduction is apparently due to the excerptor, and the extract was probably made still within the lifetime of the author, because prolongation of life is invoked for him (f. 2. l. 11). Beg.

الحمد لله ... مخفي نماز که چون نماز بعد از معرفت الله تعالى النسخ

Copied towards the end of the xii xviii c., or in the beg. of the xiii xix c.

Ff. 39; S 9.25 × 6; 7.75 × 4; ll 19, no *jadwals*. Or. pap. Ind. nast. Cond. not good. Injured by moisture. Marginal emendations.

**384.**

(مسائل فقهيه)

(Masā'il-i-fiqhiyya).

I 477.

A detailed exposition of the principles of Shi'ite *fiqh*. Neither the name of the author, nor the title of the work, nor the date of composition are given. There are even no references to authorities in the text. On the fly-leaf the book is called *Zubda*, or *Zubda-i-fiqh*, and ascribed to Aḥmad (b. Muḥammad) Ardabili, who d. 993 1585 (see Br. Lit. Hist., IV, 369, and the *Kashfu'l-hujub*, p. 303). This, however, seems doubtful, because the beginning of

that book is different (some allowance must, however, be made for the fact that the initial leaf in this copy is of more recent origin than the bulk of the MS., and may have been "improvised"). The work is divided into 7 *bābs*, but the headings of the sections are omitted in the text. Beg.

‘الحمد لله العلى الذى النعم ... و بعد، پوشيده نمائى كه النعم

Copied towards the end of the xii xviii c. Ff. 202-228 have been added on different paper, by a different hand.

Ff. 228: S 9,5×7; 6,75×4,75; ll 15, within *jadwals*. Or. pap. Ind. nast. Cond. bad; injured by moisture, the paper of many folios is decaying. A few marginal notes.

### 385.

(مسائل فقهيه)

(Masā'il-i-fiqhiyya).

I 928.

A large compilation on the principles of Shi'ite *fiqh*, chiefly in catechetic form. It begins abruptly with a *muqaddima*, and many sections have blank space reserved at the end, probably for intended additions. It seems as if the copy was transcribed from a defective original. The author calls himself (f. 100v) Muḥammad Bāqir b. Muḥammad Taqī al-Mūsawī (ar-Rashtī), who died in 1260/1844, see Br. Lit. Hist., IV, 410 and *Kashfu'l-ḥujub*, p. 103; cf. here No. 395. There are no proper colophons, and no indications as to how much the present copy contains of the original work. Beg.

مقدمه فى الأصول، سؤال، هرگاه شخصى تقليد النعم

On f. 100v there begins apparently another principal section.

کتاب الوفوف و انصافات، الحمد لله الوافف على سراير عبادة النعم

Copied about the middle of the xix c.

Ff. 254: S 11,5×7,75; 8,5×5; ll 32, no *jadwals*. Europ. pap. Pers. nast. Cond. tol. good. Slightly worm-eaten.

### 3. Exposition of the principles of Shi'ite theology, its moral system, and religious practice.

### 386.

ترجمه رساله اعتقاديّه

Tarjuma-i-risāla-i-I'tiqādiyya.

I 181.

A Persian paraphrase, with explanations, of the treatise *I'tiqādātu'l-imāmiyya*, of Abū Ja'far Muḥammad b. 'Alī b. Bābūya al-Qumī (d. ca. 381/991), cf. Brock. I. 187, dealing with an exposition of the principles of the Shi'ite theological system. The translator dedicates his work to a princess, whose name he does not mention (شاهزاده مبین بانو سلطانم), and gives his own name as Abū'l-Faṭḥ Husaynī (f. 2, l. 12). There are no indications

as to the period in which the work was undertaken, and it is impossible to say if the translator is identical with Abū'l-Fath Husaynī, who revised and edited the *Şifwatul-ş-şafā* under Shāh Tahmāsp Şafawī (930-984/1524-1576), see R 345. Beg.

بعد از محامد وانیات کریم واهب العطایا الخ

Copied in the xii xviii c.

Ff. 41 : S 8,5 × 4,75 ; 6 × 2,75 ; ll 19, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Emendations on the margins. On ff. 40-40v the space is left blank, probably because of a lacuna in the original copy.

### 387.

حیوة القلوب

Ḥayātu'l-qulūb.

I 344.

The *second* vol. of this well-known composition of Muḥammad Bāqir b. Muḥammad Taqī Majlisī Işfahānī (d. 1110-1111/1698-1700), see IVASB 1123. Originally it is an epitome, in three vols., of the *Biḥāru'l-anwār* (in 25 vols.), an Arabic encyclopædia of Shi'ite doctrine, by the same author. It has been lith. in Persia and India (Tehran, 1824-1844 : Lucknow, 1878-1879, etc.). Portions from it have been translated into English, by J. L. Merrick, Boston, 1850 (on the biography of Muhammad), and into German, by C. G. Barth, *Die Mythen des Lebens Jesu*, Stuttgart, 1837. This copy is incomplete at the end, and breaks off at the beg. of the 25th *bāb*. Beg.

الحمد لله و الصلوة علی عباده الذی اصطفی محمد و آله خیر  
العباد، این کتاب رساله دوم است از کتابهای حیات القلوب الخ

Copied in the xii/xviii c.

Ff. 216 ; S 11 × 6 ; 9,25 × 3,75 ; ll 27, no jadvāls. Or. coloured pap. Pers. nast. Cond. tol. good. Worm-eaten. Incidental notes on the margins.

### 388.

تبین الحیوة

'Aynu'l-ḥayāt.

II 537

The well-known exposition of Shi'ite doctrine, by the same Muḥammad Bāqir b. Muḥammad Taqī Majlisī, see EIO 2668. Br 26 (where the full table of contents is given) ; cf. Pr 75. *Ind libr.* Bh 123. Lith. several times in Persia, and in Lucknow, 1887. Beg. as usual :

لآلی حمد و جواهر ثناء تحفه بركة جلال کبریاء حکیمی که الخ

Dated the 12th Şafar 1092 the 3rd March 1681. The date is, however, highly suspect, and most probably refers to the completion of the work itself; the present transcript is not older than the middle of the xii xviii c.

Ff. 482 ; S 10 × 6 ; 7,75 × 4 ; ll 17, within jadvāls. Old Europ. pap. Ind. nast. Cond. rather bad. Worm-eaten, injured by moisture, repaired. Ff. 1-3 are of different origin. Marginal notes and glosses.



389.

حلیۃ المتقین

Ḥilyatu'l-muttaqīn.

I 342.

The well-known work on the customs and practices prescribed to every faithful Shi'ite desiring to follow the example of the Imāms. The author is Muḥammad Bāqir b. Muḥammad Taqī Majlisī, see above, No. 387. Concerning the work see EIO 2669, RS 153, Pr 313-314, R 20; it was several times lith. in Persia. The work was completed at the end of 1079/1669, and is divided into fourteen *bābs* and a *khātima*. A fihrist is added at the beg. of the volume. Beg. as usual:

الحمد لله الذي حلى انبيائه المرسلين الخ

Copied towards the beg. of the xiii/xix c. (here 1199 of the Faṣlī era), by one Naẓīru'd-Dīn.

Ff. 308; S 9 × 5.75; 7 × 3.5; ll 18, no jādvals. Or. pap., except for ff. 1-7v, which are of quite modern origin, on Europ. pap. Ind. nast. Cond. tol. good. Worm-eaten. Incidental marginal notes. Seals, notes, and magical formulas at the end.

390.

حق اليقين

Ḥaqqu'l-yaqīn.

I 337.

The well-known exposition of Shi'ite dogmatic theology, by the same Muḥammad Bāqir b. Muḥammad Taqī Majlisī, completed by him on the 1st Ramaḍān 1109 the 13th March 1698 (f. 527v). See R 33, etc. Ind. libr. Bh 122. Lith. Tehran, 1825. It is divided into six *bābs*. Beg. as usual:

الحمد لله الواحد الاحد الفرد الصمد الخ

Copied towards the middle of the xiii xix c.

Ff. 527; S 12.75 × 8; 10 × 4.5; ll 19, within double jādvals. Europ. pap. Ind. nast. Cond. good. A few marginal notes and emendations. Note on the fly-leaf in the beginning.

391.

(مجموعۃ رسائل مجلسی)

(Majmū'a-i-rasā'il-i-Majlisī).

I 422.

A collection of several short treatises by Muḥammad Bāqir b. Muḥammad Taqī Majlisī (see above Nos. 387-390), to which is added a list of his works, apparently by some one else.

1. (f. 1). *Fihrist-i-taṣnīfāt-i-ākhūnd mullā Muḥammad Bāqir*. The list does probably not belong to the author's own pen, and is different from Pr 59 (in form, not in substance), containing the titles of 10 Arabic and 49 Persian compositions of Majlisī. It

ends with calculations as to how many lines and letters were produced by him, on an average, every year, month or day. Beg.

تفصيل مؤلفات علامه العلمائي عالم رباني علا محمد باقر مجلسي الخ

2. (f. 5v). *Risālatu'l-awzān*. A treatise on weights, in Arabic. Beg.

الحمد لله الذي ارتفع عن مطارج الافهام الخ

There are miscellaneous notes in Persian on ff. 18v-21v.

3. (f. 22v) *Mishkātu'l-anwār* (f. 24v, l. 13). A treatise on the excellence of the Coran (در بیان فضیلت قرآن), dedicated to Shāh Sulaymān Ṣafawī (f. 24v, l. 3), and divided into three *tanwīrs*, each of them being subdivided into several *kaṭkabs*. The present copy is merely a fragment, breaking off at the end of the first *tanwīr*. Beg.

حمدی بسان نعمتهای بخشنده وجود و حیات الخ

4. (f. 28v). *Tarjuma-i-ba'dī ahādīth*. A paraphrase and a commentary on several *hadīths*, in Shi'ite strain. Beg.

اما بعد، این رساله ایست در ترجمه بعضی احادیث شریفه که الخ

Collated, most probably shortly after the completion of copying, the 8th Dhī'l-Qa'da 1180 the 7th Apr. 1767, at Faydābād.

Ff. 46: 8.9 × 5.75: 6 × 3.5: ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few emendations on the margins. Seals, dated 1204 AH.

### 392.

سبیل النجاة

*Sabīlu'n-najāt*.

III 82.

A brief and simple exposition of the system of Shi'ism, chiefly dealing with the technical details of prayer and other religious practices. The author, Aḥmad b. Muḥammad 'Alī b. Muḥammad Bāqir al-Isfahānī al-Bahbahānī (f. 2), completed it in 1226/1811, at 'Azīmābād (f. 313v), and dedicated it to Muḥammad 'Alī Khān Qājār (f. 4v). See IVASB 1128. Beg.

الحمد لله الذي جعل ابواب الصلوة مفاتيح خزائن الخ

Copied in the beg. of the xix c.

Ff. 314: 8.8.75 × 6: 6 × 3: ll 9, no *jadwals*. Or. pap. Ind. nast. Cond. good. A few notes on the margins. Fol. 1 is of modern origin.

### 393.

مدمة الاجتهاد

*Madhammatu'l-ijtihād*.

II 428.

An incomplete copy of a very interesting treatise, dealing with the question of *ijtihād* in the system of Shi'ism. The author

intentionally (f. 3) omits his name, obviously in order to avoid personal enmity on the part of those concerned in the matter. He says that he has composed this treatise in 1233/1817-1818. The title, as given above, gives only 1230 (cf. f. 3v), but he expanded it in such a way as to make it a real chronogram, into

مذمة الاجتهاد مع جذّ رأس جماعة اهل العناد. He seems to be a Shi'ite himself, but criticises this vital principle of the system with a view to restoring the true doctrine. The works which are chiefly attacked are those by two eminent Shi'ite theologians (f. 2), Muḥammad Amin Astrābādī (d. 1033/1623-1624) and Muḥammad b. Ḥasan al-Hurr al-ʿĀmili (d. 1099/1688). According to the preface, the book is divided into a *muqaddima*, three *bābs*, and a *khātima*. But here are found only the *muqaddima* (f. 3v), and the first *bāb* (f. 20). The former deals with the general position of different Shi'ite sects with regard to *ijtihād*; and the first *bāb*, subdivided into many *faṣls*, etc., deals chiefly with the criticism of the Shi'ite tradition. There is no detailed table of contents given in the preface, so that it is impossible to determine how much has actually been lost. Beg.

نخبر بكونك محموداً في كل فعالك الخ ... اما بعد، بذله فقير اثير  
رجي رحمت خداوند الخ

In order to facilitate the identification if a complete copy should be found, the beginnings of the *muqaddima* and of the first *bāb* are here given:

(f. 3v) مذمة مستعمل بر چند فایده، فایده اوای، بدانکه تمام الخ  
(f. 20) باب اول در ذکر حجت ( here حجت ) کتاب مستطاب، و در  
آن چند فصل است الخ

Copied in the beg. of the xiii xix c.; the volume consists of two halves; one, of older origin, may, judging from the type of writing and the emendations, be an autograph. The second has been transcribed quite recently (beg. f. 56).

Ff. 80; S 12.75 x 8; 8.5 x 5; ll 19, no padwals. Or. and Europ. pap. New margins in the older portion. Ind. nast Cond. not good in the first half, but good in the second.

### 394.

(رساله در اصول)

(Risāla dar uṣūl).

I 671.

A treatise on the elementary principles of Shi'ite theology. On f. 3v. bottom, it is called *ʿUmda*, but this title is written in a way which suggests that it was added afterwards. The author

does not mention his own name and refers only to very early authorities. The treatise is incomplete at the end. Beg.

حمدی بیکد موجدیرا کہ ہمکی موجودات الخ

Copied towards the end of the xii xviii c.

Ff. 42: S 8.25 × 5: 6.25 × 3; ll 15, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Seals at the beg. and end, some of them dated 1145 AH.

### 395.

تحفة الأبرار

Tuḥfatu'l-abrār.

I 146.

A Shi'ite treatise on the details of the prayer, by Muḥammad Bāqir b. Muḥammad Taqī al-Mūsawī. The author died in 1260/1844, cf. above No. 385. The full title of the work is *Tuḥfatu'l-abrār al-maltaḡaṭ min āthārī'l-a'immati'l-aṭhār* (f. 2, top): it is divided into a *muqaddima*, several *bābs*, and a *khātima*, as stated in the preface, but in the text there is probably no regular division into *bābs*. The copy is incomplete at the end, and it is impossible to say how much is lost. Beg.

الحمد لله الذي توحد بالملك فلا ند له في ملكوت سلطانه الخ

Copied in the beg. of the xiii six c.

Ff. 114: S 12.25 × 7.5: 9 × 4.5; ll 13, no jadvāls. Or. pap. Ind. nast. Cond. fairly bad: worm-eaten and repaired. Emendations on the margins. A seal, dated 1204 AH., on f. 1v, and another on f. 1.

#### D. Controversy.

### 396.

مذہب الفضلین

Manhaju'l-fāḍilīn.

I 1013.

A defence of Shi'ism and the correctness of its doctrines. The author, Faḍilu'd-Dīn Muḥammad b. Ishāq b. Muḥammad al-Ḥamawī, wrote this book in 937 1530-1531 (as may be seen from a chronogram appended on f. 213, *مذہب الفضلین*, and from the statement in the *Kashfu'l-hujub*, p. 568), and dedicated it to Shāh Tahmāsp, the Safawide (930-984 1524-1576). The book is divided into a *muqaddima*, five *bābs*, and a *khātima*:

(f. 6v) مقدمه در بیان معتقد امامیه اثنا عشریہ الخ

(f. 7v) باب اول، در بیان آنکہ مذہب امامیہ واجب الاتباع است الخ

(f. 57v) باب دوم، در ادعائے کہ دأست بر امامت حضرت امیر المؤمنین

علی بعد از حضرت سید اموسالین،

(f. 130r) باب سیوم، در ادله امامت باقی ائمه اثنا عشر النخ  
 (f. 141) باب چهارم، در کیفیت بیعت کردن مردم بر ابو بکر با امامت النخ  
 (f. 163) باب پنجم، در ذکر ادله که مخالفان ایراد کرده اند بزعم خود بر  
 امامت ابو بکر و رد آن النخ

All these *bābs* are subdivided into many *fusls*, *mabḥaths*, *manhaj*s, etc. Beg.

الحمد لله ذي اللطف و الاحسان و الفضل و الامتنان النخ

The last folio is badly damaged, almost half of it having been torn away. From what remains it may be concluded that the MS. is dated the 22nd Šafar 1070, the 8th Oct. 1659, and that it was transcribed in Kashmīr.

Fr. 213; S 10.5 x 7; 7 x 3.75; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. not good. Worm-eaten. A few marginal emendations. A note on f. 1.

### 397.

رساله حسنيه

#### Risāla-i-Ḥasaniyya.

I 871.

A defence of the principles of Shi'ism, in the form of a tale about a woman, called Ḥasaniyya, or Ḥusaniyya, or Ḥusayna, who took part in disputes with various Sunnite divines in the presence of Hārūn'r-Rashīd, and overcame them by her arguments. The author of this tale calls himself Ibrāhīm b. Waliyyi'l-lah Astrābādī (f. 1v), and states that he found the Arabic text of it in 958/1551, while returning from his pilgrimage, at Damascus, and translated it into Persian. He dedicated it to Shāh Tahmāsp, the Safawide. See R 30. It was lith. in Tehran, 1843 (the original text is ascribed in this edition to the authorship of Husayn b. 'Alī Rāzī). Beg. as in the British Museum copy:

الحمد لله الذي من علينا بمعرفة الانبياء والائمة النخ

The original and greater portion of the MS. dates from the xi xvii c.: ff. 17-19, 59-67 are dated 1265 1848 1849.

Fr. 67; S 8.75 x 4.75; 6 x 2.75; ll 17, within *jadwals*. Or. and Europ. pap. Ind. nast. Cond. fairly good. Mediocre vignette. A few glosses on the margins.

### 398.

(فقه مداهب خمسة)

#### (Fiqh-i-madhāhib-i-khamsa)

III 85.

A large treatise, dealing with a systematic exposition of Shi'ite *fiqh*, as compared with the theories of the four Sunnite orthodox schools. It is arranged in the customary order, beginning with the book on purifications. Not only is there no mention of the name of the author, or the date of composition, but apparently in all these almost four hundred pages there is no reference

to any definite Shi'ite or Sunnite book. The language is simple, and Arabic quotations are remarkably rare. Most remarkable is the feature that there seems to be little real controversial spirit. The copy itself dates from 978 1570-1571 (cf. f. 35), and therefore the work may belong to the early Safawide period. Beg.

در فقه مذاهب خمسة، شیعه و حنفیه و شافعیه و حنبلیه و مالکیه، و آن  
«شامل بر چند کتاب است، اول کتاب طهارت و آن چند فصل است الخ»

Copied, as mentioned above, in 978 1570-1571, or the next year (this date belongs to the first treatise included in the same *majmū'a*, f. 35).

\*Ff. 113v-302: S 9.75 × 6; 6.75 × 3.75; ll 21, no jādvals. Or. pap. Very good calligraphical nast. of Herati type. Cond. very good. A few corrections on the margins.

### 399.

(مجموعه)

(Majmū'a).

Ia 159.

Three short treatises, dealing with religious matters, by different authors:

1. (f. 1v). *Ma'rifatu'l-madhāhib*, by Maḥmūd Ṭāhir Ghazālī. A short note, divided into two *bābs*, the first dealing with the elementary principles of the Sunnite doctrine, and the second giving a list of the 73 sects. See EIO 1920 (11). Beg.

الحمد لله المحمود الظاهر المعبود الباطن و الظاهر الخ

2. (f. 5v). *Ma'rifatu'd-dunyā*, by 'Alī b. Ḥusāmī'd-Dīn Muttaqī (d. 975 1567), on the different kinds of worldly goods, see R 873. Beg.

الحمد لله الذي جعل الدنيا قنطرة الآخرة الخ

3. (f. 8v). *Maktūb-i-Sayyid Aḥmad*. A letter, of Sufico-religious contents, from Sayyid Aḥmad to one Miṣṣān Shāykh Mukarram.

Copied by Ghulām Farīd, son of Barkhūrdār Chishtī, the last treatise being dated the 1st Rajab 1113 the 2nd Dec. 1701.

Ff. 10; S 7 × 4; 6 × 3.25; ll 21, within jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Marginal notes.

### 400.

رد المنكرين

Raddu'l-munkirīn.

III 31.

A short treatise, refuting heretical conceptions of Deity, and establishing the sound doctrine, by one Ilaḥdād (f. 1v. bottom), who is here called Shaykhu'l-islām. In the text he omits any reference to his authorities, and only once in a poetical quotation the name of Qāsimī is given (f. 9). It may belong either to

Qāsim-i-anwār (d. *ca.* 837, 1434), or Qāsimī Gunābādī (d. 979 1572), or, indeed, any other less-known poet who used this *takhalluṣ*. Beg.

الحمد لله الذي اخرجني من الظلمات الى النور الخ

Copied in the beg. of the xi/xviii c.

Ff. 22: S 6 x 3.75: 4.5 x 2.25; ll 13, within *jadwals*. Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired. Bad vignette.

401.

تحفة اثنا عشرية

**Tuḥfa-i-ithnā ‘ashariyya.**

II 152.

A large controversial work, dealing with a refutation of Shi'ism. The author, Ghulām Ḥakīm b. Quṭbī'd-Dīn Aḥmad b Abī'l-Fayḍ Dihlawī, mentions in his preface that Shi'ism was spreading with great rapidity in his country, and thus the true beliefs became endangered. He was writing just after the close of the XIIc. AH., and it is for this reason that he has given this title to his compilation (ff. 2, 352v). It is divided into 12 *bābs*:

- ۱ (f. 3) در کیفیت حدوث مذهب تشیع و انسحاب آن بفرق مختلفه.
  - ۲ (f. 34v) در مکاید شیعه و طرق اضلال و حيلة های تلبیس.
  - ۳ (f. 111v) در ذکر اسلاف شیعه و علم و کتاب ایشان.
  - ۴ (f. 126v) در احوال اخبار شیعه و ذکر رواة ایشان.
  - ۵ (f. 149) در الهیات.
  - ۶ (f. 163) در نبوات (*sic*) (در بحث نبوة و ایمان بانبیا)
  - ۷ (f. 175v) در امامت.
  - ۸ (f. 226v) در معاد.
  - ۹ (f. 234v) در مسائل فقهیه.
  - ۱۰ (f. 246v) در مطاعن خلفای ثلثه و ام المؤمنین و دیگر صحابه.
  - ۱۱ (f. 307) در خواص مذهب شیعه.
  - ۱۲ (f. 337v) در تولا و تبرا.
- (f. 352v) خاتمه.

The book contains a refutation of Shi'ism, chiefly of the sect of the 12-Imamites, but occasionally touches on the teachings of other sects, and is based almost entirely on the well-known controversial works. Beg.

الحمد لله و کفی و سلام علی عباده الّذین اعطی ... اما بعد، می‌گوید

بنده درگاه قادر قوی حافظ الخ

The fly-leaves at the beginning contain some scrappy notes and poetical quotations, a *fihrist*, and a short *risāla* with the title *Su'ālāt-i-ashar*, by Shāh 'Abdu'l-'Azīz Dīblawī, also of controversial contents. It was copied the 12th Rab. I 1233, the 19th Febr. 1818, by 'Alī Ḥasan al-'Alawī, at Lucknow. Beg.

سوال اول انكه فوفه امعيه كه فى زمانيه النخ

Additional notes of religious contents on a fly-leaf at the end.

Dated the 25th Jun. II 1214 the 24th Nov. 1799.

Ff. 352: S 12 × 7.25: 9.25 × 4.75: ll 21, no jādwal. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, repaired. Marginal notes and glosses.

402.

كشف الشبهة عن حكم المتعة

Kashfu'sh-shubha 'an ḥikami'l-mut'a.

III 53b.

A short treatise, defending the institution of temporary marriage, allowed by Shi'ite law. It is a sort of reply to, or criticism on, the *Tuḥfa-i-ithnā 'ashariyya*, see No. 401, here. The author calls himself Jānī b. Muḥammad 'Alī b. Muḥammad Bāqir Iṣfahānī Bahbahānī. The author's father died in 1216 1801-1802 (see R 34); therefore he must have been writing in the beg. of the XIII XIXc. Beg.

الحمد لله الذي ارسل محمداً لارشاد الامة النخ

A bad copy, hopelessly injured by moisture, it is apparently incomplete at the end. Transcribed in the beg. of the xiii xix c.

Ff. 12: S 9.25 × 6: 7 × 4: ll 21, no jādwal. Or. pap. Ind. nast. Cond. very bad.



## VIII. SUFISM.

403.

کشف المحجوب

**Kashfu'l-mahjūb.**

II 175.

The well-known treatise on Sufism, by (Abū'l-Hasan) 'Alī b. 'Uthmān b. 'Alī al-Jullābī al-Ghaznawī al-Hujwīrī (d. *ca.* 465/1072–1073). For references, etc., see IVASB 1149. The copy is apparently complete. Beg. as usual:

بِذَا آتَيْنَا مِنْ تِلْكَ رَحْمَةً الْيَوْمِ ... الْحَمْدُ لِلَّهِ الَّذِي كَشَفَ لَأَوْلِيَاءِهِ الْغُيُوبَ

Copied in the end of the xii xviii c. Fol. 1 is of recent origin.

Ff. 265; S 9 × 4.75; 6.5 × 3; ll 17, no jādwal. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. Notes on an additional folio at the end and on the margins. Seals at the beginning and end of the volume.

404.

ترجمه مذهب العبدین

**Tarjuma-i-Minhāju'l-'ābidīn.**

II 198.

1. A Persian paraphrase of the *Minhāju'l-'ābidīn*, a Sufico-ethical treatise by the famous Zaynu'd-Dīn Abū Ḥāmid Muḥammad b. Muḥammad al-Gazālī aṭ-Ṭūsī, d. 505/1111, composed by him in Arabic, see IVASB 1165. It is divided into seven 'uqbas: I on f. 5; II on f. 9; III on f. 13; IV on f. 46v; V on f. 61v; VI—? (the heading is not clearly marked); VII on f. 79. The name of the translator is not given in this copy. Beg. as usual:

حمد و خدائبر که ملک حکیم است و جواد کریم است الخ

2. On ff. 84v–93v there is a short treatise, called in the colophon *Risāla-i-Imām Muḥammad al-Ghazālī*. It is a Persian paraphrase of Ghazālī's Arabic treatise *Ayyuhā'l-walad*, the same as described in EIO 1792 and Pr 42, No. 30 cf. also Rüdiger, in ZDMG, vol. XVI, p. 221. It consists of a number of instructive anecdotes in which Ghazālī explains various metaphysical matters. There are many references to his other works. Beg. of the treatise:

بِسْمِ اللَّهِ (sic) ... اَعْلَمُ نَعْدُ بِدَانِكِ يَكِي اِنْ جَمْلَه شَاكِرْدَانِ خَوَاجَه اِمَام

تَلَا مَسْتَرْزَمَانِ حَبِطَ الْاِسْلَام ... الْغَزَاوَنِي الْيَمِينِي

Copied in the beg. of the xiii xiv c.

Ff. 93; S 9.5 × 6; 7.5 × 3.5; ll 17–23, no jādwal. Or. pap. (different c.). Ind. nast. and shikasta, different hands. Cond. tol. good. Slightly worm-eaten. Many notes and emendations on the margins. A fragment of a work on f. 1, a note of magical contents on the last folio. A seal, dated 1264 A.H., on f. 2.

## 405.

کیمیای سعادت

## Kīmiyā-i-sa'ādat.

I 843.

The famous Sufico-religious and ethical treatise by the same Abū Hāmid Muḥammad Ghazālī, see IvASB 1160. The present copy is incomplete in the middle, and the end of the first, as also the whole of the second *Rukn* and a portion of the third (out of the four *Rukns* into which the work is divided) are lost. Some folios towards the end are damaged. Beg. as usual:

شکرو سبلس فراوان نعدد ستاره آسمان و فطره بزاران النج

A good old copy, with archaic orthography (ū for u after long vowels, etc.), transcribed by Aḥmad b. Ibrāhīm b. Aḥmad Shādhānān an-Nā'ini, in 737/1336-1337 (see f. 1, where the title of the book is given, and in the colophon of the third *Rukn*, on f. 135v).

Ff. 214: 8 11×7.25: 9×5.5: ll 27, no jadvāls. Good old Or. pap. Old Persian nast. Cond. fairly good. Worm-eaten and injured by moisture, especially in the second half. A few emendations on the margins. Seals, notes and stray quotations on fly-leaves, all of modern origin.

## 406.

سوانح

## Sawāniḥ.

III 59.

A short treatise, dealing with عشق, or love, mystic and Divine. It consists of the usual verbiage met with in all the writings dealing with the same topic, and numerous poetical quotations: it is divided into many unnumbered *fasls*. No references to the authorities or to known eminent Sufis. The title as above is given in the concluding lines:

کتاب سوانح ذخیرہ سید، کہ خواننده را عشق کردد مزید

but it is not clear whether this *bayt* belongs to the original text, or was added by one of the scribes. In the opening lines the work is ascribed to the authorship of Aḥmad b. Muḥammad Ghazālī, d. 517/1123, the brother of the famous philosopher, and himself an eminent Sufic shaykh. He wrote indeed a treatise in Arabic, called *Sawāniḥu'l-ushshāq*, of which this one may be a paraphrase. Beg.

فل الشیخ الإمام الاجل ..... احمد بن محمد الغزالی ... چند فصل

نبت افتاد چنانکه تعلق بهیچ جانب ندارد و در حقایق عشق و احوال

و اشخاص عشق النج

There is, however, no mention in the text to the effect that the present work is a translation. Cf. Bl 111, where another paraphrase of the same treatise, called *Lawā'ih*, is described.

Copied probably in the beg. of the xii/xiii c.

\*Ff. 40v-73v : S 6 x 3.75 : 4.5 x 2.25 : ll 13, within *jadwals*. Or. pap. Good Ind. nast. Cond. tol. good. Bad vignette.

#### 407.

The same.

Ia 201.

Another copy of the same work. There are minor discrepancies in wording, and in the order of the poetical quotations. The lines giving the title at the end of the preceding transcript, are not found here, but there is a heading in red ink :

كتاب السوانح فى العشق والعاشق والمعشوق من معقلة شيخ المشايخ  
فطب الاولياء سر الله فى الارض احمد غزالى رحمه الله عليه النخ

The book itself begins as in the preceding copy :

قال رضى الله عنه، جند فصل اثبات اقتاد النخ

Copied towards the end of the xii/xviii c., or in the beg. of the xii/xix c.

Ff. 30; S 10 x 6.5 : 6.5 x 3.75 : ll 13, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

#### 408.

تمهيدات عينى القضاة

**Tamhīdāt-i-ʿAynu'l-quḍāt.**

I 231.

A slightly incomplete copy of the same Sufic treatise, already described in IvASB 1166, also called *Zubdatu'l-haqā'iq fī kashfi'd-daḡā'iq*, by ʿAynu'l-quḍāt of Hamadān, with his full name Abū'l-Marālī ʿAbdu'l-lah b. Muḥammad al-Miyānājī (d. 533 1138-1139). The ten chapters, each called *tamhīd-i-asl*, into which it is divided, begin: I on f. 1 : II on f. 6v : III on f. 13 : IV on f. 19 : V on f. 21v : VI on f. 30v : VII on f. 44v ; VIII on f. 52v ; IX on f. 63 : X on f. 78v. In the beginning some folios are lost, and the opening line of this copy corresponds to f. 2v, l. 6 in Oa 20 (IvASB 1166), or f. 1, l. 10 in E 49 (IvASB 1167). It gives the same version of the work as the other two copies in the Society's library, and there are only minor discrepancies in wording.

Dated the 24th Ramaḡān 1180 the 23rd Febr. 1767, copied by Shāh Rahīm.

Ff. 112; S 8.75 x 4.75 : 7 x 3 : ll 21, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by worms and moisture.

409.

ترجمہ غنیۃ الطالبین

Tarjuma-i-ghunyat-u't-tālibīn.

II 196.

The Arabic original text and a Persian literal translation, sentence by sentence, of a portion of the well-known Sufic work of 'Abdu'l-Qādir Jīlānī (d. 561/1166). The original title of the work is *Al-ghunyat li-tālibī tarīqī'l-Haqq*, see Brock. I, 435. The present translation contains only the second half of the treatise, namely: a portion of the *bāb* on Sufism in general (فی التصوف, cf. Ahlwardt, 2836) which begins on f. 1v: on mystical training (میما یجب علی المبتدی فی هذه الطریقه الخ), beg. on f. 23: on intercourse with different classes of people (فی صحبتة الاخوان), beg. on f. 51: on Sufic virtues (f. 103v) (without a heading), here:

باب يستعمل على بيان المجاهدة والتوكل وحسن الخلق الخ

The name of the translator and the date of completion are not mentioned. Beg. abruptly:

کتاب آداب المريدين و الفقراء الصادقين، سألکی الصوفیة، در بیان آداب

مريدان و فقراء که اهل صدق اند الخ

Copied in the beg. of the xu/xviii c. (here only Monday, the 19th Jum. I, without the date of the year), by Muḥammad Ṣāliḥ.

Ff. 179: S 7.5 × 4.75; 5.5 × 2.5; ll 15, within double *jadwals*. Brownish Or. pap. Ind. nast. Cond. good. Bad vignette. Notes of religious contents on f. 1.

410.

شرح رساله غوثیه

Sharḥ-i-Risāla-i-Ghauthiyya.

II 197.

A translation of, and a commentary on the *Ghauthiyya* of 'Abdu'l-Qādir Jīlānī (see preceding note), the same as described in IVASB 1174–1175. The name of the author is here given as *Mulūk Shāh Ṣiddīqī* (here بصديقي) al-Qādirī al-Baḥrajānī (البحرجاني), cf. f. 2, ll. 6–7. Beg. as usual:

حمد یبعد و ثناء یبعداد مریضرت بی فیضی که الخ

Dated the 9th Rab. II 949 (= the 23rd July 1542, copied by Shāh 'Abdu'l-Laṭīf Qādirī, at a place called Avnagar (?).

Ff. 129: S 9 × 5; 6.5 × 2.75; ll 11, no *jadwals*. Or. pap. Bold and clear Ind. nast. Cond. fairly good: slightly injured by moisture.

## 411.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

II 49.

A collection of Sufic works, in Arabic and Persian, chiefly by the same 'Abdu'l-Qādir Jilānī (see No. 409), and by some other authors, connected with him. Cf. Brockelmann, I, 435-436.

1. (ff. 1v-370v). *Malḡūẓu'sh-shaykhī'r-rabbānī*, as it is styled in the colophon (f. 370v); or, as in other copies, *Al-faṭḥu'r-rabbānī*, see Ahlwardt, 3402. It is a collection of the Shaykh's instructive discourses, in Arabic, which were delivered by him in Baghdād in 545 and 546 1151-1152. According to the colophon in this copy, they have been collected and edited by a disciple of 'Abdu'l-Qādir, 'Afīfu'd-Dīn b. al-Mubārak. In the Berlin copy there are 62 *majlises*. In the present one, however, there are only 59 which are numbered. What may be the last two of them beg. on f. 302, without a number. The real first *majlis* is not marked with a special heading, and the first *majlis* as given here is in fact the second in the Berlin MS. Beg.

بسم سيد اولياء الله عز وجل الشيخ ابي محمد النجم

Beg. of the first *majlis* (f. 2. top):

الاعتراض على الحق عز وجل النجم

Numerous notes and rubrics, in Arabic and Persian, on the margins, by the same hand as that of the bulk of the MS.

2. (ff. 371v-372v). *Al-munājāt min Amiri'l-mu'minin 'Alī*. A religious poem, in Arabic, attributed to the fourth khalif, 'Alī, the same as described in Ahlwardt, 3900. Beg.

بسم الحمد يا ذا الجود والمجد والعلى ، النجم

3. (ff. 372v-373). (*Shajara-i-Qādiriyya*). The spiritual pedigree of some local branch of the Qādirī order. After 'Abdu'l-Qādir's son, 'Abdu'r-Razzāq (d. 623 1226), seven generations are mentioned: Maḥmūd (the son of the preceding one); Aḥmad (the son of the preceding); Shāh Abū'l-Wafā'. Muḥammad Burqa-pūsh; Kabīr Muḥammad (or Badr); Ḥāfiẓ Aynū'l-mulk; Muḥammad Sharafu'l-Haqq

4. (ff. 373v-392). *Qasā'id*. Four *qasīdas*, in Arabic, ascribed to the authorship of 'Abdu'l-Qādir. The first one is a long poem called *al-Ayniyya*, i.e., rhyming in ع. Beg. of the introduction.

شدة القصيدة الوحيدة در القريدة النجم

Beg. of the '*Ayniyya* (f. 374):

مؤاد به شمس المحبة ساطع ، وليس الذبح العزل فيه مواقع ،

5. (ff. 392-392v). *Al-asmā' li's-sultān . . . 'Abdu'l-Qādir al-Jilānī*. Honorific titles of 'Abdu'l-Qādir.

6. (ff. 393v-415v). *Lughāt-i-Malfūzu'sh-sharīf*. A vocabulary explaining in Persian rare Arabic words in the discourses of 'Abdu'l-Qādir (see above, 1). The name of the compiler is not given. Beg.

خط انداخت، يعشى پر کرده شود، انج

7. (ff. 416-416v). A prayer, in Arabic, invoking the blessings of the Qādirī pīrs (the same as those mentioned in this note above, 3) to secure safety on journeys. A poem, in Arabic, and partly in Persian, in praise of 'Abdu'l-Qādir.

8. (ff. 417v-428). *Maktūbāt-i-'Abdu'l-Qādir Jilānī*. A Persian version of 'Abdu'l-Qādir's letters on religious matters. Beg.

مکتوبات بزدکی حضرت ... عبد القادر جیلانی ... مشتمل بر دویست

هفتاد پنج آیت قرآنی، مکتوب اول، ای عزیز جون بروج شهود انج

9. (ff. 428v-446) *Tasbīhu's-ṣalāt wa'l-istikhāra*. Magical prayers, current amongst the Qādirīs, helping to evoke Khidr, or *abdāl*s, etc. Beg.

بدان اسعدک الله ... سند استخاره از خوفه فادریه انج

10. (ff. 446v-455v). *As-salawātu'l-ma'mūlāt*. Rules for ordinary prayer as taught by 'Abdu'l-Qādir, with explanations in Persian. The compiler's name is not mentioned. Beg.

المهم صل على محمد ... صلاة التسبیح، مذمواست در بعضی نسخ انج

11. (ff. 456-458). Several medical prescriptions, in Persian; a prayer, in Arabic.

A good calligraphical copy, dating apparently from the 11<sup>th</sup> xvii<sup>th</sup>.

Fr. 458: 8.9 x 5: 5.5 x 2.75: ll 15, within double *jadwāl*s. Or. pap. Good ind. mast. Cond. good: paper of some folios crumbles along the *jadwāl* lines. Numerous marginal notes and glosses, all surrounded by a gold line. Fine vignettes on ff. 1v, 371v, 373v. Minor vignettes at other headings. Fine artistic rubric stars on the margins, at the beginning of each of the 59 *majlīs*es in No. 1.

## 412.

رساله در وصول الی الله

Risāla dar wuṣūl ilā'l-lah.

Ia 112.

A fragment of a theosophical treatise, ascribed in the heading to the authorship of Najmu'd-Dīn Kubrā, or Ahmad b. 'Umar al-Khīwāqī, Abū'l-Janāb (d. 618 1221), in Arabic, with a Persian paraphrase. The original work seems to be not identical with Ahlwardt 3272 or 3456 (cf. Brockelmann, I, 440). The nam-

of Kubrā is mentioned only in the heading, not in the text. the name of the translator does not appear at all. Beg.

اعلم ان الوصول الى الله تعالى ثلاثة انواع النسخ ... الى عزيز طالب را  
دايد كه از عفات خود فاني شود النسخ

The last folio (6) is not connected with this treatise, but belongs to the Arabic original of the *Ar-risālatu'l-Ghawthiyya*, by 'Abdu'l-Qādir Jilānī (cf. above, No. 410), and gives only the two concluding pages of it.

Copied by the same hand and on the same paper as the fragment of the *Ghawthiyya*, the colophon of which is dated 983/1575-1576; transcribed by Darw'sh Muhammad al-'Abd as-Sultān 'Alī b. Sultān Ahmad b. Sultān Gulshanī.

Ff. 6: S 6×4: 4.5×2.75; ll 17, no jādvals. Old Western pap. Turkish (?) nast. Cond. good.

#### 413.

فوائد السالكين

Fawā'idu's-s-likīn.

II 168.

Discourses of the famous Chishtī saint, Quṭbu'l-Dīn Bakht-vār Ūshī (d. 633-635/1235-1238), by his disciple and successor, Farīdu'd-Dīn (Mas'ūd) Ajūd'hanī (here أجود هندي), whose surname was Ganj-i-Shakar (d. ca. 664/1265-1266), cf. above, No. 72. Unfortunately the dates of the separate discourses are omitted in this copy. It is difficult to pronounce definitely as to the genuineness of this work; in any case it must be fairly early. Beg.

الحمد لله ..... اما بعده ابن سلوک اسرار الهی و این فوائد  
را علامه هندی انوار النسخ

Dated the 11th Jum. I 1121 the 19th July 1709.

Ff. 14: S 6.75×4: 5.25×2.5; ll 19, within jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. A few marginal notes.

#### 414.

معصد الافصى

Maqṣadu'l-aqṣā.

II 181.

The well-known Sufic treatise by 'Azīz b. Muḥammad an-Nasafī, d. 661/1262-1263, see IvASB 1179 (2), where references to other catalogues are given. Beg. as usual:

'الحمد لله ... اما بعد' چنين گويد 'ضعف الضعفاء خادم القراء عزيز  
بن محمد النيسابى النسخ

Dated the 28th Sha'bān 1189 the 24th Oct. 1775.

Ff. 48: S 8.25×5: 6.25×3.5; ll 13, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. A few marginal emendations.

415.

مبدأ و معاد

Mabda' wa ma'ād.

I 450

A short theosophical treatise on the macrocosm and microcosm, by the same 'Azīz b. Muḥammad an-Nasafī (see the preceding note). It is apparently different from the work of this author, bearing the same title, described in Fl III 433. It is probably an imitation of Avicenna's book on the same subject (cf. R 439), and is similarly divided into two *bābs*, subdivided into numerous *faṣls* and *asls*: I (f. 2) در بیان معرفت عالم کبیر and II (f. 22) در بیان عالم صغیر. There are no references to the authorities, or generally to specific persons; no poetical quotations. Beginning just like the preceding treatise:

الحمد لله ... اما بعد، چنین گوید اضعف الضعفاء و خادم الفقراء عزیز  
بن محمد النسفی ... که جماعت درویشان النج

Copied towards the end of the xiv/xvii c.

Ff. 38; S 10×6.5; 7×4; ll 15, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. fairly good. A few emendations on the margins.

416.

نوراف الاشراف

Awṣāfu'l-ashrāf.

I 93.

A small fragment of this work on the moral doctrines of Sufism, by Naṣīru'd-Dīn Muḥammad b. Muḥammad Tūsī (d. 672 1273-1274), see IvASB 1182. The present copy corresponds only with ff. 1v-17 (top) of that copy, E 25, breaking off at the middle of the second *bāb*. Beg. as usual:

سپاس بی‌دریغی باز خدائی را بسبب آنکه النج

Copied in the xiv/xviii c.

\* Ff. 1-7v; S 10.5×6.25; 8×4.25; ll 19, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

417.

فیہ ما فیہ

Fīhi mā fīhi.

II 169.

A rare collection of notes giving a summary of the instructive utterances and discourses of the famous Persian Sufic poet, Jalālu'd-Dīn Muḥammad b. Muḥammad Balkhī, or, as he usually is called, Jalālu'd-Dīn Rūmī (cf. above, No. 207 and IvASB 490 where references to the literature about him are given), who died at Iconium (Quniya) in 672 1273. The name of the compiler is not given explicitly. It is however clear that he was one of Rūmī's personal associates. In the introduction which is here



prefixed to the text (ff. 1-3), the authorship is ascribed (f. 1v) to Rūmī's own son, Sultān Walad, Bahā'u'd-Dīn Aḥmad, who was also a poet and the author of several *mathnawī* poems, and died in 712 1312-1313 (cf. IvASB 547). The allusions in the text (where Sultān Walad is often referred to) do not supply a decisive corroboration for this; on the contrary, they may often be taken in support of the conclusion that the compiler was a different person.

The treatise is little known, and besides the present incomplete copy there probably exist only two other MSS. in public collections, at Constantinople (one of them is Fātiḥ, 5296). The work is referred to in Br. Lit. Hist., II, 519. It has been lithographed, in two parts, at Tebran, 1334 1915-1916.

With regard to its contents the treatise, as is usual with works of this class, deals with a great variety of anecdotes, Coranic verses, *ḥadīths*, utterances of the early Sufis, etc., explaining them for the purpose of illustrating various moral maxims. In tone and depth of thought it is far inferior to the *Mathnawī*; like the latter, it contains almost no references to the history of Sufism, or its dogmatic theories.

The persons, who are referred to, are few: the Saljuqide governor of Iconium, Amīr Mu'īnu'd-Dīn Parwāna: some of his sons: Bahā'u'd-Dīn Sultān Walad: Salāḥu'd-Dīn (f. 71, etc.), a disciple of Rūmī: Shamsu'd-Dīn Tabrizī (referred to as already dead): Rūmī's father, some early Sufis, and a few others. Very interesting although scarce, are allusions to the Mongols (cf. ff. 51, 61, etc.), and generally to the local life of Asia Minor of the middle and the end of the VII XIIIc.

As compared with the lithographed edition, the present copy appears to contain only a very small portion of the whole work (only about 150 pages out of 524). The lith. edition is divided into two *mujallads* (pp. 330 and 194). The first is divided into 66 *fasls*; in the second they are not numbered. Almost every *fasl* is subdivided into several *ḥikāyats*. The present copy corresponds only to pp. 2-188, l. 7 (f. 85v); there are also many lacunas or omissions (probably due to this copy having been transcribed from an incomplete original). Such gaps occur on pp. 140-150 (approximately, corresp. to f. 73v); pp. 155-156 (f. 75); p. 168, bottom to p. 170, l. 9 (f. 78); p. 177, l. 7 to p. 179, l. 12 (f. 80)<sup>1</sup>. The text in both versions does not always coincide literally. The division into *fasls* is different; often what is marked as a *fasl* in the lith. ed., appears here as a *ḥikāyat*: ff. 15v (IV in the lith. ed.): 18v (VI): 24v (VIII): 26v (IX):

<sup>1</sup> These lacunas are almost invariably masked in the present copy by alteration of the concluding and opening sentences on both sides of the gap.

49 (XV); 68v (XXI); 69v (XXII); 80 (XXIX); 80 (XXX). There are also *faṣls* in the present copy which are not marked in the lith. ed.: on ff. 21v, 39v, 58v, 75. Some sections, as the *faṣls* on ff. 23, 85v, 87, seem to have been omitted in the lith. ed. Here follow the references to the folios on which the extant *faṣls* are found, with their equivalents in the lith. ed., wherever available, in Roman figures:

|                       |                        |                        |
|-----------------------|------------------------|------------------------|
| 1. f. 7v—I.           | 9. f. 34v—XII.         | 17. f. 65—XIX.         |
| 2. f. 10v—II.         | 10. f. 39v—not marked. | 18. f. 68—XX.          |
| 3. f. 13—III.         | 11. f. 42—XIII.        | 19. f. 71v—XXIV.       |
| 4. f. 16v—V.          | 12. f. 48—XIV.         | 20. f. 74—not marked.  |
| 5. f. 21v—not marked. | 13. f. 50v—XVI.        | 21. f. 75—..           |
| 6. f. 23—VII.         | 14. f. 56v—XVII.       | 22. f. 84—XXXI.        |
| 7. f. 28—X.           | 15. f. 58v—not marked. | 23. f. 85v—not marked. |
| 8. f. 30—XI.          | 16. f. 61—XVIII.       | 24. f. 87v—..          |

The introduction, mentioned above, is different from the *dibācha* in the lith. edition. It begins:

الحمد لله ... إما بعد، این رساله موسوم است به فیه ما فیه از کلام مولانا  
جلال الدین محمد بلخی المشهور بمولانا رومی الخ

Beg. of the treatise itself (f. 3):

بسم الله ... این رساله کنجینه اسرار الهیست ... (f. 3v.) قال الذی صلعم  
شر العلماء من ار الامراء الخ

A peculiar colophon appears on f. 87v (it is not found in the lith. ed., and is probably spurious):

تم هذه الرسالة المسماة بغیه ما فیه و هو فصول کل فصل یذبئی عن کلمات  
مرویه عن حاکم الزوم المسمى بیروانه و توصل اخر الکلام الى المعارف و الحکم  
بعون الله تعالى و حسن توفیقه

On f. 1 there is an anecdote about Rūmī extracted, according to a subscript, from the *Manāqibu'l-ārifīn* (see IVASB 240). More notes and anecdotes are found on the margins of ff. 86–87v and on ff. 88–90v, probably taken from the same source.

Copied in the xii/xviii c.

Ff. 90; S 8,5 × 4,75; 6 × 2,75; ll 14, no *jadwals*. Or. pap. Ind. nast. Cond. toi good. Worm-eaten and repaired. Many notes, emendations and glosses on the margins.

418.

لمعات

Lama'āt.

III 59.

The well-known Sufic treatise by Fakhrū'd-Dīn Ibrāhīm b. Shahriyār Hamadānī, with the *takhalluṣ* 'Irāqī, d. 686–688/1287–

1289, see IVASB 1185, where references to other catalogues are given. Beg. as usual :

الحمد لله الذي نور وجهه حبيبه بتجليات الجمال الخ

Copied in the xii-xviii c.

\* Ff. 1v-40: S 6×3.75: 4.5×2.25: ll 13, within jadwal. Or. pap. Good Ind. nast. Cond. not good. Worm-eaten and "repaired." A few notes and emendations on the margins. Bad vignette.

419.

(رسائل افضل كاشي)

(*Rasā'il-i-Afdal-i-Kāshī*).

I 492.

Two treatises of Afdalu'd-Dīn Muḥammad Kāshī (d. 707 1307-1308), with a preface and a note on his biography, by different authors :

1. (ff. 1-3v). *Dībācha*. A verbose preface, containing nothing beyond the usual vague phraseology of this kind of compositions. In the colophon it is ascribed to one Muḥammad Husaynī; the date of composition is expressed by a chronogram سفينة النجاة حكمة which gives the year 1158 1745. Beg.

نیایش دادار و ثنائش (sic?) چنانکه شاید و چندانکه باید الخ

2. (ff. 4-22). *Madārijū'l-kamāl*. The well-known theosophical treatise by Afdalu'd-Dīn Muḥammad Kāshī. It is a translation of his own Arabic work on the same subject. The book is divided into eight کشایش, which are subdivided into several *faṣls*. See EIO 1921,2, 1922,14, R 830. etc. In the present copy the title is given in the heading as *Gushāyish-i-hashtgāna* (f. 4); the name of the author does not appear in the work. Beg.

بنام خدائی که جز او خدائی نیست آغاز هر چیز الخ

Beg. of the first *gushāyish* (f. 5v) :

کشایش در اول که کوهر مردم و آنچه او را ست الخ

3. (ff. 24v-34v). *Rahanjām nāma*, by the same Afdal Kāshī, also dealing with theosophical and psychological matters, divided into three *guftārs*. see EIO 1921,6: 1922,15; EB 1445,3: R 830, etc. Beg.

الله الحمد اهل الحمد و وایه و منتهای الخ

4. (ff. 35v-38v). (*Dhikr-i-Afdalu'd-Dīn Kāshānī*). A short biographical note on the author of the preceding treatises. The name of the compiler is not mentioned. It gives very little detail, and consists chiefly of poetical quotations from Afdal himself and

from Naṣīru'd-Dīn Ṭūsī. The date of his death is given (f. 38v) as Rajab 666 March.-Apr. 1268. Beg.

ذکر واقف حقایق سبحانی خواجه افضل الدین کاشانی سرور علما  
وفضلاء امامیه النخ

Copied towards the end of the xii xviii c. This is probably only a portion of the original *majmū'a*, because in a *fihrist* at the end of the preface (f. 3v) other works also are mentioned, such as *Minhājū'l-mubīn*, *Faḍl-i-Hermes*, and *Inshā-nāma*.

Ff. 38; S 10,75 × 6; 8,5 × 4,25; ll 21, no jādvals. Or. pap. Ind. nast. Cond. fairly good. Ff. 1v, 22, 24v, 34, and 38 are of more modern origin. Ff. 22v-24 are blank. A few marginal notes.

420.

(رساله عرض)

(Risāla-i-ʿaraḍ).

I 917.

Another theosophical treatise by the same Afdalu'd-Dīn Kāshī, see the preceding note, dealing with "accidental" matters. It is the same as described in EIO 1812,2 and 1921,13. Here in the heading of f. 1 it is erroneously called *Madāriju'l-kamāl*, probably because this title of one of Afdal's works (cf. above, 419, 2) is referred to on f. 4. top. In a subheading it is also styled (on f. 1):

رساله طبعیات که خواجه افضل الدین کاشانی تصنیف نموده،

The name of the author is apparently not mentioned in the text. The treatise is divided into four عرض اجسام I (f. 4); عرض اندکدن II (f. 14); عرض دانش III (f. 18v); عرض داندکدن IV (f. 33v). Beg.

خداوند بفرزندی جود و فروع وجودت که جان بوی جویا النخ

Copied towards the end of the xii xviii c., apparently a portion of the same volume to which the preceding MS. also once belonged. The same hand, style and paper.

Ff. 41; S 10,75 × 6; 8,25 × 4; ll 21, no jādvals. Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired. A few emendations on the margins.

421.

نزهة الأرواح

Nuz'hatu'l-arwāh.

I 1042.

An incomplete and very bad copy of this well-known treatise on Sufism, by Ḥusaynī Sādāt, or, to give him his full name, Ruknu'd-Dīn Ḥusayn b. 'Ālim b. Abī'l-Ḥasan al-Ḥusaynī al-Ghūrī, surnamed Mīr Fakhru's-sādāt, who died after 729 1329, see IvASB 1188. Out of the 28 *fasls* into which the work is divided (see for their headings EIO 1821), here only seventeen complete, and the beg. of the 18th are found. The copy breaks off at the passage corresponding with f. 80v, l. 8 in E 205 (IvASB 1189).

The initial leaf, as well as several folios in the middle, are re-written on different paper in a vulgar handwriting. Beg. (modern) as usual :

بتوفیقش چو دیدم روشن آواز، سخن را هم بنامش کردم آغاز، النعم

The bulk of the MS. was probably copied in the xi<sup>xvii</sup> c.; the restored portions belong to the xiii/xix c.

Ff. 74; S 6,25 × 4,25; 3,75 × 2,25: ll 13, within jadvāls. Or. pap. Good Khora-sani nast. Cond. not good. Worm-eaten. A few notes and emendations on the margins.

## 422.

مصباح الهدایة و مفتاح الکفایة

Miṣbāḥu'l-hidāyat wa miftāḥu'l-kifāyat.

I 182.

The well-known Persian abbreviated version of the Arabic treatise on Sufism, the *ʿAwārifu'l-maʿārif*, by Shihābu'd-Dīn Abū Ḥafṣ ʿUmar b. Muḥammad as-Suhrawardī (d. 632 1234–1235), the same as the one described in IvASB 1199. The name of the abbreviator is here given (f. 2v, top) as Maḥmūd b. ʿAlī al-Qāshānī. According to the statement in the colophon, he completed this his work on the 14th Shawwāl 734 the 18th June 1334. It is divided into 10 *bābs*, each subdivided into 10 *faṣls* :

۱ در بیان اعتقادات متصوفه (f. 3v)

۲ در بیان علوم (f. 14)

۳ در معارف (f. 22v)

۴ در بعضی اصطلاحات صوفیان (f. 37v)

۵ در مستحسنات متصوفه (f. 44)

۶ در آداب (f. 63v)

۷ در اعمال (f. 95)

۸ در بیان حقیقت خلق (f. 117v)

۹ در بیان مقامات (f. 128)

۱۰ در بیان احوال و ختم کتاب (f. 142v)

Beg. of the treatise, as usual :

حمدی که لمعات مدق و نفحات آن اخلاص النعم ... اما بعد، این

مختصریست مشتمل بر ذکر مبانی و اصول طریقت النعم

Dated the 8th Rajab 1180 the 10th Dec. 1766, copied by Rabi' b. Shamsi'd-Dīn Aḥmad.

Ff. 153; S 8,5 × 5,5; 7 × 3,75: ll 21, no jadvāls. Or. pap. Ind. nast. Cond. fairly good. Slightly injured by moisture. A few emendations on the margins. A note on f. 1. Ff. 34v and 91v are left blank, although the text is not interrupted. The top of the last folio is torn away.

423.

سلک السلوک

Silku's-sulūk.

I 496.

The well-known Sufic treatise by Diyā'u'd-Dīn Nakhshabī, who lived in India and died *ca.* 751 1350-1351 (cf. above, No. 105), see IvASB 1200. The work is divided into 151 brief *silks*, which are subdivided into minor sections variously beginning with عزیز من , or درویش , or بشنو بشنو . The present copy is slightly incomplete at the beginning and end, and corresponds with f. 2, l. 4 to f. 148, l. 3 of F 105 (IvASB 1200). Beg. abruptly :

خاتم فقر را نکیسه ازو ، ملک درویش را خزینه ازو ،

Copied probably in the beg. of the xiii xix c.

Ff. 114 ; S 8 × 5,25 ; 6,25 × 3 ; ll 13, no jadvls. Brownish Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. A few notes on the margins.

424.

انیس الغرباء

Anīsu'l-ghurabā'.

I 91.

The same treatise on Sufism, chiefly on moral matters, as the one described in IvASB 1212. The present copy does not contain anything new to help towards the identification of the author of this work, and of the period in which he wrote ; going through it again I noticed several details, which formerly had escaped me : the frequency of the expression غریب (ff. 4,5,8, etc.) ; the traces of archaic original diction of the work ; the fact that Chirāgh-i-Dihlī is mentioned without this surname, simply as Naṣīru'l-Haqq wa'd-Dīn Maḥmūd (f. 36), and specially styled a *khalīfa* of Nizāmu'd-Dīn (this would be superfluous if the work should have been written after the VIII XIVc.). These observations are insufficient for a definite conclusion, but may, to some extent, support the conjecture that the real author was Nizāmu'd-Dīn's pupil Burhānu'd-Dīn Gharīb (d. the 12th Ṣafar 732 the 14th Nov. 1331). Unfortunately he never gives the name of his *pīr-i-dastgīr*, frequently referred to here. He states (f. 48v) that he modelled his book on the *Mu'nīsu'l-fuqarā'* (cf. No. 466, 1), of which he does not mention the author. All poetical quotations, given here, belong to the poets who lived not later than the VII·XIIIc. Beg. as usual :

حمد و ثناء مر مفضلی را که فضل داد مہاجران را الخ

A few verses from Jāmī on f. 1.

Copied in the xii xviii c.

Ff. 49 ; S 10 × 6,5 ; 6,75 × 4 ; ll 15, no jadvls. Brownish Or. pap. Ind. nast. Cond. good. A few notes and additions on the margins.

## 425.

معدن المعنوي

Ma'danu'l-ma'ānī.

III 38.

A comprehensive exposition of the system of Sufism based on discourses of the famous Indian mediæval saint, Sharafu'd-Dīn Aḥmad (b.) Yahyā Munyarī (or Munayrī), who died in 782 1380-1381. The author calls himself (f. 9v) Zayn-i-Badr-i-'Arabī, and is doubtlessly identical with the editor of the saint's letters (cf. IvASB 1205, EIO 1843-1844, etc.). The present work is different from the *Ma'danu'l-ma'ānī*, described in EB 1263; the latter is a daily record of the saint's lectures, whilst in the present work his teachings are systematically expounded so as to form a treatise on the usual plan followed in this kind of compositions. In tone and stylistical details the present work very closely resembles the fragmentary treatise on the same subject, described in IvASB 1204. The saint is here similarly styled **بندگی مخدوم عظمه الله**: many of his disciples referred to in the former treatise as having been present at this or that assembly, reappear here. The works are, however, not identical (although the one described in IvASB 1204 may form a portion of, or be in some way connected with the *Ma'danu'l-ma'ānī* described in EB 1263). Of Munyarī's disciples those here referred to more frequently are: Qāḍī Minhāju'd-Dīn Darūn-ḥiṣārī, Qāḍī Ashrafu'd-Dīn, Nizāmu'd-Dīn Khāl-zāda, Zakariyā Gharīb, Shamsu'd-Dīn Khwārizmī, Mu'izzu'd-Dīn, and others. The subjects of the discourses are chiefly of a dogmatic nature, the biographical and hagiological topics are rare. The date of completion is not given, and generally there are probably no dates referred to. But the work must have been composed still within Aḥmad Munyarī's life-time, because he is mentioned in terms implying his being alive at the time of composition. The work is divided into 63 *bābs* (their list is given in the text, on ff. 11-12v, and, in a different form, prefixed on ff. 1-8). Each *bāb*, as well as the smaller subdivisions, uniformly begin with **ذکری در افتاد الحق** ..... A complete list of the headings of the *bābs* is here given:

- ۱ (f. 12v) **در ذکر اثبات وجود حق تعالی و وحدانیت او**
- ۲ (f. 16v) **در ذکر ایمان و اسلام و شرک و کفر و آنچه مذاسب است**
- ۳ (f. 21) **در معرفت ذات و صفات باری تعالی**
- ۴ (f. 23v) **در ذکر مشابّهات که مصاف بحق است**
- ۵ (f. 25v) **در ذکر عام شریعت و طریقت و آنچه مذاسب است**

- ۶ (f. 32v) در ذکر تفسیر قرآن و حفظ آن ،
- ۷ (f. 42v) در ذکر احادیث ... و تأویل بعضی کلمات مساینج ،
- ۸ (f. 49v) در ذکر نبوت النج
- ۹ (f. 54v) در ذکر هجرت و اعمام و اصحاب صفه النج
- ۱۰ (f. 57v) در فضل صحابه النج
- ۱۱ (f. 62v) در ذکر طهارت ،
- ۱۲ (f. 66v) در ذکر صلوة النج
- ۱۳ (f. 78) در ذکر صوم النج
- ۱۴ (f. 82) در ذکر حج و جهاد ،
- ۱۵ (f. 85v) در ذکر اوزاد و ادعیه و صلوة نفل النج
- ۱۶ (f. 92) در ذکر خداوند ،
- ۱۷ (f. 96) در ذکر پیبری و مریدی النج
- ۱۸ (f. 98) در راست کردن مرید ،
- ۱۹ (f. 102) در ذکر خلق و قصور و فرق و ارسال النج
- ۲۰ (f. 108) در ذکر اولیای حق ،
- ۲۱ (f. 115v) در ذکر نظر باطن بزرگان ،
- ۲۲ (f. 120) در ذکر شجره پیران و شفیع آوردن ایشان در حاجات ،
- ۲۳ (f. 120v) در مجاهده و ریاضت ،
- ۲۴ (f. 125v) در بیزاری نمودن از نفس النج
- ۲۵ (f. 132v) در بریدن از خلق و از خود النج
- ۲۶ (f. 136v) در زهد و تقوی ،
- ۲۷ (f. 139v) در خوف و رجا ،
- ۲۸ (f. 141v) در مراقبه و تفکر ،
- ۲۹ (f. 146) در ذکر بنده بودن و بندگی کردن ،
- ۳۰ (f. 148) در ذکر حریت و حقیقت اشید النج



- ۳۱ (f. 150v) در ذکر یتیم ،
- ۳۲ (f. 153v) در ذکر محبت حق انج
- ۳۳ (f. 161) در عشق و غیرت و حال و مقام و وقت ،
- ۳۴ (f. 166v) در ذکر رویت و مشاهده و تجلیات ،
- ۳۵ (f. 169v) در ذکر شطحیات و طامات و تعریض ،
- ۳۶ (f. 173v) در حقیقت انسانیت و روح و دل و نفس و تکریم بشر انج
- ۳۷ (f. 179v) در ذکر قضا و قدر ،
- ۳۸ (f. 183) در ذکر سعادت و شفاعت و علت و سبب آن ،
- ۳۹ (f. 187v) در ذکر قذاعب از دنیا انج
- ۴۰ (f. 191v) در ذکر معصیت و خیانت بشر ،
- ۴۱ (f. 196) در ذکر امراض و طبیبان ظاهر و باطن ،
- ۴۲ (f. 198v) در ذکر حیله و حرام و مکروه ،
- ۴۳ (f. 202v) در ذکر رزق ،
- ۴۴ (f. 204v) در ذکر سوال ،
- ۴۵ (f. 209v) در تواضع و تکبر و مذلت ،
- ۴۶ (f. 215) در ذکر رسوم خلق ،
- ۴۷ (f. 218) در ذکر ایس ،
- ۴۸ (f. 220) در ذکر صحبت و آنچه مناسب است ،
- ۴۹ (f. 225) در ذکر تذکیر و وعظ ،
- ۵۰ (f. 230v) در امر معروف و نهی منکر ،
- ۵۱ (f. 233v) در ذکر تعبیر خواب ،
- ۵۲ (f. 240) در ذکر بخل و سخاوت ،
- ۵۳ (f. 245) در ذکر مناسبت بین استنبهین
- ۵۴ (f. 247v) در ذکر سفر ،
- ۵۵ (f. 251v) در ذکر زیارت فبور و آداب آن انج
- ۵۶ (f. 255) در ذکر حیات و ممات ،

۵۷ (f. 258v) در سوء خاتمت و عقبات مرک و تمذای آنکه مباح است

یا مکروه

۵۸ (f. 261v) در عمارت خانه کعبه و تخلیق افلاک النخ

۵۹ (f. 264v) در ذکر ولادت

۶۰ (f. 266v) در ذکر سماج و بیان حال و حل و حرمت و اباحت

۶۱ (f. 272v) در ذکر حمل ایبات و تلویل زلف و خال النخ

۶۲ (f. 279v) در ذکر آداب

۶۳ (f. 283v) در وعده و وعید و لعنت بر شیطان

Beg. of the treatise (f. 9v):

حمد و سپاس مر حضرت صمدیت را که عجایب اسرار معانی و غرایب

اثار لا مکانی النخ ..... اما بعد، میگوید ... جامع این درر معانی ... بیچاره

زمن بدر عربی النخ

Copied towards the end of the xii xviii c., or beg. of the xiii, xix c.

Ff. 288; S 9,5 × 5,5; 7 × 3.75: ll 18-19, no jādvals. Or. pap. Ind. nast. Cond. not good. Worm-eaten and "repaired." Incidental emendations on the margins.

## 426.

قدسیه

### Qudsiyya.

III 47.

A short treatise on Sufism, based on utterances of the famous shaykh of Turkestan, Bahā'u'd-Dīn Muḥammad Naqshband (d. 791 1389), by Muḥammad b. Muḥammad (b. Maḥmūd al-Ḥāfizī) al-Bukhārī (usually called Muḥammad Pārsā), who d. 822 1419, cf. IVASB 1218. This work has been described in Bl 113,2. EIO 1920,1, 1923,3, EB 1266, etc. It deals with Sufism as based on strict orthodox Sunni ideas. There is no regular division into chapters. The style is flowery, numerous poetical quotations (mostly from 'Aṭṭār) Beg.

حمد و ثنای بیحد و منتها و شکر و سپاس ..... اما بعد، این کلمه

چند است از انفس نفیسه و الفاظ متبرکه حضرت علیه النخ

Dated the 21st Safar 1169 the 26th Nov. 1755, copied by Qiwāmu'd-Dīn Muḥammad b. Shihābi'd-Dīn al-Ḥusaynī al-Bukhārī, at Shāhjahānābād.

Ff. 45; S 7 × 4,5; 5 × 2,75; ll 11, no jādvals. Or. pap. Ind. nast. Cond. fairly good. Slightly worm-eaten. Notes and glosses on the margins. Seals on f. 1.

427.

( رسائل عائن الدين اصفهاني )

(Rasā'il-i-Šā'inu'd-Dīn Iṣṭahānī).

I 93.

Two Sufic treatises of Šā'inu'd-Dīn 'Alī Tarika Iṣṭahānī, a Qāḍī of Yazd, d. at Herat on the 14th Dhī'l-ḥijja 835 the 12th Aug. 1432 (see R 1078).

1. (ff. 23v-52v). *Munāẓirāt-i-khams*. Five allegorical contests between reason and love, fancy and reason, etc., see R 42 and 833. The work is written in ornate prose with numerous poetical quotations. Beg. as usual :

الحمد لله الذي رتب نظام بركة العالم بخلافه آدم الخ

2. (ff. 52v-56v). *Shaqq-i-qamar*. A mystical interpretation of the legend of Muḥammad's splitting the moon, the same as described in EB 1298,45, R 42 and 833. Beg.

الحمد لله وليه و الصلوة على محمد نبيه روزی از روزها که الخ

Copied in the end of the xu xviii c., and included in a *majmū'a* containing many heterogeneous items.

\* Ff. 23v-56v: S 11 x 6.5; S x 4; ll 19, no padwals. Or. pap. Ind. nast. Cond. fairly good. A few marginal notes.

428.

سراط العشق

Nishāṭu'l-'ishq.

II 185.

The same commentary on the *Ghanthiyya* of 'Abdu'l-Qādir Jilānī (cf. above, No. 410), as described in IVASB 1771. In the present copy the name of the compiler appears in the form of 'Abdu'l-lah b. Hasan b. 'Alī al-Makkī al-Ḥasanī ( الحسن ) al-Ḥusaynī ( الحسين ) al-Jilānī (ff. 2, 55). At the end (f. 55v) the date of completion of this commentary is given as the 2nd Muḥarram 835 the 10th Sept. 1431. It is difficult to pronounce definitely on the correctness of this statement. Beg. as usual :

سپاس (و) سديش مر آن واجب الوجودی را "خ" ..... اما بعد

چنين گوید اين ضعيف نجيف الخ

A bad copy, completed on the 11th Jun. II 1189 the 9th Aug. 1775. A note at the end.

Ff. 56: S 8.25 x 4.75; 6 x 3.25; ll 11, no padwals. Or. pap. Vulgar Ind. nast. Cond. not good. Worm eaten and repaired. Marginal notes and emendations.

## 429.

جواهر الاسرار

Jawāhiru'l-asrār.

II 173.

A comparatively rare work on the mystic meaning of various passages in the Coran, the *ḥadīths*, utterings of early Sufis, difficult verses from various poets. the cabbalistic values of the letters of Arabic alphabet, etc. It was composed in 840 1436-1437 (cf. f. 3v. bottom), by Shaykh Ādharī of Isfarāin (now ruins near Miyānābād, in the Northern corner of the Juwayn plain). His full name is here (f. 3) given as 'Alī b. Ḥamza (instead of the usual Jalālu'd-Dīn Abū 'Alī Ḥamza) b. 'Alī b. Malik b. Ḥasan aṭ-Ṭūsī, or rather al-Bayhaqī, as he is often called (d. 866 1461-1462), a descendant of Aḥmad b. Muḥammad az-Zamchī al-Ḥāshimī al-Marwazī. The present work is an abbreviation of his earlier composition, written in 830 1426-1427, called *Miftāḥu'l-asrār*. For other copies of this work and a biography of the author see Br. Lit. Hist., III, 497, GIPh 304; Bl 123, EIO 2036, EB 402, R 43-44 (where his biography is given in detail). *Ind. libr.* Spr 316-317. For references concerning his *dīwān* and other works see also IVASB 606.

The book is divided into four *bābs*, of uneven length, subdivided into numerous *faṣls*, *sirrs*, etc.:

۱ (f. 7) در معرفت اسرار حروف مقطعات از قرآن .

۲ (f. 12v) در بیان اسرار احادیث نبوی .

It is divided into 9 *sirrs*, ff. 12v, 19v, 29, 31v, 34, 36, 40v, 44.

۳ (f. 46) در اسرار کلام مشائخ .

Divided into two *faṣls*: the first (f. 46), on paradoxes in prose; and the second (f. 90v), on paradoxes in verse. Both sections are subdivided into numerous *sirrs*, the headings of which are not always properly distinguished in the text.

۴ (f. 177 ?) در بیان کلام شعرا .

The beginning of this *bāb* is not properly marked, and so it is the case with the 10 *faṣls*, into which this section is subdivided (except the *fourth*, on f. 223). It explains the difficult passages (*ashkāl*) in various *qaṣīdas*, *ghazals*, and other forms of poetical compositions, chiefly of Sufic contents.

In the last *bāb*, as well as in the preceding one, there are many short but valuable biographical notes and chronograms for

the dates of deaths of various saints and poets. Beg. of the treatise, as usual :

يَا مُفْتِاحَ الْإِبْوَابِ افْتَحْ بَابَ قَلْبِي وَ قُلُوبَ الْمُسْلِمِينَ الْحَمْدُ

Copying completed in the eighth year of Muḥammad Shāh, the 10th Jum. I 1140/the 24th Dec. 1727, at Shāhjahānābād, by Muḥammad Aslam b. Mullā Khūshshāl Ghaznawī.

Ff. 240; S 10×6; 7,25×4; ll 17, no *jadwals*. Greyish Or. pap. Ind. nast. Cond. tol. good; slightly damaged by repairs. On five fly-leaves at the beginning there are many prayers and invocations, in Persian and Arabic, magic squares, stray poetical quotations, etc.

### 430.

The same.

II 200.

Another copy of the same work. It is an excellent MS., dating from the beginning of the X XVIc., being perhaps not much younger than the work itself. Unfortunately it is extremely fragmentary, and contains only the portions corresponding in the preceding copy to : f. 7v, l. 8 to f. 84v, l. 14 (here ff. 1-71) : f. 89, l. 15 to f. 90v, l. 7 (here f. 72) ; f. 96v, l. 12 to f. 125, l. 5 (here ff. 73-96) ; f. 139v, l. 9 to f. 140v, l. 10 (f. 97) ; f. 150, bottom, to f. 169, l. 12 (ff. 98-111). Besides, there are occasional discrepancies in the text, so that some passages are omitted in this copy (cf. f. 101, approximately corresponding to f. 154, l. 4 to f. 156, l. 9 in the preceding MS.), or an omission in the former, cf. here f. 54v, l. 3 to f. 55v, l. 12 (f. 66 in No. 429).

The introduction is lost, and the book opens in the beg. of the first *bāb* ; the second *bāb* begins on f. 6, the third on f. 35v (it is incomplete in the middle and at the end). The fourth *bāb* is completely lost.

Copied apparently early in the x xvi c. by a good scribe belonging to the Herat school of calligraphers.

Ff. 111; S 9,75×6; 7,75×4; ll 17, within *jadwals*. Light brownish, thick Or. pap., probably of Samarqandi manufacture. Excellent calligraphical Herati nast. Cond. fairly good : the inner edges are worm-eaten, the outer edges slightly injured by moisture.

### 431.

Mawāṭin.

مواطن

II 182.

A Sufico-philosophical treatise, dealing with the usual topics of metaphysics, divided into several unnumbered *mawṭans*. It is dedicated to Mu'izzu'd-Dīn Abū'l-Qāsim Bābur (see ff. 4v-11, where numerous *mū'ammās* for his name are given). This prince was apparently Bābur b. Baysunqar b. Shāhrukh b. Tīmūr : he was appointed a governor of Khorasan in 854 1450, of Fārs in 855 1451, and died in 861 1456-1457. The treatise itself has been

completed in 856 1452 (see f. 109v, where the chronogram **بابر خان** is given). The name of the author is not mentioned. On the fly-leaf the authorship of this work is attributed to the well-known Sharafu'd-Dīn 'Alī Yazdī (see above, No. 17). As the latter died in 858 1454, this is not impossible from the chronological point of view. The inflated style, the abundance of *mu'ammās*, etc., are quite characteristic of his writings. In all the poetical quotations given in the treatise there is only one place in which the *takhalluṣ* Sharaf (which was used by 'Alī Yazdī) may be found. This is however a very doubtful case (f. 29) :

شرف دل شده کز سلطنتش عار آید ، الخ

There are no references to any contemporaries or historical persons (except Bābur), nor to books. The *marṭans* have headings as follows :

(f. 11) تذبذبات و تحقیقات من سوانح الوقت و افاضة الخ

(f. 29) تنبيه و تحقيق و من الله الهداية والتوفيق الخ

(f. 33) تذبذبات و تأييدات لما مضى الخ

(f. 48) تفصيل و تبیین الخ

(f. 58) رفع الستائر و كشف الغطاء ،

(f. 69v) موطن عظیم و المستعان هو الله اعليم الخ

(f. 93v) متفرقات اللطایف من فوايد شتى ،

Beg. of the treatise :

با بَر عظیم مَذانِ فدیم عز اسمہ بس مبدارک دبی بروی رجلی عالمیان  
کشوده و بابرگات بی نہایات الخ

Dated the 20th Jum. II 864 the 12th Apr. 1460.

Ff. 109 : S 7,75 x 4,5 : 5,5 x 2,5 ; ll 17, within jadvāls. Good Samarqandi pap. Good Khorasani nast. Cond. very good, only very little injured by worms and moisture. Good, but faded vignette. Notes on f. 1.

432.

Lawā'ih.

نوائح

II 176.

Jāmī's well-known Sufic treatise, see IVASB 631. Another copy of the same work is included in a *majmū'a* (No. 462,14). Beg. as usual :

رب و فقذا ..... لا احصي ثناء عليك كيف كل ثناء الخ

Copied apparently in the xii/xviii c.

\*Ff. 1-12v : S 9,5 x 3,5 : 7,5 x 2 : ll 26, no jadvāls. Brownish Or. pap. Ind. nast. and shikasta. Cond. not good. Worm-eaten. Numerous notes and emendations on the margins. Cf. above, No. 230.

## 433.

ارشاد المريدین

## Irshādu'l-murīdīn.

II 533.

An incomplete copy of a Sufic treatise, chiefly dealing with the relations between a *murīd* and his *murshid*. The author calls himself (f. 1v), Ḥusayn al-Ḥasanī al-Khwārizmī. He was, as he states on ff. 10v-11, a member of the Sufic affiliation, which was a branch of the Kubrawī order and included such celebrities as Ruknu'd-Dīn 'Alā'u'd-Dawla Samnānī (d. 734 1334) and Sayyid 'Alī Hamadānī (d. ca. 786 1384). He himself died in Syria (according to the *Safīnatu'l-awliyā'*, see EIO 647. No. 364), in 956 1549. The author was a disciple of Muḥammad Khabūshānī, or, to give him his full name, Muḥammad b. Jalālī'd-Dīn Yūsuf al-Manṣūrānī al-Khabūshānī, who died in 937 1530-1531 (see *Safīnatu'l-awliyā'*, ibid., and the *Riyādu'l-awliyā'*, f. 132v). This shaykh was probably still alive at the time of composition of this treatise (cf. f. 23). Cf. also EIO 1877.

The work is originally divided into four *fasls* (f. 4): but their headings are not given in the preface and are omitted in the text, where the space for them is left blank. There are many poetical passages (in which the author's *takhalluṣ* appears as Ḥusaynī). Beg.

الحمد لله الذي رفع اعلام الشرع بميامين ائمة الدين الخ

On four unnumbered folios at the beginning and on the blank side of f. 1, there are many notes, chiefly on the interpretation of dreams. A few magical tables, prescriptions, and a note on the slaughtering of animals.

Copied towards the end of the XII XVIII c., or the beg. of the XIII XIX c.

\* Ff. 1v-31: S 8.75 x 5.5: 7 x 4: II 15, no jadwals. Brownish Or. pap. Bad Ind. nast. Cond. tol. good. Seals. A few marginal emendations.

## 434.

رساله شطريه

## Risāla-i-Shaṭṭāriyya.

I 440.

A treatise on *dhikr*, the principles of ascetic training, etc. according to the rules of the Shaṭṭāriyya (a branch of the Qādiriyya) affiliation, by Bahā'u'd-Dīn Ibrāhīm al-Anṣārī al-Qādirī al-Chishtī, who lived in Gujrāt in the beg. of the X XVIc. (see the *Gulzār-i-abrār*, IVASB 259. f. 73). It is the same as the one described in IVASB 1303 and EIO 1913. The work is divided into four *fasls*:

1 (f. 2) در کیفیت سلوک

2 (f. 7) در بیان شروط ذکر

۳ (f. 12v) در بیان کلمات مراقبه

۴ (f. 14v) در بیان اذکار متفوقات عربی و فارسی و هندی

No references to the authorities. etc. Beg. as usual :

الحمد لله (sic) ..... بعد از حمد و صلوة میگوید ..... بهار الدین الخ

Copied at Akbarābād, by Bhūlānāt'h K'hatri Kātib. and dated the 3rd Ram. 1155 (the 25th of Muḥammad Shāh's reign), i.e. the 1st Nov. 1742.

Ff. 21; S 9,75 × 6,5; 6 × 3,5; ll 17, no jādvals. Or. pap. Ind. nast. Cond. not good. Worm-eaten. injured by moisture, repairs.

### 435.

مصباح العشقين

Miṣbāḥu'l-'āshiqīn.

I 947.

A short treatise, dealing with an interpretation of the 93rd *sūra* of the Coran from the Sufic point of view, and referring also to many other utterances of Muḥammad, etc., see IvASB 1298 (1). The author calls himself Bahā'u'd-Dīn Maḥmūd b. Ibrāhīm, a grandson (*nabira*), or generally, a descendant of Qādī Ḥamīdu'd-Dīn Nāgūrī (d. 643 1245), whose work, *Tawālī-i-shumūs* (see IvASB 1183) is here referred to on f. 10; other works by the same author, called *Baḥru'l-anwār* (f. 15v), *Baḥru'l-marjān* (ff. 1v, 16), and *Baḥru'l-marīfat* (f. 10v), are also referred to. The compiler may be identical with Bahā'u'd-Dīn b. Ibrāhīm al-Anṣārī al-Qādirī, the author of the *Shattāriyya*, described in the preceding note. Beg.

الحمد لله خالق الماء و الطين ... بعد الحمد و الصلوة میگوید فقیر الخ

Dated the 8th Muḥarram 1246 the 29th June 1830, at Gwalior.

Ff. 19; S 10 × 6,75; 8 × 3,75; ll 21, within jādvals. Or. pap. Incl. nast. Cond. tol. good. Worm-eaten. A few notes and glosses on the margins.

### 436.

شرح اورداد فتحيه

Sharḥ-i-Awrād-i-faṭḥiyya.

I 526.

A detailed Sufic commentary on the book of *awrād*, prayers, in Arabic, ascribed to Sayyid 'Alī Ḥamadānī (d. 786 1384), cf. f. 5v. The commentator calls himself in this copy Ja'farī, but in RS 20, where another copy of the same work is described, his name is given as Muḥammad Ja'far Ja'farī. He must have written his book in the X XVIc., because he very frequently quotes Jāmī's *Nafahāt*, but, on the other hand, the copy itself is dated 1015 1606. The text of the *Awrād-i-faṭḥiyya* and of this commentary have been repeatedly lithographed in India. Beg. of the original text (f. 8, continued on f. 12v, etc.) :

استغفر الله العظيم الذي لا اله الا هو الخ



Beg. of the commentary (f. 5v) :

الحمد لله الفتح الذي فتح على المستفتحين ابواب الحج

On ff. 1-4v there are several prayers, in Arabic, apparently not pertaining to the commentary.

Copied at Samarqand, Šafar 1015 June-July 1606, by Mullā Mīrzā b. Mullā Khwājakā-i-Rūhābādī Samarqandī.

Ff. 100; S 7.25 × 5: 5 × 3; ll 15. no jadvāls. Good Or. pap. Good nast. of Khorasani type. Cond. tol. good. Slightly worm-eaten and repaired. Many marginal notes, glosses, etc., by different hands. A few seals, erased.

437.

مخزن دعوت

Makhzan-i-da'wat.

I 916.

A large treatise on the forms of *dhikr*, various Sufico-magical practices, etc., as prescribed to the darwishes of the Shattārī affiliation. The author, Isma'īl b. Maḥmūd Sind'hī Shattārī Qādirī (f. 2), an inhabitant of Burhānpūr (برهانپور f. 3, l. 2), composed it in 1037 1627-1628 (f. 3v), after long wanderings in different provinces of India (f. 3). The work is chiefly dedicated to 'Isā b. Qāsim Sind'hī, here called Masīḥu'l-awliyā', a Shattārī shaykh of the beg. of XI XVIIc. (his biography is given in the *Gulzār-i-abrār*, IVASB 259, No. 536; he was born, as stated there on f. 160, the 5th Dhī'l-hijja 962 the 21st Oct. 1555). Another Shattārī saint, Muḥammad Ghauth 'Aṭṭārī (Gwāliyārī), the author of the *Awrād-i-Ghauthiyya* (or *Jawāhir-i-khamsa*), see IVASB 1252, who died in 970 1562-1563, is also often referred to here. The book is based on different earlier works, such as *Ḥisnu'l-ḥaṣīn*, *Sirāju's-sālikīn*, *Kashfu'l-anwār*, *Asrāru'd-da'wat*, *Awrād-i-Sūfiyya*, etc. (cf. the list, given on f. 3), but other treatises are also incidentally referred to. There is little or nothing to learn from this book concerning the history of Sufism in that period, but it gives an enormous amount of information concerning the magical practices of the Indian Sufis. It is divided into seven *bābs* of different length :

۱ (f. 4v) در اذان و استنجا و وضو و غسل و مقدار آب هر یک و ادعیه

ان و نوافل و اوراد الحج

۲ (f. 28v) در استخاره و فال مصنف بنوعیکه در حدیث صحیح

وارد شده است و بعضی نوافل و اوراد الحج

۳ (f. 52v) در دعوت اسماء عظام و غیره

۴ (f. 283) در ضبط اعراب اسماء اصول و بعضی ادعیه غیر زبان عربی

۵ (f. 302) در اذکار مع شرح هریک ،

۶ (f. 315) در مراقبات ،

۷ (f. 330v) در بیدن بیعت کردن و کلاه و خرقه دادن و اوصاف پیر

و مرید و تعریف خلوت و عزت و مواید و آداب آن ،

The 3rd chapter is divided into 42 *faṣls*, and contains a very large number of magical prayers, incantations, talismans (*sayf*) and other similar matters. The last chapter, on the rites of initiation, is very meagre and gives nothing new. Beg. of the treatise :

حمد بلا غایت و شکر بلا نهایت سزای مجیب الدعوی که ..... اما

بعد ، یکی از مریدان و طالبان سید مفسرین السلام

Copied towards the end of the xii/xviii c.

Ff. 345; S 8,75 × 6,5; 5 × 3,5; ll 11, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and "repaired."

438.

( اسناد اشغال شطریه )

(*Asnād-i-ashghāl-i-Shaṭṭāriyya*).

II 533.

A detailed work on different mystical practices, prescribed to the Sufis of the *Shaṭṭāriyya* affiliation. It was composed in 1045 1635-1636, as stated on f. 36 :

جو تاریخ پرسی مر (?) این کتبی را ، بدان یک هزار و چل و پنج را ،

The author mentions his own name apparently only on ff. 35v and 36, in the form of a *takhalluṣ*, Mullā Ja'far. He does not give the title of his book, nor does he mention any definite authority (he refers to his sources as *بعضی مشایخ*, etc.). Only in a few places 'Abdu'l-Qādir Jilānī and Ibn al-'Arabī are eulogised. On ff. 101v and 103 the author refers to his own treatise, *Anīsu'l-musāfirīn*, and on f. 93 to his *murshid's* work, *Sirāḡu's-sālikīn*, both apparently dealing with similar mystical matters.

The treatise begins with a versified introduction, after which is given a long series of prescriptions, in prose, unnumbered, almost all opening with the expression: *sanād-i-shughl-i-*.... In the body of the text poetical quotations are rare. Beg.

پس از حمد خالق درود رسول ، که باشند هادی برای وصول ،

Beg. of the treatise itself (f. 39) :

شغل مراقبه صلاه هو، چون خواهد که صلاه ابد در نداء ازل الخ

Copied in the beg. of the xiii/xix c.

\* Ff. 32-114; S 8,75 × 5,75; 7 × 4; ll 14, no *jadwals*. Brown Or. pap. Very bad, unskilled, coarse Ind. nast. Cond. tol. good. A few glosses on the margins.

#### 439.

مناظر اخص الخواص

**Manāẓir-i-akhaṣṣu'l-khawāṣṣ.**

II 180.

A systematic exposition of the principles of Sufism, completed on the 13th Ram. 1050/the 27th Dec. 1640. by the 'old' (پیر as he calls himself) Muhibbu'l-lah Mubārīz; he is apparently identical with the well-known divine, an associate of prince Dārā Shikūh, the author of a theological work '*Ibādātu'l-khawāṣṣ*' (see IVASB 1084), comp. in 1053/1643, etc., Muhibbu'l-lah Mubārīz Ilahābādī (d. ca. 1058/1648). The work is almost exclusively based on the *Futūḥāt* of Ibn al-Arabī, from whom many passages are quoted, translated and commented upon, and Jāmī's *Nafahātu'l-uns*, in its first half dealing with the earlier Sufism. References to other works are rare; almost no mention of the author's contemporaries or their compositions. The book is divided into 27 *manẓars*, of which the first two, as is explicitly stated on f. 4. constitute a sort of introduction (*muqaddima*) :

۱ (f. 5) در بیان آنکه مناظر و ملاحظه عرفاء کرام مغایر عنایده علماء ظاهر

اند که اهل اسلام و اهل کلام باشند.

۲ (f. 68v) در بیان آنکه مقصد اقصی معرفت و علم بالله باشد

و فضل آن بر عمل و تعموی الخ

۳ (f. 109) در سبب ایدید علم و نفع آن

۴ (f. 116) در آنکه اکمل مراتب و عول بحق است پسترجوع بسوی

خلق بنظر حق و رحمت

۵ (f. 122v) در بیدایی شب و مساعده حق در آن

۶ (f. 128v) در آنکه صایم متخلق است بصفه حق تعالی

۷ (f. 134v) در ادای حقوق نفس

۸ (f. 142) در دفع سبب شماتت نفس و رعونت آن

۹ (f. 145v) در رجوع هوشی از قرب و اعمال و غیر آن

- ۱۰ (f. 146v) در قرب الله بخلق و قرب خلق بحق ،  
 ۱۱ (f. 148v) در قرب بالله که مطلوب و راعی الی الله است ،  
 ۱۲ (f. 151) در کمالی که انسان مخلوق است ،  
 ۱۳ (f. 155v) در عموم رحمت ،  
 ۱۴ (f. 161v) در تقدیم شفقت علی خلق الله ،  
 ۱۵ (f. 163v) در مقام الادب ،  
 ۱۶ (f. 167v) در مقام احترام الشیوخ ،  
 ۱۷ (f. 172) در مقام محبت ،  
 ۱۸ (f. 216v) در مقام شوق ،  
 ۱۹ (f. 218v) در مقام تصوف ،  
 ۲۰ (f. 223) در مقام قربت که در میان صدیقت و ذبوت باشد ،  
 ۲۱ (f. 229v) در بیان تحقیق و محققان ،  
 ۲۲ (f. 234v) در سماع اهل الله ،  
 ۲۳ (f. 243v) در کرامات اهل الله ،  
 ۲۴ (f. 253v) در حب اهل بیت رسول الله ،  
 ۲۵ (f. 263) در ایمان یاس ،  
 ۲۶ (f. 274) در آنکه قطب واحد است و هرگز نمیرد ،  
 ۲۷ (f. 294v) در حاکم الولاية المطلقة الكبرى ،

Beg. of the treatise :

بسم الله انحمد ديدة هر حمد شیفته جمال الخ ... پستر میگوید  
 منیر حقیر محب الله مبارز الخ

Copied towards the end of the xiii/xix c.

Ff. 307; S 10×8; 7.25×4; ll 15, no jawdals. Bluish Europ. pap. Modern Ind. nast. Cond. good. A few emendations on the margins. Ff. 73-74v, 76v-77, 303-303v are left blank.

#### 440.

شرح فصوص الحکم

Sharḥ-i-Fuṣūṣu'l-ḥikam.

II 536.

A Persian paraphrase of and a commentary on Ibn al-'Arabī's famous *Fuṣūṣu'l-ḥikam* (see Brockelmann, I 442). The commentator does not mention his own name, or the date of composition in the usual places. The date of completion is added on the margin, against the colophon, by a different hand, as 1041, 1631-1632. In the colophon the name of the author is added by a different hand as Shāh Muḥibbu'l-lah Ilahābādī. The same statement is

repeated in a note on f. 1. If this be correct, this writer may be identical with the author of the preceding treatise, No. 439. Beg.

الحمد لله الولي و الصلوة على النبي الخ

The commentary begins immediately, with explanations of بسم الله. The text begins on f. 1v : الحمد لله and is continued on f. 2 : منزل الحكم على قلوب انكلم , etc.

Copied towards the end of the xii/xviii c.

Ff. 330; S 11 x 7; 9.5 x 4.25; ll 25, no jādvals. Or. pap., different. Ind. nast., by different hands. Cond. tol good. Marginal notes and glosses. A seal, dated 1221 AH.

441.

(شرح تسوية)

(Sharḥ-i-Taswiya).

I 428.

A Persian paraphrase of and a commentary on a short Sufico-theosophical treatise, in Arabic, on the nature of the Deity, etc. The title is apparently given on f. 16, as *At-Taswiya bayna'l-īfādat wa'l-qabūl* (فسميت هذه الرسالة برسالة التسوية بين الابدادة والقبول). The names of the author and of the commentator, the date of composition, etc., do not appear in this copy. There are only a few references to different persons, all being early celebrities, like Junayd, Ghazālī, etc. The work is almost entirely based on Ibnu'l-'Arabī's *Fuṣūṣu'l-ḥikam*, which is referred to on every page. The treatise is apparently not mentioned in C. Brockelmann's *Gesch. d. Ar. Lit.* At the end (f. 21v) the commentator refers to his other works, *Anfāsu'l-khawāṣṣ* and *'Aqā'idu'l-khawāṣṣ*. If the latter be identical with *'Ibādātu'l-khawāṣṣ* (composed in 1053/1643, see IvASB 1084), the commentator may be the same Muḥibbu'l-lah Mubārīz Ilahābādī as referred to in two preceding notes. There is another copy of the same work in this library, see No. 465 (1), dated 1122 1710-1711, and this has so far to be regarded as the earliest fixed date before which the commentary must have been written. This copy does not contain the preface, given in No. 465 (1), and opens with the initial words of the original text:

الحمد لمن وجد بكل ما وجد يعزني ثناء سائي ومحبتي الخ

The initial line of the original text of the *Taswiya* runs as follows:

الحمد لمن وجد بكل ما وجد وسجد بكل ما سجد الخ

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Ff. 22; S 9 x 5.75; 6.75 x 3.75. ll 17, no jādvals. Or. pap. Ind. nast. Cond. good. A seal on f. 1.

442.

ادوار التحقيق

Anwāru't-tahqīq.

II 165.

A Sufic treatise, in ornate rhymed prose, dealing with pious instructions and aphorisms on the usual topics of Sufism. There is an introduction, with an index, in which it is stated that the present work is a compilation of extracts from the writings of 'Abdu'l-lah Anṣārī (d. 481 1088), made by 'Alī b. Tayfūr al-Biṣṭāmī (f. 2v). The latter may be identical with a Shi'ite writer of the XI/XVIIc., the author of the *Tuhfa-i-Malikī* (see IVASB 1108), and of the *Risāla-i-Ma'sūmiyya* (ibid., 1115). It is difficult to judge in how far the compilation is a faithful reproduction of passages from Anṣārī and how much was contributed by the compiler. The work is divided, as apart from the introduction, into three *maqālas*. The *first* is divided into two *mukālīmas* (f. 9v): the first *mukālīma* consists almost entirely of the well-known *Munājāt* of Anṣārī. This section is called (f. 8):

معدّل وّل در امر بارصاف حمیده النّج

The *second maqāla*, on f. 43v, is divided into 12 *mukhāṭibas*, dealing with وصیت به پیروی اصحاب کمال و تبعیت از باب حال النّج. i.e. various moral and Sufic prescriptions.

The *third maqāla*, on f. 73, is divided into 12 *mawāṣas*, also on various Sufic and moral matters:

مواظظ ارجمذد و نصایح دلپسند النّج

A complete *fihris*t of the work occupies ff. 4v-8v. There are almost no references to Sufic literature. Beg. of the introduction:

ای ذم تو آرایش عنوان کلام النّج

Beg. of the work itself (f. 9v):

ای ز دردت خستگنرا بوی دربان آمده النّج

Copied in Ṣafar 1289 April-May 1872, by 'Abdu'l-Ghaṭṭār Hamadīnī. Carefully written.

Ff. 123; S 8x5; 5x2; ll 8, within double padwals. Europ. rosy pap. Ind. nast. Cond. fairly good.

443.

(مجموعه)

(Majmū'a).

II 429.

Two treatises dealing with the same subject, i.e. the question of the deification of 'Abdu'l-Qādir Jilānī, peculiar to Indian Sufis,

praying to him, etc. It appears that the lawfulness of this form of worship became a subject of controversy in the XI/XVIIc., but found many defenders amongst the shaykhs interested in the popularity of the Qādiriyya affiliation.

1 (ff. 1v-26v). *Radd-i-munkirīn* (cf. f. 26v), or. to give it its full title: *Radd-i-munkirīn-i ruk'atayn-i-ṣalāt-i-Hadrat-i-Ghawthu'th-thaqalayn* (ibid.). The author calls himself (f. 1v), Mullā 'Alī Muḥammad-i-Khutan (ختن), the nephew (خواهرزاده) of Yār Muḥammad, a teacher (*mudarris*) at Multān. The treatise has been chiefly composed by the latter, and 'Alī Muḥammad seems to be merely the editor. The work is an energetic defence of the extremist forms of worship of this saint. It appears to be a reply to 'Abdu'l-Haqq's *Ḍarbu'l-aqdām*, which is placed second in this volume. The date of the treatise is not explicitly given, but it was most probably composed shortly after the appearance of 'Abdu'l-Haqq's work (the expressions with which he is referred to, do not imply his being dead at the time when the *Radd-i-munkirīn* was composed). It contains a long series of quotations from a great number of theological, hagiological, and Sufic works, chiefly in Arabic. Beg.

حمدیست مبر خدایا عرو جل که برادر کرده است انچه ..... 'ما بعد'

میکوید ... ملا علی محمد ختن انچه

2. (ff. 26v-28v) *Ḍarbu'l-aqdām*. A short note by 'Abdu'l-Haqq Dihlawī (d. ca. 1052/1642-1643, cf. above, No. 351), discussing the unorthodox forms of worship amongst the Qādirī Sufis. The name of the author does not appear in its proper place, but is given in the colophon, as also is the case with the title. It is peculiar that this treatise, at least under its present title, is not mentioned in the list of 'Abdu'l-Haqq's works, the *Ta'liḡ-i-qalbu'l-alīf*, see IVASB 1006. There are many interesting allusions to the state of Sufism in India of the times, as well as references to various prominent shaykhs, both in this work and in the preceding one. Beg. of the treatise:

بسم الله و الحمد لله (sic) و الصلوة و السلام انچه ..... هداة طریق الحق

و علوم معینی اذین دو کانه که منعطف است در سلسله شریفه و دریه انچه

Copied about the middle of the xii xviii c.

Ff. 28; S 12×6.75; 9.5×4.25; ll 23, within jāduals. Or. pap., new margins, of bad Europ. pap. Ind. nast. Cond. fairly good, although the outer edge of the leaves of many folios is damaged due to the unskilful pasting on of the new margins

444.

(مسائل دارا شکوه)

(Rasâ'il-i-Dārā Shikūh).

III 10.

Three mystical treatises by prince Dārā Shikūh (d. 1069/1658) :

1. (ff. 16-26v and 1-5). *Hasanātu'l-ārifīn*. The well-known treatise on the *shaṭḥiyyāt*, or paradoxical utterances of different mystics. It is the same as IvASB 1270 and Pr 982-983, cf. also Bh 179. Lith. Delhi, 1892. The work begins on f. 16, in a way different from the usual one :

حمد مر خدائی راست که حمد و حامد و محمود اوست الخ ...  
اما بعد، فقیر حقیر ... محمد دارا شکوه چون درین سال الخ

The title appears on f. 16v, top ; the date of composition is 1062/1652 (f. 16). Although there is a colophon on f. 26v, stating that the treatise is complete, this is not so. The last passage corresponds to f. 15v of E 79 (IvASB 1270). The continuation, to the end, beginning with E 79. f. 15v, l. 4. is found on ff. 1-5. This is probably due to the misarrangement of the original from which this copy has been transcribed.

2. (ff. 5-12v). *Risāla-i-haqq-numā* (cf. f. 6). A short Sufic treatise, completed on the 8th Rajab 1055/ the 30th Aug. 1645 (f. 5v) ; it has several times been lith. in India (Lucknow, 1881, etc.). For another copy in this collection see No. 461 (19). Beg. as usual :

هو الاول هو الآخر الخ ... حمد ذاتی را که اوست موجود مطلق الخ

3. (ff. 12v-16). *Risāla-i-rumūzāt*. 45 mystical explanations of various principles and dogmas of Muhammadanism. The name of the author is not mentioned ; the work may belong to the authorship of the same Dārā Shikūh. In the colophon the treatise is called *Malḥūz-i-Junayd-i-Baghdādī* (repeated on the margins of f. 12v). But this is an obvious mistake, based on the misreading of the words of the author who ascribed to Junayd only the last aphorism. There are quotations from different authors who lived long after Junayd. Beg.

الحمد لله على صانع القدرة والحضور (sic) و نعمت الخ

Copied in the camp. near Gwalior, of Maharaja Sind'hiya, by Muhammad Fathu'd-Dīn Ahmadī of Mārharā, during the month of Dhū'l-Qa'da 1246/Apr.-May 1831 (cf. ff. 5, 16).

Ff. 26 ; S9,75 × 6,5 ; 8 × 4,25 ; ll 21, within jādvals. Or. pap. Ind. nast. Cond. not quite good. Injured by worms and moisture. Notes on the margins.



## 445.

کنز الہدایات

## Kanzu'l-hidāyāt.

II 174.

A treatise on the principal points of Sufic doctrine according to the beliefs of the Indian Naqshbandī affiliation. It is based on the six collections of Sufic letters and a treatise styled *Risāiat al-Mabda' wa'l-ma'ād*, by the famous Sufi, called Mujaddid-i-alf-i-thānī, with his real name Aḥmad Fārūqī Sarhindī (d. the 28th or 29th Šafar 1034 the 10th or 11th Dec. 1624, cf. above, No. 82, p. 85), as stated on f. 3. The compiler calls himself Muḥammad Bāqir b. Sharafī'd-Dīn Lāhūrī 'Abbāsī Husaynī (f. 2). He composed this work in order to provide the followers of the saint with a correct exposition of his teachings in a condensed form (f. 4). This he states to have done between the 21st Shawwāl and the 9th Dhī'l-qada 1080/ i.e. the 14th to 31st March 1670, see f. 3v. This seems to be too short a period. There is a chronogram for the date of completion at the end of the treatise (f. 113v), which gives only 1079 : *الحق که رساله ما کنز الہدایات آمدہ*, but it becomes all right if corrected into *کنز الہدایات* (then it gives 1080). The date of the month is not mentioned.

The complete form of the title is given on f. 4, bottom, as *Kanzu'l-hidāyāt fī kashfi'l-bidāyāt wa'n-nihāyāt*. The work is divided into a number of *hidāyas*, each subdivided into several *fā'idās*. The exact number of these sections is not mentioned. In the present copy their headings are given only as far as the 11th *hidāya* (f. 70v) ; after this the spaces reserved for the headings, which were intended to be written in in red ink, are left blank. The *hidāyas* which have their headings written in, deal with :

۱ (f. 6) در آنچه دانستن آن مرشد و مسترشد را د کزیر است فی

المداء و معاد

۲ (f. 13) در بیان ذکر قلبی اسم ذات

۳ (f. 16v) در بیان ذکر قلبی و نفی و اثبات

۴ (f. 20) در فناء قلبی با تحفیات خریجه

۵ (f. 27v) در بیان عدمیة و فناء نفس با تحفیات لائمه

۶ (f. 42v) در بیان مقامات بقا

۷ (f. 44v) در مراتب ظلال و ولایت صغرا

۸ (f. 47) در مراتب وصول و ولایت کبری

۵ (f. 54v) در ولایت علیا

۶ (f. 59) در کمالات نبوت

۱۱ (f. 70v) در بیان حدیثه کعبه ربانی

There are no references, or only very few of them, to the author's contemporaries, or Sufic literature in general. Beg.

حمد بیکد و سیاس بیقدس سرمدعمی ا کد النج ..... اما بعد

میکوید اضعف عبد الله المعین النج

Copied towards the end of the xix/xviii c.

Ff. 114; S 8,5 × 5,75; 6,75 × 3,5; ll 12, within double padwals. Soft greyish Or. pap. Ind nast. Cond. tol. good. Some folios, however, are injured by moisture, and torn in the middle. A few emendations on the margins.

#### 446.

خلاصة الاوراد

**Khulāṣatu'l-awrād.**

III 118.

A treatise on various prayers, forms of *dhikr*, etc., which should accompany every action of a pious man in his daily routine. This is an abbreviation of a voluminous earlier work on the same subject, *Futūhu'l-awrād*. The abbeviator calls himself (f. 1v) Shihābu'd-Dīn, son of Fath-Muḥammad (the author of the original work), and grandson of Abū'l-Barakat 'Aynu'l-'irfān Shāh 'Īsā Jundu'l-lah. The latter is apparently identical with Abū'l-barakat 'Aynu'l-'urafā' (probably better 'Aynu'l-'irfān) Shāh 'Īsā b. Qāsim Sarhindī, a Shaṭṭārī shaykh, who was born the 5th Dhī'l-Hijja 962 the 21st Oct. 1555, and flourished in the beg. of the XI/XVIIc. (cf. *Gulzār-i-abrār*, IvASB 259, f. 160). The present work must therefore have been compiled in the second half of the XI/XVIIc. Another copy of the same treatise is described in IvASB 1324 (2). There are no dates in the book, no references to the literature contemporary with the compiler: instead of these there is a profusion of quotations from the early works on the *ḥadīths*. Beg. as in IvASB 1324 (2).

الحمد لله ... اما بعد ، چنين كويد خدام الفقرا شباب الدين وند شيخ

فاتح محمد ابن ابو البركة عين العزيمات (sic) حضرت شاه عيسى جند الله النج

Transcribed at دلمور (Delwara, in Rajputana ?), in 1221 1806-1807.

Ff. 87; S 9,5 × 7; 6,75 × 4,5; ll 11, no padwals. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten and injured by moisture, some folios stuck together and torn, especially ff. 1, 2 and 85-87. A few notes on the margins.

447.

رسالة المسعودي

Risālatu'l-Mas'ūdī.

II 191.

A concise Sufico-theologico-ethical treatise, by Maṣṣūr Muṭ-  
tānī, beginning :

الحمد لله ..... اما بعد . فمدد المجموعة الموقفة من المسائل المفتوحة  
عن الكتب المعتبرة المحتوية على بعض الأحكام (sic) الشرعية و الطائفة عسمة  
برسالة المسعودي فيها الفير المنصور الملذلي

It is divided into unnumbered *bābs* : التوبة (f. 1v) : العام و العلماء (f. 1v) : المجاهدة (f. 28v) : العزلة (f. 27v) : الصلوة (f. 22) : التوكل (f. 5v) : (f. 31) : العبادات (f. 35) : المحبة (f. 41) : التفريقات (f. 41v). The treatise deals with all these Sufic matters from a strictly orthodox Sunnite point of view. Quotations and references to earlier saints are rare. *Ṣalāt-i-Mas'ūdī* (cf. IVASB 1023), an early treatise on *fiqh*, is referred to on ff. 6v, 13, 43 : *Irshādu'l-murīdīn* is referred to on f. 14v, but it cannot be identified. A few other references and quotations do not help to identify the period in which this work was composed. It seems, however, not to be of a very old origin, and must have been written before 1089/1678, which year is the date of this transcript. It may be a translation from the Arabic, judging from the style and the abundance of Arabic passages.

Copied by Tāj Muḥammad b. 'Alī Muḥammad, in 1089/1678

Ff. 48; S 8,25 × 4,5; 6,25 × 2,5; II 18, no jadwals. Brown Or. pap. Ind. nast. (cond. bad. Worm-eaten and damaged by moisture. Many marginal and inter-linear notes and glosses. A note and a seal on f. 1.

448.

ثمرات الحيو

Thamarātu'l-ḥayāt.

I 261.

Summary notes of instructive discourses delivered by the famous Indian Sufic saint, Burhānu'd-Dīn b. Kabīr Muḥammad b. 'Alī Burhānpūrī Gujrātī Shattārī, with the surname of Rāz-i-Ilahī (f. 2), d. 1083/1672. They were collected and edited by 'Alī Askarī b. Muḥammad Taqī b. Muḥammad Qāsim al-Khwāfī (f. 1), who is better known as 'Āqil Khān Rāzī (d. 1108/1696-1697). For references see IVASB 1278. The present copy is incomplete at the end and breaks off at the passage corresponding with f. 71v, l. 5 of the Society's MS. Beg. as usual :

حمد الخفي و العجلى لله (sic) القوي الولي و الصلوة و السلام

Copied early in the XIX<sup>th</sup> c.

Ff. 71; S 8,75 × 5,25; 6,75 × 2,75; II 18, no jadwals. Or. coloured pap., new margins. Coarse Ind. nast. Cond. tol. good. A few emendations on the margins.

449.

نفولات سته

Tanazzulāt-i-sitta.

II 193.

A short treatise on Sufic metaphysics, by ‘Abdu’l-‘Alī b. Nizāmi’d-Dīn Muḥammad al-Anṣārī. It is dedicated to Anwaru’d-Dīn Khān Bahādūr, who may be identical with a nawwāb of the Carnatic. Anwar Khān who died in 1162/1749 (cf. IVASB 872). The author mentions in the opening lines that he had written this pamphlet in Arabic, but has translated it into Persian by order of that nobleman. Beg.

سبعدهاں آدمی تذکرہ عن کل دہص الخ ... اما بعد میقول الغیر الخ

The title as above is given in the colophon.

Dated the 5th Rab. II 1295, the 8th Apr. 1878.

Ff. 12; S 9×5.5; 8×4.5; ll 23, no jadwals. Europ. pap. Ind. nast. Cond. still good, but paper is decaying

450.

برہان انداکین علی المعالذین

Burhānu’dh-dhākīrīn ‘alā’l-mu‘ānidīn.

II 532.

A treatise on the details of *dhikr*, according to Chishtī rules, by ‘Alī Akbar Mawdūdī Chishtī, who may be identical with the author of Nos. 451–452. He gives his full name as Muḥyī’d-Dīn Alī Akbar b. Asadī’l-lah b. Sirāji’d-Dīn Amrī’l-lah al-Mawdūdī al-Chishtī al-Qādiri, etc. His grandfather was a disciple of Shaykh Khūb Allāh-garhī (or Khūbu’l-lah Garhī ?), cf. f. 64. The latter was the spiritual guide of the author of the *Maṭlūb u’-ṭalībīn* (EIO 653), which was completed in 1111/1699–1700: he therefore lived towards the end of the XI/XVIIc. (see EIO 653, col. 324. No. 21). ‘Abdu’l-Ḥaqq Dihlawī (d. ca. 1053/1643, cf. No. 443, 2) is referred to on f. 27v. It seems therefore obvious that the author must have flourished towards the end of the XII/XVIIIc. He may be identical with the poet whose compositions are described above, No. 301. The name of the author is often mentioned in the text in the form of the *takhallus*, as ‘Alī Akbar (ff. 4, 11v. 12, 17v. 34, 36, etc.). The work is divided into a short *muqaddima*, two *faṣls* (I on f. 6; II on f. 14), and a *khātima* (f. 54v), subdivided into 6 *murshids*. Beg.

الحمد لله الذي نور فلوبنا بذكره الكثير ... اما بعد ميگوید تذکرہ

بی بضاعت ... علی اکبر المودودی اچشتی الخ

The spiritual pedigree of the author is given on ff. 63v-64.

Dated the 17th Dhī Qa'da 1198 the 3rd Oct. 1784.

Ff. 72; S 8,25 x 4,75; 6,25 x 3,25; ll 14, no jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. Numerous marginal notes and emendations, apparently by the same hand as that of the bulk of the text.

451.

(رساله در تصوف)

(Risāla dar taṣawwuf).

II 534.

A short treatise on the principles of Sufism, ascribed in the colophon to the authorship of Sayyid 'Alī Akbar Mawdūdī Chishtī who used in poetry (cf. f. 13) the *takhalluṣ* 'Alī Akbar, cf. above. No. 450). There are no indications as to the period in which the work was written. The author mentions his other works (f. 7) *Mahābāt* (or *Majānāt*)-i-Mawdūdīyya, *Hawājīs-i-Mawdūdīyya* (which is a commentary on the *Qanṭaratu'l-ma'ārif*, cf. f. 9v), and *Sharh-i-Taswīya* (probably different from Nos. 441 and 465, q. v.). In the colophon the scribe, who was writing probably in the beg. of the XIII XIXc., calls the author his *murshid*, and refers to him as still living.

The treatise deals with different points of Sufic theosophy, and often refers to the works of Ibn al-'Arabī. There is no subdivision into chapters. Beg.

ای آنکه به نست این جهان جمله عیان، الخ ... اما بعد، این  
کلمه چند است مشتمل بر چیزیکه دانستن آن و تذکره بدان واجب  
است بر هر عوامی مسلمان الخ

Copied probably in the beginning of the xiii, xix c., by one Rām Jās (?).

Ff. 17; S 8,5 x 4,75; 6 x 3; ll 14, no jadwals. Or. pap. Ind. nast. Cond. fairly good. Additions and glosses on the margins.

452.

(رساله در تصوف)

(Risāla dar taṣawwuf).

II 535.

A short Sufic treatise dealing with some criticism of the teachings of the Naqshbandīs (of the Mujaddidi branch, as the letters of Aḥmad Sarhindī are often quoted here). No proper title is given, nor the name of the author. In a note, at the top corner of f. 1, the latter is called 'Alī Akbar al-Mawdūdī (here الموموروی). This may be correct, because the compiler refers several times (ff. 2, 2v, 5v, etc.) to the treatise, which he claims to be his own composition, called *Hawājīs-i-Mawdūdīyya*. The latter is mentioned amongst the works of 'Alī Akbar Mawdūdī in No. 451, above.

Many detailed notes on the margins (by a different hand). Beg. of the treatise :

الحمد لمن انزل العلوم على قلوب القوم النج

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 11; S 8,25 × 4,75: 5,5 × 2,75: ll 13, no jadwals. Or. pap. Ind. nast. Cond. not quite good. Dirty.

453.

ناله درد

Nāla-i-dard.

I 1934.

A collection of 341 different aphorisms in Sufic strain, ethical rules, and reflections, by Khwāja Mīr Dard (f. 3), or, to give him his full name, Muḥammad Mīr Dihlawī, with the *takhalluṣ* Dard, son of Khwāja Muḥammad Nāṣir, surnamed Shāh Gulshan, with the *takhalluṣ* 'Andalīb. As stated in Spr 218, he died either in 1196 1782, or 1199 1785, or 1202/1788; he is known chiefly as a Hindustani poet. In the preface several of his works are referred to (ff. 3-3v): *Asrāru's-ṣalāt* (composed by him when he was 15 years old): *Wāridāt* (see No. 455): *Ilmu'l-kitāb* (علم الكتاب), a commentary on the preceding. The present work is dedicated to the memory of his father, and is, as stated above, divided into 341 *nāla* in accordance with the numerical value of the name Nāṣir (cf. f. 143v). It was begun in 1184 1770-1771, as expressed in the chronogram (f. 5) 'ناله عندليب كلشن ما ست' to which لا must be added: and completed in 1190 1776, as expressed in:

کوش کن از سر عفا و عاق، ناله درد عندليب منست.

(under the first chronogram an equivalent in red is given as 1193). Beg.

حمد الهي کجا از دست من بيدستگاه کما هو حقه سر انجام خواهد  
يافت تا زبان خامه النج

Transcribed at Lucknow, in the 27th year of Shāh 'Alam, and completed the 5th Dhū'l-Hijja 1199, the 9th Oct. 1785.

Ff. 144: S 8 × 4,5. 5,25 × 2,75: ll 12, no jadwals. Or. pap. Ind. nast. and shukasta. Cond. good. A few notes and glosses on the margins and fly-leaves.

454.

آه سرد

Āh-i-sard.

II 531.

A Sufico-didactic compilation, consisting of 341 short articles, each expounding some particular Sufic topic in inflated and bombastic style. As stated in the preface, it has been composed

by the same Dard (see the preceding note), to match his earlier composition, *Nāla-i dard* (No. 453). It has, therefore, been completed shortly after 1190/1776. Beg.

حمديک شایان جناب اقدس الوهية باشد انھ .. اما بعد، ميکويد بنده  
دل از خود پراکنده فقير ... مير محمدي المتخلص بدرد انھ

Copied in the beg., or in the middle of xiii/xix c.

Ff. 85; S 8 × 6,25; 5,75 × 4; ll 15. no jadwals. Bluish Eur. pap Ind. nast. Cond. good. A prayer on f. 85v.

#### 455.

واردات

Wāridāt.

III 116.

Another Sufico-metaphysical tract by the same Mīr Muḥammad, surnamed Dard (cf. f. 6v), the author of the preceding two works. It has been written earlier, as it is referred to in the *Nāla-i-dard* (see No. 453). Another incomplete copy of the same treatise is already described in EIO 1912. The book is divided into 111 short *wārids*, each dealing with some theosophical topic. They are too short (mostly not longer than a page) to justify giving here a list of headings. There are almost no references to Sufic literature and to contemporary Sufis. The last, 111th *wārid*, is dedicated to the memory of the author's father, Muḥammad Nāṣir, surnamed 'Andalīb (f. 114). The exact date of composition is not mentioned. The first five folios contain a *fihrist* of the *wārids*, and the treatise begins on f. 6v :

الحمد لله العليم الملم انھ ... اما بعد، ميکويد فقير خواجه مير  
محمدي المتخلص بدرد انھ

Copied in the beg. of the xiii, xix c.

Ff. 115; S 7,5 × 4,75; 6 × 3; ll 13, no jadwals. Or. pap. Ind. nast. Cond. not good. Much injured by worms. A few marginal notes. Scrappy quotations on a fly-leaf at the end.

#### 456.

اعمال المعارف

Aṣlu'l-ma'ārif.

I 55.

A versified treatise on Sufism, containing the utterances of early saints concerning different moral virtues. The author mentions in his concluding chapter (f. 29v) that he translated and arranged these passages, collected from the original works in Arabic. The treatise was composed in 1211/1796-1797

( f. 30 ), احد عشر مائتين الف است لى جوان ' ( In the colophon the author is called Shāh Turāb-'Ali. Beginning of the treatise :

حمد کویم حضرت الله را ، آنکه پیدا کرد مهر و ماه را ،

Dated the 7th Dhī Qa'da 1270, the 1st Aug. 1854.

Ff. 30; S 10,25 x 6,75; 8 x 4,5; ll 19, no jadwals. Or. pap. Coarse Ind. nast. Cond. good. A few emendations on the margins.

457.

ازالة القناع عن وجوه السماع

Izālatu'l-qinā' 'an wujūhi's-samā'.

I 35.

A treatise on the religious lawfulness of the Sufic practice of *samā'*, i.e. singing, music and dancing to promote spiritual excitement. The author calls himself (f. 2) Muḥammad Nūru'l-lah b. Muḥammad Muqīmi'd-Dīn 'Abdu'l-Ghafūrī (العبد الغفوري) A'zampūrī (الاعظم پوری) Jahranwani (الجهرانوني) Chishtī, etc. He completed his work (see f. 102) in 1244/1828-1829 (in a versified chronogram the date is given as 1275 minus 31 : تاريخ ختام از : 1275 minus 31). The work has also an alternative title (f. 4) *Nighma-i-'ushshāq*. It is divided into a *muqaddima* (f. 5), three *bābs* and a *khātima* :

۱ (f. 8) در اباحت سماع ،

۲ (f. 26) در روایات کتب معتبره فقهیه و اقوال ائمه دین که در

اباحت غذا و ضرب دف و طبل و غیره آلات مباحه وارد گشته ،

۳ (f. 54) در احادیث و روایات فقهی که مدعیان حرمت بدان

استدلال میکنند و جواب آن ،

۴ (f. 81) خاتمه ، در اثار و فوائد سماع و شرایط و اداب آن ،

Every *bāb*, as also the *khātima*, is divided into numerous subsections differently called *faṣl*, *faṣṣ*, *tadhkira*, etc. Many references to various Sufic and theological works. The style is inflated; there are many poetical quotations. Beg.

الحمد للسمیع الذی له ... و اشکر الخ ... اما بعد ، میگوید احقر العبد

محمد نور الله الخ



Cf. another treatise on approximately the same subject described further on, No. 475.

Copied in the beg. of the xiii/xix c.

Ff. 102: S 12,25 × 7,5; 8 × 4,25; ll 17. within double *jadwals*. Eur. pap. Ind. mast. Cond. good. Notes, emendations, and headings on the margins. A few stray quotations on f. 1.

#### 458.

(رساله در ذکر)

(*Risāla dar dhikr*).

II 147.

A short succinct note on various forms of *dhikr* practiced by different affiliations of Sufis. It may be an extract, or an abbreviation of a larger work on the subject. In the colophon it is stated that it was transcribed (or extracted, نقل برداشته) from a MS. (نسخه), by, or belonging to, Maulawī Irtidā ‘Alī Khān, who was alive at that time. He is apparently identical with Qādī’l-quḍāt of Madrās. Muḥammad Irtidā ‘Alī Khān Gūpāmawī, with the *takhalluṣ* Khushnūd, who was alive in 1265/1849. See No. 61 in this catalogue, 31 in the list. The name of the scribe, who may be also the abbreviator, is Muḥammad Ḥusayn. Beg.

برای نماز وضو ناره اولی است قال علمی الله علیه الخ

Dated the 15th Dhū’l-Qa’da 1267 the 11th Sept. 1851.

Ff. 5: S 7,5 × 5; 6 × 3,5. ll 15, no *jadwals*. Thin bluish French paper. Ind. mast. Cond. good. Headings on the margins, added by a different hand.

#### 459.

(رسائل محمد احمد بلگرامی)

(*Rasā’il-i-Muḥammad Aḥmad Balgrāmī*).

II 166.

Three short Sufic treatises by Muḥammad Aḥmad b. Muḥammad Faṭḥ-‘Alī b. Faḍl-‘Alī (surnamed Lakkū-Miyān) Balgrāmī Chishtī Šābirī. The author, who gives many particulars about his family, was born in 1232 1816–1817, cf. f. 41, flourished towards the end of the XIII XIXc., apparently in Ḥaydarābād in the Deccan; all his works were written between 1288 and 1294 1871–1877.

1. (ff. 1v–41). *Ta’līm-nāma-i-Muḥammadiyya*. A compilation on the most different topics connected with Sufism, divided into 52 short *ta’līms*, dealing with prayer, poverty, begging, Sufic principles, etc. Very many dates of births and deaths of various Sufis, ancient and modern, are here given, but all of them seem to have been taken from the well-known hagiological works. The dates concerning various modern Sufis at Balgrām, mostly relations of the author, are of very little interest. The composition of the work was started in 1288 1871; cf. f. 2, where the chronogram for this date is given in the expression:

کتاب تعلیم نامه سید محمد احمد

It was, however, not completed before 1294/1877, because this year is several times mentioned in the text (ff. 33, 41). Beg.

حمد و سپاس بالله الغني را که خود در کلام مجید النج ... اما بعد،

فقیر حقیر النج

A *fihrist* of the 52 *ta'lims* is given on two leaves at the beginning. On f. 41v (as also on f. 75v) are given the titles of other works of the same author. In addition to the present one and the two which will be presently described, mention is made of: *Chashma-i-faydān* (comp. 1289/1872); *Talāmīdh-i-Muḥammadiyya* (comp. 1288/1871); *Jāmi'u't-taṣānīf* (comp. 1293/1876); *Tahqīq-i-siyar-i-Sayyid Aḥmad* (comp. 1294/1877); *Sayr-i-siyar-i-Muḥammadiyya* (comp. 1294/1877).

2. (ff. 42v-75v). *A'rās-i-shuyūkh-i-Muḥammadiyya*. A list of the dates of the deaths of the Sufic shaykhs belonging to different affiliations. Completed (cf. f. 75v) the 17th Sha'bān 1294 the 27th Aug. 1877, in the *madrassa* of the chief mosque at Ḥaydarābād in the Deccan.

The Indian affiliations which are here dealt with are: several branches of the Chishtis (ff. 45, 51v, 54, 55v); Qādiris (ff. 58, 60); Suhrawardīs (ff. 61, 62v, 64v); Naqshbandīs (ff. 68, 69v), and Rufā'īs (f. 73). It gives little or nothing new, because in the dates of deaths the year is mentioned only in connection with the well-known personages. Those who are less well-known are dismissed with the date of the month only. There are references to many local modern darwishes of Balgrām, belonging to the XIII XIXc., mostly relations of the author, but it does not seem necessary to mention them here. Beg. of the treatise:

زبان ناطقه در نغمه سرائی سپاس او النج

A *fihrist* is given on f. 42.

3. (ff. 76-83). *Tāziyāna-i-nafs-i-ammāra*. A collection of quotations from Sa'dī, Ḥāfiz, and other poets, in Sufic strain, compiled the 27th Rajab 1293 the 18th Aug. 1876 (f. 76v). Its full title is given as *Tāziyāna-i-nafs-i-ammāra wa quwwat-i-nafs-i-muṭma'ina*. Beg.

برگ درختان سبز در نظر هوشیار، النج ... اما بعد، این فقیر حقیر النج

The last item is not dated. The first two were transcribed by Muḥammad Isma'il b. Muḥammad Ḥasan, an inhabitant of Ṣafīābād, in the *sūba* of Muḥammadābād, and completed respectively the 15th Ram. the 23rd Sept. and the 14th Dhī Qa'da the 20th Nov. 1294/1877.

Ff. 83: S 11,25 × 7,5; 8 × 4,25; ll 15, no *jadwals*. Or. pap. Ind. nast. Cond. fairly good. Slightly worm-eaten. Numerous notes, glosses and emendations on the margins.

## Collections of Sufic contents.

460.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

II 538.

A collection of short treatises, chiefly of Sufic contents :

1. (ff. 1-18). *Anīsu'l-arwāḥ*. A collection of 28 discourses of 'Uthmān Hārūnī, written down, at Baghdād, by Mu'īnu'd-Dīn Hasan Sanjarī Chishtī (d. ca. 632/1235), cf. ff. 1, 1v, 18. See Bh 169; lith. several times in India, in the original or in a Hindustani translation. It is very difficult to pronounce as to its genuineness. The contents produce an impression of being due to an author of very insignificant education. The book deals with all sorts of moral and practical prescriptions, all of a very simple nature. Beg.

الحمد لله ... بدان اسعدك الله تعالى في الدارين كه اخبر و آثار  
انبيا الخ

2. (ff. 18-20v). *Dalīlu'l-ārifīn*. A short extract from the discourses of Mu'īnu'd-Dīn Chishtī, collected by Qutbu'd-Dīn Bakhtyār (d. ca. 633 1235-1236), cf. R 973. It gives mystic explanations of the first sūra of the Coran. Beg.

نقل، در کتاب دلیل العارفين مذکور است روز چهارشنبه الخ

3. (ff. 20v-22v). *Tuḥfa-i-awwār*. A slightly different version of the same treatise as No. 468, 2, containing aphorisms on various moral matters. The name of the author is not mentioned. It is divided into 40 *bābs* each containing only one aphorism. Beg.

الحمد لله ... اما بعد، این رساله مشتمل است بر آنکه حکما از کذب  
قدما اختیار کرده اند الخ

4. (ff. 22v-26v). (*Risāla dar namāz*). A short treatise on the rules of ablutions, prayer, etc., in a catechetical form. The name of the author is not given. Beg.

الحمد لله ... بدانکه ایمان اقرار کردن است بزبان الخ

5. (ff. 26v-28). *Wujūdiyya*. A short treatise on mystic psychology, ascribed in the heading to the authorship of Farīdu'd-Dīn Ganj-i-Shakar (d. 664 1265-1266). Beg.

بدان ای طالب من عرف نفسه فقد عرف ربه الخ

6. (ff. 28-34). *Qaṣīda-i-Faydī*. Faydī's well-known *qaṣīda* which is usually placed first in his *dīwān* (cf. IVASB 692, 2), beg.

یا ازلی الظهور یا اندی الخفا، نورک فوق النظر حسنک فوق الثنا،

7. (ff. 34-36v). *Risāla dar bulāʾ*. A short controversial treatise ascribed to the authorship of Fakhru'd-Dīn Rāzī (d. 606/1209-1210). Beg.

قال الامام فخر الدين الرازى رحمه الله تعالى الخ

8. (ff. 37-40). Prayers, *in Arabic*, with instructions as to the time of recitation, etc.

Copied towards the end of the fourth year of the reign of Ḥamgīr II, i.e. 1170-1176-1177 (cf. colophons on ff. 20v and 26v). The last section, 8, is of more modern origin.

Ff. 40; S 10 × 5,75; 8,75 × 4,25; ll 17, no jādvals. Or. pap. Ind. nast. Cond. tol. good. A few notes on the margins.

461.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

III 115.

Two famous Sufic compositions :

1. (ff. 1v-29v). *Gulshan-i-rāz*. The well-known versified exposition of Sufic doctrine, cf. above No. 217, by Sa'du'd-Dīn Maḥmūd Shabistarī (d. ca. 720/1320), for references see IvASB 553. Beg. as usual :

بنام آنکه جانرا فکرت آموخت ، جراف دل بنور جان برافروخت ،

2. (ff. 30v-45). *Munājāt-i-'Abdu'l-lah Anṣārī*. The well known invocations of 'Abdu'l-lah Anṣārī Harawī (d. 481/1088), see IvASB 1153; cf. above, No. 442. Beg. as usual :

ای ز دردت بیدلانرا بوی درمان آمده ، الخ

3. (ff. 26-35v). Scrappy poetical quotations, from Maḥzar (a *musaddas*, ff. 26-27), and Sa'dī (some of his *mukhammas*es, ff. 29-35v).

All three items are written by different hands and only accidentally joined in one volume. The first is dated the 22nd Muḥarram 1071 the 27th Sept. 1660, in the reign of Aurangzib. The name of the scribe is illegible. The second treatise is dated the 1st Ṣafar 1050 the 23rd May 1640, by 'Abdu'l-Malik al-Ḥayy ar-Rūhī.

Ff. 35; S 7 × 4; 5,25 × 2,5; ll 17 and 15, no jādvals. Or. pap. Ind. nast. Cond. fairly bad, injured by moisture and worms. Ff. 26-35 are of modern origin: the paper on which the quotations are written is crumbling. A few marginal notes and glosses by different hands.

462.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

III 112.

A large collection of short Sufic pamphlets of different authors :

1. (ff. 1v-30v). *Miftāḥu'l-maṭlab*. The same treatise as described in IvASB 1320-1322 and EIO 1849. It is also known

under the titles '*Ishqiyya*, or *Khiyālāt-i-'ushshāq*. The authorship is ascribed to different writers; in the present copy (just like in IvASB 1322) the author is called Ḥamīdu'd-Dīn Nāgūrī, the disciple of Quṭbu'd-Dīn Bakhtiyār Ūshī, who composed many Sufic works (cf. IvASB 1183, 1342, 2). He died (according to the *Sawāṭi'u'l-anwār*, EIO col. 329) the 5th Ramaḍān 643 the 24th Jan. 1246, at Dihlī. There is no internal evidence in the work to support this attribution of authorship, and generally there are no references to the authorities. No division into chapters, but every new passage opens with the words هیهات هیهات. Many poetical quotations. Beg.

الله لا اله الا هو، حمد فا محدود و درود بی حد بران ظهور که الخ

2. (ff. 31-42v). *Abjad-i-'ishq*. A Persian paraphrase of and a commentary on a theosophical treatise styled *Marātib-i-sitta*, in Arabic. Its author is not mentioned, and the title, as given above, may not be genuine. The commentator's name is given as Muḥammad al-Harawī al-Lāhūrī ad-Dihlawī. It seems to be the same work as EIO 1924, 6. Beg. of the original treatise:

هو الموجود صافی الوجود الامین واحدة الخ

The commentary begins with the first words of the original:

هو الموجود، اوست موجود نه غیر او و تاکید او است آنکه میگوید الخ

3. (ff. 45-46v). *Irshādu's-sālikīn*. The same short Sufic treatise by Sharafu'd-Dīn Aḥmad b. Yahyā Munyarī (or Munayrī), d. 782 1380-1381, as described in IvASB 1208 and EIO 1849. It begins slightly differently:

الحمد لله رب العالمین که موجود نیست مکروی و درود الخ

4. (ff. 47v-50v). *Risāla-i-ajūiba*, a short Sufic treatise, giving a reply to three questions:

۱ - آنکه مرید بدستگیری پیر بمقام معرفت برسد خارج ذات خود

چیزی بیند و یابد یا در ذات خود،

۲ - آنکه تمثیل که در بعضی کتب سلوک نوشته اند چه معنیست،

۳ - آنکه عاشق یا معشوق اتصال باید بصورت مرد یا بصورت نسا،

In the heading and in the colophon it is ascribed to the authorship of the same Sharafu'd-Dīn Munyarī. Beg.

الحمد لله الذي خلق آدم على صورته وجعل معرفته بمعرفة الخ

5. (ff. 52v-58v). *Risāla-i-Shāh Bāqī bi'l-lah*. A short Sufic treatise on metaphysics, ascribed in the colophon to Shāh Bāqī bi'l-lah (cf. IVASB 1328.5). It seems to be of modern origin. No division into chapters, but every paragraph begins with **ای سید**. Beg. of the treatise :

الحمد لله الحمد لله (sic) که حقیقت از آفتاب رویش انجم

A fragment of a Sufic treatise is found on f. 59.

6. (ff. 59-61). *Risāla dar biyān-i-marātib-i-fanā wa wuṣūl* (cf. f. 59v). A short theosophical treatise, by Abū'l-'Alā' Aḥrārī al-Ḥasanī (or Chishtī ?), cf. f. 59v. Beg.

بعد حمد واجب الوجودیکه بچندین هزار صور و اشکال ظاهر شد انجم

On f. 61v there is a fragment of the *mathnawī* poem of Sharafu'd-Dīn Bū 'Alī Qalandar, the same as the one so often lithographed, cf. Spr 565.

7. (ff. 63v-76). *Mir'ātu'l-muḥaqqiqīn*. The same theosophical treatise, divided into seven *bābs*, as described in IVASB 1345, 2. In the colophon it is attributed to the authorship of Naṣīru'd-Dīn Ṭūsī (d. 672/1273-1274). The *bābs* deal with :

۱ (f. 64) در بیان نفس طبعی دنیائی و حیوانی انجم

۲ (f. 66v) در آفرینش صدر موجودات

۳ (f. 68v) در بیان واجب و ممکن و ممتنع

۴ (f. 69v) در بیان آنکه حکمت چه بود انجم

۵ (f. 70) در مبدائی و معاد

۶ (f. 73) در تطبیق عالم بزرگ و عالم کوچک

۷ (f. 74v) در بیان عالم ظاهر و باطن

Beg. of the treatise :

حمد بیحد و ثنای بیحد حضرت ذوالجلال را که انجم

8. (ff. 78-81v). *Aṣ-ṣaḥīfatu'l-unsīyya*. A short note, in Arabic, of religious and moral contents, with an interlinear Persian translation. The authorship is ascribed in the heading and in the colophon to no one less than Uwaysu'l-Qaran, or Uways of Qaran, a legendary personage contemporary with Muḥammad. Beg. of the Arabic text :

الحمد للموجود الذي شهد بكلمة شهد و عبد بكلمة عبد انجم

Beg. of the Persian translation :

سپاس موجودی را که دیده شد بهر چه که دیده شد انجم

9. (ff. 82v-86v). *Risāla-i-‘ishqiyya*. A versified treatise on Divine love, etc., ascribed to the authorship of Shāh Sharafu’d-Dīn Bū ‘Alī Qalandar of Pānīpat’h. d. ca. 725/1325 (cf. IvASB 1196 and Spr 565). Beg.

توئی عاشق توئی معشوق ایدوست ، جمال خویشتن بنگر که خود اوست ،

10. (f. 86v). *Nān-u ḥalwā*. The beginning of the well-known Sufic treatise, in prose and verse, by Bahā’u’d-Dīn Muḥammad b. Ḥusayn al-‘Āmilī (d. ca. 1030/1621), see IvASB 722. Here only a few initial lines are given.

11. (ff. 87-91). *Qaṣīda-i-‘Aṭṭār*. A long Sufic *qaṣīda*, ascribed to the authorship of Farīdu’d-Dīn ‘Aṭṭār of Nishāpūr (d. ca. 622/1225), cf. above, No. 204. It seems spurious, and is not included into the dīwān of ‘Aṭṭār (at least it is not found in IvASB 477, 1). It is the same poem as described in IvASB 907. In the present copy it seems to be incomplete and ‘Aṭṭār’s name is not found in the text. Beg.

چشم بکشا که جلوۀ دُدار ، متجلی است از در و دیوار ،

12. (ff. 92-93). (*Risāla dar dhikr-i-wujūd-i-muṭlaq*), as it is called in the heading and in the colophon. A short note of theosophic contents; the name of the author is not mentioned. Beg. abruptly :

بدان ای عزیز که نزد اهل کفّت و تحقیق انعم

13. (ff. 93v-94v). *Ḥall-i-mushkil*. Another short note on similar metaphysical matters, as dealt with in the preceding one. The name of the author is not mentioned. Beg. abruptly :

ای مشکل حل و حل مشکل ، ای عزیز بدانکه عرض انعم

14. (ff. 96-105). *Lawā’ih*. The well-known Sufic treatise by Jāmī, see above. No. 432. Beg. as in that copy :

رب وفقنا للتکمیل و التتمیم سبحانه ، لا احصى ثناء علیک انعم

15. (ff. 105v-107). *Dhikriyya*, by the same Jāmī, a short tract on the *dhikr* of the Naqshbandīs, etc. It is also variously called *Risāla-i-tarīq-i-tawajjuh-i-khwājahā*, or *R. dar sharā’it-i dhikr*, or *R. dar tarīqa-i-Naqshbandiyya*, see IvASB 612, 15. Beg. as usual :

سرشته دولت ای برادر بکف آر ، دی عمر کرامی بخسارت مگذار ،

A note, in red ink, which according to a subscript, is taken from a commentary on the *Mathnawī*, by Majdu’d-Dīn Tabrizī.

16. (f. 107v). *Wālidīyya*. A fragment of a Sufic treatise.

attributed in the heading to the authorship of ('Ubaydu'l-lah) Ahrār, the famous saint of Turkestan (d. 895/1490). There are only a few initial lines, in which the author, who does not mention his own name, states that he has composed the treatise by order of his father. Beg.

الحمد لله (sic) الاحد بذاته و الكبرياء الواحد النخ

17. (ff. 110-113). *Maktūb-i-Mu'īnu'd-Dīn Chishtī*. A letter from Mu'īnu'd-Dīn Hasan Sanjarī (d. ca. 632 1235) addressed to Qutbu'd-Dīn Dihlawī, different from the one described in EIO 1924, 21. It deals with some ethico-religious matters. Beg

مکتوب بجانب خواجه قطب الدين دهلوی از خواجه معين الدين

حسن سنجرى قدس الله سرهما النخ

18. (ff. 114-116). *Guftār-i-Shāh 'Īsā Jundu'l-lah*. A few aphorisms (*daqīqa*), with explanations, on theosophical matters, ascribed to the famous Sufi of the Shattāri order, 'Aynu'l-'urafā' Abū'l-barakat 'Īsā b. Qāsim Sarhindī. According to the *Gulzār-i-abrār* (IVASB 259, f. 160), he was born the 5th Dhī'l-ḥijja either of 962 or 963 A.H., i.e. the 21st Oct. 1555 or the 10th Oct. 1556, and died in the beg. of the XI XVIIc. Cf. above, No. 446. The compiler of the note does not mention his own name. Beg.

از گفتار شيخ الاوليا النخ ... دقيقه، خلق بعد از ارتفاع كثرت النخ

On f. 116v there is the beg. of another copy of the same *Mir'ātu'l-muḥaqqiqīn* as above in this note, 7.

19. (ff. 118-122v). *Risāla-i-ḥaqq-numā*, the well-known short Sufic treatise by Dārā Shikūh (f. 118v), composed by him about the 8th Rajab 1055 the 30th Aug. 1645 (f. 118v, l. 5), see above, No. 444, 2. Beg. as usual:

هو الاول هو الآخر هو الباطن هو الظاهر، حمد ذاتى كه اوست النخ

20. (ff. 125-131). This and the next four articles seem to be parts of one larger work. Unfortunately, the title of the original treatise, the name of the author, etc., are not mentioned in either of them, and there are no references to the authorities, which might render possible an identification. There are five *wārids* (II-VI), each opening with a short Arabic preamble, and dealing with various metaphysical matters, the first (originally the third), is styled *Ḥaqqīqatu'l-ḥaqā'iq*, beg.

الحمد لله الذي هو خالق ذوات الحقائق النخ ... اما بعد، فهذا الوارد

الثالث هو المسمى بحقيقة الحقائق النخ



21. (ff. 131v-132v). *Maṭla'w'l-fajar*. The *fourth wārid*, apparently belonging to the same original work as the preceding one, beg.

الحمد لله الذي اصبحتنا واصبح الملك النج ... اما بعد، فهذا الوارد الرابع هو المسمى بمطلع الفجر النج

22. (ff. 133-138v). *Ad-da'watu'th-thāmina*, the *fifth wārid*, beg.

الحمد لله الذي دعانا الى اسلام النج ... اما بعد، فهذا الوارد الخامس هو المسمى بالدعوة الثامنة النج

23. (ff. 139-141v). *Hudā'l-lah*. The *sixth wārid*, beg.

الحمد لله الذي بددنا لهذا النج ... اما بعد، الوارد السادس هو المسمى بهدى الله النج

24. (ff. 143-149). *Nūr mina'l-lah*. The *second wārid*, beg.

الحمد لله الذي نور العالم النج ... اما بعد، فهذا الوارد الثاني هو المسمى بنور من الله النج

25. (ff. 150-152). *Nafahātu'l-uns*. Portions of the preface to Jāmī's famous hagiological work, see above, No. 65, corresponding with pp. 1, 5-7, 17-20, of Nassau Lees' edition. Beg. as usual :

الحمد لله الذي جعل المرأى قلوب ارباء النج

26. (ff. 154-157v). *Risāla-i-rumūzāt*. A short treatise on the mystical meaning of various religious observances, theological principles, etc. In the heading its authorship is ascribed to Shāh 'Abdu'l-Jalīl. He may be identical with Sayyid 'Abdu'l-Jalīl Ḥusaynī Balgrāmī, who d. in 1138 1725-1726 (see R 963). Beg.

لا اله الا الله النج ... بعده، افول رمز حسن اسرار النج

27. (ff. 158-174v). *Mathnawī-i-Walī Rām*. A Sufic mathnawī poem dealing with various theosophical topics by Walī (cf. f. 173v), or Banwalī Dās, or Walī Rām, an employee of Dārā Shikūh, cf. above, No. 270. This is the same work as described under that No. : it was completed, as stated on f. 173v, in 1055, 1645-1646. The present extract begins with the *second wazn*, f. 172v, l. 5 in No. 270, which seems to be complete. On f. 170 begin extracts from the *first wazn*; only a very small portion is given. This extract may perhaps be the author's own abbreviation of his original work. Apparently exactly this version is referred to in Spr 589.

Beg. as in Spr 589 :

ازان علم شریعت شد معلم ، شود ترتیب ظاهر تا مسلم ،

28. (ff. 175-175v). A fragment of a Sufic treatise : the name of the author is not mentioned. Beg.

اقرب طریق طریقه توحید است هر که از ابتدا علم توحید را الهی

29. (ff. 177-181). (*Maktūbāt-i-‘Abdu’r-Razzāq Kāshī wa ‘Alā’u’d-Daula Samnānī*). The well-known critical notes, by ‘Abdu’r-Razzāq Kāshī (d. 730/1330), on the ‘*Urwa*, a Sufic treatise by Ruknu’d-Dīn ‘Alā’u’d-Daula Aḥmad b. Muḥammad al-Biyā-bānakī as-Samnānī (d. the 22nd Rajab 736/the 6th March 1336), and a reply to them by the latter. A biographical note on Kāshī is prefixed. It seems to be an extract from Jāmī’s *Nafahāt* (Nassau Lees’ edition, pp. 557-568). The text of these letters is also included in the *Latā’if-i-Ashrafī* (see IVASB 1214, ff. 414-419), but they are sometimes given as an independent work, see EIO 1835. Cf. also W. Ivanow, JASB, 1923, p. 303. Beg. of the extract :

شیخ کمال الدین عبد الرزاق کاشی رحمه الله تعالى ، وی مرید الهی

The letter of Kāshī begins on f. 177v ; of ‘Alā’u’d-Daula,—on f. 179v.

The different articles included into this *majmū’a* are transcribed by different hands, and dated 1253 1837-1838 (ff. 76, 105), 1261 1845 (ff. 42v, 58v), 1262 1846 (f. 50v), 1265 1848-1849 (f. 122v), and 1268, the 10th Jum. I the 2nd March 1852, which seems to be the latest date. Ff. 43, 44, 51, 62, 77, 95, 108, 109, 117, 123, 124, 142, 153, 176 are left blank.

Ff. 181 : S 11,25 × 8.25 : 9.5 × 6 ; ll 15-23, no jadvāls. Or. pap. Ind. nast. and shikasta, different hands. Cond. tol. good. Slightly worm-eaten. Marginal notes, glosses, emendations.

## 463.

(مجموعه در تصوف )

(*Majmū’a dar taṣawwuf*).

II 52.

Three metaphysical treatises, dealing with pantheistic theories of the world .

1. (ff. 1-5). *Risāla-i-marātib*, or *Marātib-i-khamsa*, as it is differently styled in the colophon. Its authorship is ascribed to one Faṭḥ-Muḥammad-i-Aynu’l-‘urafā’. The latter is probably identical with the son of ‘Aynu’l-‘urafā’ ‘Īsā b. Qāsim Sarhindi, cf. above, No. 446 ; if so he must have flourished about the middle of the XI XVIIc. There is a reference to Suyūṭī on f. 4v. This treatise has much in common with the well-known anony-

mous *risāla* on *Waḥdat-i-wujūd* (see IvASB 1311, 1328, 1342, 1347). Beg.

الحمد لله ... طالب حق را باید دانست که مراتب وجود الهی

2. (ff. 5v-9). *Hallu'sh-shukūki'l-wāridat 'alā waḥdati'l-wujūd (in Arabic)*. A short treatise, of theosophical contents. It is apparently a portion of a larger work on Sufism, and is here called المسالك الرابع. There are 10 *shakks*, and one *fā'ida*. The name of the author is not given. Beg.

نحمد و نصلى على رسوله ... المسلك الرابع في حل الشكوك الهی

3. (ff. 9v-28). *Sharḥ-i-Tuḥfatu'l-mursala*. A commentary, in Persian, on a short Arabic treatise on Sufic metaphysics, by Muḥammad b. Faḍlī'l-lah Burhānpūrī (d. 1029, 1620), the same as described in IvASB 1266. The introduction, given in that copy, is not found here, and the work begins abruptly with the commentary itself.

الحمد لله رب العالمین الهی ... یعنی جمیع محامد و ثناء ثابت. مر

خدایرا که الهی

At the end, however, this transcript is complete, and it appears that IvASB 1266 breaks off at the passage found on f. 25v, l. 5 of this copy. From the concluding lines it appears that the name of the commentator was 'Abdu'l-Ghafūr (f. 28).

Dated the 6th Muharram 1299 the 28th Nov. 1881. copied by Muḥammad 'Uthmān Khān, son of Muḥammad Sulaymān Khān.

Ff. 28: S 9 × 5.75; 7.5 × 3.75; ll 15, no jadwal. Brown Europ. pap. Ind. nast. Cond. good. Many marginal and interlinear notes and glosses.

#### 464.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

Ia 130.

A collection of four Sufic treatises by different authors :

1. (ff. 1-9). (*Risāla dar taṣawwuf*). A treatise on the general principles of Sufic theosophy, etc. The exposition is very vague : there are many poetical quotations (the latest are those from Jāmī). The title, the name of the author, and the name of the prince to whom it is dedicated, are not mentioned. Beg.

سیدکان من لا اله الا هو ... و بعد، این چند کلمه ایست معروض

میکردد بر جناب حضرت شریاری الهی

2. (ff. 9v-43). (*Risāla-i-faqr*). A treatise dealing with the rules of prayer : explanations of the conception of *ma'rifat* ; the

principles of 'poverty'; definitions of the terms *pīr* and *murshid*. The exposition is throughout in catechetic style; in the beginning there is a reference to *Minhāju'l-ʿarīfīn* on which the section dealing with *namāz*, etc., is based:

از کتاب فقه گفته شود، الحمد لله كما هي عمديته عن الحلول و الانحداد  
لمنزهة عن كمية محيط عجيب الخبر مذهب الاعارفين الخ

The exact title of the work, the name of the author, and the date of composition are not given. There are no references to other Sufic works.

3. (ff. 43v-90). *Hujjatu'dh-dhākīrīn*. A treatise on the elementary principles of Sufism, on *dhikr*, and on some customary observances of darwishes, cf. on f. 67:

بیان شرائط و نوبه دادن و خوفه پوشیدن و مقراض راندن

Very often single questions are expounded, in a catechetic form. There are no references to the authorities, no mention of the name of the author, or of the date of composition. Only very rarely some ancient Sufic saints are referred to ('Abdu'l-lah Tustarī on f. 45; Maṣṣūr Ḥallāj on f. 45v). In the beginning there is a heading implying that it is only an extract from the *Hujjatu'dh-dhākīrīn*:

در بیان ذکر حق تعالی از کتاب حجة الداکرین

Beg. of the treatise:

حمد حضرت جلال ان پادشاهی را که الخ ... اما بعد، مدتی بود که  
طایفه از ذاکران درین نصیحت پرداخته شد الخ

4. (ff. 90v-108). *Mir'āt haqqi'l-yaqīn* (cf. f. 91). A short, but old Sufic treatise of Indian origin, dealing with the general principles of mystic training and cognate matters. The author (f. 90v) gives his own name as Sayyid 'Alā'u'd-Dīn b. Sayyid Farīd Bukhārī: he was a disciple of Shāh Ilāhdād (f. 90v), and lived most probably in the end of the VIII XIVc. This may be inferred from the fact, that he refers (f. 96) amongst other shaykhs of his time to Wajihu'd-Dīn Yūsuf of Chanderi, who was a pupil of the famous Nizāmu'd-Dīn Awliyā (d. 725 1325), see *Gulzār-i-abrār* (IvASB 259, No. 104), and *Maṭlūbu't-tālibīn* (EIO 653, col. 324, l. 21). Another saint of the VIII XIVc. is referred to on f. 105. Nūr Quṭb-i-Ālam, or Nūru'l-lah Aḥmad b. 'Alā'i'd-Dīn (cf. IvASB 259, No. 110). The spiritual guide of the author may be identical with the saint of the VIII XIVc., Ilāhdād Aḥmadābādī, referred

to in the *Gulzār*. No. 48. On f. 96 he refers to other Sufis also, whom he met at Chanderi, at the assemblies of Wajihu'd-Dīn, namely Sayyid Ṭāhir Jaunpūrī; Jandan Aud'hī; Imād Jabīdī (or Junaydī?); one called Quṭbu'd-Dīn; Bud'h: Maḥmūd, son of 'Abdu'l-Qādir Gujrātī. This reference may be useful for the chronology of Indian Sufism. Apparently no authorities are referred to in the treatise. Beg. of the work:

حمد بیکد و ثناء بیعد مر حضرت صمدیت را که ... بعد حمد و صلوة

میکوید بنده سید علاء الدین النج

Copied towards the end of the xii xviii c., or beg. of the xiii xix c. On f. 43 there is the date: Thursday, the 7th Ṣafar 1001<sup>2</sup> (*sic*). Most probably this must be read as 1201, or the 29th Nov. 1786. This day was Wednesday, but if the copying of the book has been completed after sunset, it was really Thursday.

Ff. 108; S 10 x 6.5; 6.5 x 4; ll 15, no jadvāls. Or. pap. Ind. nast. (the same as in No. 468). Cond. tol. good. Slightly worm-eaten. Interlinear glosses.

#### 465.

(مجموعه در نصوص)

(Majmū'a dar taṣawwuf).

I 191.

A collection of several short treatises, chiefly Sufic in contents:

1. (ff. 1v-41). *Sharḥ-i-Taswīya*. Another copy of the same treatise as described above, No. 441. The title appears here on ff. 30, 30v. This copy gives no key to the solution of the question as to the authorship of the book, but there is a short preface, not given in the former transcript, beginning with:

اعنه ثناء راجعند بسری حق غیور الا الى الله النج

Beg. of the commentary itself is the same as in No. 441. Several notes on ff. 41v and 42.

2. (ff. 42v-86). *Sharḥ-i-rubā'iyyāt*. The well-known commentary by Jāmī on some of his own quatrains, see above, No. 239. Beg. as usual:

حمداً لاله هو بالحمد حقیق النج

On f. 86v there are several quotations.

3. (ff. 87-88). A fragment of an Arabic treatise on theosophy: here only the beginning of the *fifth fasl* is given. In subscripts at the end of this and the next fragment it is ascribed to Shaykh Qaysarī, i.e. Dā'ūd b. Maḥmūd ar-Rūmī al-Qaysarī (d. 751/1350), who wrote a commentary on the *Fuṣūṣu'l-ḥikam* (see Brock., II, 231).

4. (ff. 88v-89). Another fragment, apparently from the same work as the preceding one, from the *third faṣl*.

Copied in 1122/1710-1711, the second treatise being dated the 12th Dhī'l-ḥijja 1122/the 1st Febr. 1711, at Sād'hūra.

Ff. 89: S 7,25 × 3 : 6 × 1,75 : ll 16, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Marginal notes and emendations. Notes on f. 1. A seal on f. 1v.

466.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

Ia 250.

A short collection of fragments of Sufic contents :

1. (ff. 1-37v). A fragment of a large Sufic work, called *Mu'nisu'l-fuqarā'* in a marginal note on f. 1v (cf. above, No. 424). Its title and the name of the author do not appear in the text, however. The compiler calls himself (f. 14v) a disciple of the eminent saint of Lucknow, 'Alā'u'd-Dīn 'Umar As'ad Lāhūrī (cf. EIO 654, col. 333), a *khalīfa* of Sirāju'd-Dīn 'Uthmān Dihlawī, the famous disciple of Nizāmu'd-Dīn Awliyā (d. 725/1325). The book must, therefore, have been compiled about the beginning of the IX/XVc. It is divided into a number of *faṣls*, of which only 15-21 are found in this copy. Fol. 1 may contain the end of the 14th *faṣl*.

۱۵ (f. 1v) در ذکر توبه و شرائط آن النعم

۱۶ (f. 10) در ذکر ارادت و شرائط مریدی و در تعریف شیخ و شرائط شیخی النعم

۱۷ (f. 15v) در ذکر خلوت و عزلت و اربعین النعم

۱۸ (f. 24) در بیان شرائط خلوت و عزلت النعم

۱۹ (f. 29) در فضل ذکر النعم

۲۰ (f. 31v) در اختیار ذکر و کیفیت گفتن ذکر النعم

۲۱ (f. 35v) در ذکر نفی خواطر که آن اهم مهمات النعم

The last *faṣl* is apparently incomplete. Many references to early Sufic literature, in Persian and Arabic.

2. (ff. 38-43). *Maktūb-i-hashtum ba jānīb-i-Shaykh 'Izzu'd-Dīn*.

A letter on Sufic matters, undated, from one who calls himself Nūr-i-Miskīn (f. 38). The style of this letter is exactly the same as that of the preceding work, so that it seems fairly certain that this Nūr-i-Miskīn is identical with the author of that treatise. It is peculiar, that according to the *Sawāṭi'u'l-anwār* (EIO 654, col. 333), some *Maktūbāt* of Sufic contents are ascribed to the authorship of Shāh Nūru'd-Dīn Quṭb-i-Ālam, a son and

*khalīfa* of 'Alā'u'd-Dīn 'Umar Lāhūrī. These three, i.e., the author of the *Mu'nisu'l-fuqarā*, Nūr-i-Miskīn, and Nūru'd-Dīn may perhaps be identical. Beg. of the letter :

مکتوب هشتم بجانب شيخ عز الدين فبسمة شيخ فريد الحق و الشرح  
و الدين و ديكران در خلوت، خدمت خوندگار، اذكان سلام و دعاء سك كركين  
نور مسكين مطالع نمايند انج

3. (ff. 43-36). (*Jawābāt-i-su'ālā*). A few questions and replies to them, concerning spirits (both good and evil), of men and jinns, etc. Beg.

جوابات سوالها كه عرض داشت سيد محمود بذكلي مخدوم فرموده  
اند، اول ارواح كجا ميدارند انج

Copied apparently towards the end of the xii' xviii c., or beg. of the xiii' xix c.

Ff. 46; S 10×6,25; 6,75×3,75; ll 15, no jādvals. Or. brownish pap. Ind. nast. Cond. fairly good. Slightly worm-eaten and repaired. A few marginal notes.

#### 467. (مجموعه در تصوف) II 495. (Majmū'a dar taṣawwuf).

A collection of scrappy notes, mostly of Sufic contents, by different authors :

1. (ff. 1-7). A short biographical note on Muḥammad and 'Alī (f. 5v-end), the name of the author is not mentioned. Beg.

حمد و سپاس خداوند پرا سزد كه انج

2. (ff. 8v-12; ff 7v and 8 are blank). (*Risāla dar īmān*). A short treatise on faith, without a proper title or indication of the author's name. Beg.

الحمد لله ... اما بعد، ان الايمان و الشريعة انج

3. (ff. 12-14v). (*Risālat fī'l-akhlāq*). A short ethico-religious treatise, in Arabic, on obligatory morals. Beg.

اعلموا رحمكم الله تعالى انه يلزم العدد المسلم انج

4. (ff. 15-36v). *Futūḥātu'l-asḥār wa kunūzātu'l-asrār*. Several extracts from this theosophical treatise. The name of the author and the date of composition are not given. In the text there are no references to authorities, except to a book called *Mir'ātu'l-muḥaqqiqīn* (ff. 21, 25, etc.), which it is impossible to determine (cf. IVASB 1329, 1345, 2. RS 418 III, etc.). On f. 31v

one نصير الحق والدين is referred to. The treatise, being apparently written in Persian, not a translation, with numerous poetical quotations, is divided into a number of *majlises*, each subdivided into several *bābs*. Here only the following *majlises* are given: the 31st (?), on f. 15; apparently another (the 16th ?), on f. 17; the 8th, on f. 23v (it deals with astrology, and is divided into 7 *bābs*); the 9th on f. 33v. Beg. of the 8th *majlis* (f. 23v):

من قدرة الاحرار صاحب لواى لولاك ما خلقت الافلاك النخ

Beg. of the 9th *majlis* (f. 33v):

حروف بسم الله الرحمن الرحيم فوزدة حرف اند كه النخ

Long marginal notes and additions, in the same handwriting.

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Ff. 36: S 8.5 × 5.75; 6.25 × 3.25; ll 17, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. tol. good. Slightly dirty and repaired.

468.

(مجموعه در تصوف)

(*Majmū'a dar taṣawwuf*).

I 429.

Three short Sufic treatises, by different authors:

1. (ff. 1-6) (*Risāla dar taṣawwuf*). A short treatise on the principles of ascetic devotion, etc., divided into three *muqaddimas*. The exact title of the work, the name of the author and the date of composition are not mentioned. Beg.

الحمد لله الذي هدانا لهذا ... اما بعد، بعضى از كائنات مخفي النخ

2. (ff. 3v-9). *Tuḥfa* (?). A short treatise ascribed to the authorship of the famous Christī saint, Farīdu'd-Dīn Mas'ūd Ajūd'hanī (d. ca. 665/1266), the same as above, No. 460.3, and IvASB 1356.4. (The beg. in that copy is different). The work is a collection of aphorisms of an ethical character, 30 in number, giving definitions in 'fours' from every class of virtues. It is difficult to prove that the authorship to which it is ascribed is really genuine. Beg.

الحمد لله ... بدان اسعدك الله ... كه اين رساله از حضرت ... شيخ

فريد الحق ... مسعود اجودهنى النخ

3. (ff. 9v-11v). (*Risāla-i-faqr*). A brief darwish elementary catechism, dealing with the usual definitions of Sufic terms and



principles, ascribed to the authorship of Shihābu'd-Dīn Suhrawardī (d. 632 1234). Beg. abruptly :

معني سجاده و معني خرقه شينج شيوخ العالم شهاب الدين سهروردي  
... گفته است الخ

Copied in the beg. of the xiii'xix c.

Ff. 11 : S 10 × 6.5; 6.5 × 4; ll 15, no jādvals. Brownish Or. pap. Ind. nast. Cond. good. A few interlinear glosses.

## 469.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

III 111.

A small collection of Sufic treatises, in Persian and Arabic, by different authors :

1. (ff. 1-12). (*Maktūb-i-Waliyyu'l-lah Dihlawī*). A letter, in Arabic, of Sufic contents, from Aḥmad Waliyyu'l-lah b. 'Abdī'r-Raḥīm Dihlawī (lived in the second half of the XIII XIXc., cf. R 1058, where a reference is given to his work composed in 1267/1850-1851), to Isma'īl b. 'Abdī'l-lah ar-Rūmī al-Madanī. Beg.

من العبد الضعيف احمد المدعو بولي الله الخ ... فقد وصل كتابكم الخ

2. (ff. 12-12v). *Taqrīr*. A short note of Sufic contents, ascribed in the colophon to Shāh 'Abdu'l-'Azīz Dihlawī. Beg.

معني وحدة الوجود أنست که وجود حقیقی الخ

3. (ff. 17-28). *Jām-i-Jahān-numā*. The same well-known theosophical treatise, of uncertain authorship, as described in IvASB 1299. Many explanatory notes on the margins. Beg. as usual :

حمد بی حد و شکر بی عد برای ذاتی را که الخ

4. (ff. 28-28v). *Barzakhiyya*. A short appendix to the preceding treatise, in Arabic, dealing with the question of *Barzakh*, or Purgatorium. It is ascribed in the heading to Ibn al-'Arabī. Beg.

اعلم ان البرزخ عالم مستقل الخ

5. (ff. 32-40v). *Marātibu'l-wujūd*. The same theosophical treatise as described in IvASB 1262. The name of the author appears here as Muḥammad b. Nūri'd-Dīn al-Khalifa al-Ḥusrī (al-Ḥusrī ?). Beg. as usual :

الحمد لله (sic) الذي لا اله الا هو الخ ... لمن رساله ايست مسمى الخ

Only one item is dated, namely the third, on f. 28: Bhawālpūr, 1274 1857-1858. Others, although written on different papers and by different hands, seem to be of approximately the same time.

Ff. 40 : S 9.5 × 6.25; 6.5 × 3.75; ll 11-15, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Notes on the margins.

470.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

II 178.

A collection of Sufic and metaphysical treatises, which seem to be of fairly modern origin. The exact dates of their composition cannot be ascertained as there are no indications in them to this effect.

1. (ff. 1-17). *Nafas-i-Raḥmānī*. The same metaphysical tract, as described in IvASB 1315, by Mūsā b. Dā'ūd (f. 1v, l. 12), a disciple of Sayyid 'Abdu'r-Raḥmān al-Ḥusaynī al-Qādirī. It is not divided into chapters, and consists of mystical interpretations of various Coranic expressions. Beg. as usual :

حمدیکه بر کرسی های السنه کایذات بمضمون و ان من یشی الخ

2. (ff. 17v-18). A portion of a Sufic epistle, see further, 4, in this note.

3. (ff. 18v-28). *Maktūb dar taḥqīq-i-rūḥ*. An epistle of Sufico-metaphysical contents, dealing with the nature and properties of the spiritual world, see IvASB 1312 (1). The author calls himself Sayyid 'Abdu'r-Raḥmān and is probably identical with the spiritual guide of Mūsā b. Dā'ūd, mentioned above (1). Beg.

حمد بیغایات سزای فیاضی که حقایق علمی را بقیض اقدس الخ

4. (ff. 28v-32). *Maktūb dar taḥqīq-i-shuḡhl-i-maḡāman maḥ-mūdān, etc.* A Sufic epistle, probably by the same author as of the preceding letter, addressed to his son, Sayyid 'Alī Muḥammad, the same as IvASB 1312 (4). It deals with the mystical interpretations of the Coranic expression مقاماً محموداً و سلطاناً نصیراً. Its end corresponds here with f. 64, l. 2 of E 188 (IvASB 1312), and its continuation is found on f. 17v in this volume, see (2) above. Beg. as usual :

الحمد لله ... اما بعد، بر ضمیر عقیدت پذیر و روزند سعادت مند الخ

Copied at Ḥaydarābād, by Muḥammad 'Uthmān Khān, in the month of Rab. II 1297 March-April 1880.

Ff. 32: 8 9 × 5.5; 8 × 4.5; ll 23, no jādvals. Different Europ. pap. Ind. nast. Cond. good.

471.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

II 186.

Three short notes of Sufic contents, all apparently of quite modern origin.

1. (f. 1). *Fā'ida az malfūz-i-jināb-i-Sultānu'l-awliyyā'*. A short note, half a page long, on the principal Sufic virtues.

2. (ff. 1v-4v). (*Risāla dar adhkār-i-Qalandariyya*). A short treatise on the forms of *dhikr*, practised by the Qalandari affiliation, beg. abruptly:

...طریق ذکر قلندریه در یابد جلسه معبود نگاهدارد الخ

3. (ff. 4v-5v). (*Risāla dar tawhīd*). Two pages on *tawhīd*, beg.

برضامیر پیش آهنگان راه قدس الخ

Copied probably towards the end of the xiii/xix c.

Ff. 5; S 7,5 × 5; 5,75 × 3,25; ll 11, no *jadwals*. Blue Europ. pap. Ind. modern nast. Cond. good.

*Treatises of uncertain date.*

472.

اصطلاحات صوفیه

*Iṣṭilāḥāt-i-Ṣūfiyya*.

I 418.

A short note on Sufic poetical and mystical terms and metaphors, with very meagre explanations. The heading is given as *رساله عبد الرزاق در اصطلاحات صوفیه*. It is known that 'Abdu'r-Razzāq Kāshī (d. 730/1329) has written a special treatise, in Arabic, on Sufic technical terms (ed. by A. Sprenger, Calcutta, 1845). This heading may therefore imply that this note is based on 'Abdu'r-Razzāq's book (cf. R 832, where a Persian paraphrase of the same original treatise is described). It begins abruptly:

بدانکه تصوف ترکیه قلب است الخ

Copied in 983/1575-1576 (?-very doubtful), by Darwīsh Muḥammad.

Ff. 4; S 6 × 4; 4,5 × 2,75; ll 17, no *jadwals*. Old Europ. pap. Turkish nast. Cond. good. Turkish verses on f. 1.

473.

مخزن السالکین

*Makhzanu's-sālikīn*.

III 110.

A Sufic theosophical treatise, ascribed to the authorship of Burhān Chishtī (f. 3), of whom no details are given. Moreover, this seems to be the only proper name appearing in the whole of the work, so that there is no chance to establish even a conjectural date of composition. It seems to be rather modern in its style, and contains discussions on the 'light' of Muḥammad. Divine love and other similar topics. There is no division into chapters. In the colophon the title is given in a more expanded form:

مخزن السالکین و مقصد فارفین و مطلب طالبین و مشهد عاشقین

Beg. of the treatise :

حمد متوافر و ثناء متکثر مر حضرت خدای عز و جل را الخ

Copied in the beg. of the xiii/xix c.

Ff. 27; S 8,25 × 5,25; 5,25 × 2,25; ll 13, no *jadwals*. Or. pap., new margins, of Eur. pap. Ind. nast. Cond. tol. good. A few folios in the beginning are damaged by worms.

474.

در المجالس

*Durru'l-majālis*.

II 167.

The well-known collection of Sufic, religious and moral anecdotes, in 33 *bābs*, by Sayfu'z-Zafar, or, as he is called here, f. 2v, l. 4, Sayyid Zafar Naubihārī. The period in which he was writing still remains uncertain, but it was probably not later than the XI/XVIIc. See IvASB 1306, where references to other catalogues are given. The present copy is slightly incomplete in the beginning (probably only one leaf is lost), and opens with the passage corresponding to f. 1v, l. 8 in D 161 (IvASB 1308) :

... و کرامات کرامات مزین کردید الخ

Dated 1135.1722-1723.

Ff. 161; S 8,5 × 5; 6,5 × 3,25; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few notes on the margins.

475.

اثبات سماع الغناء

*Ithbāt samā'i'l-ghanā'*.

II 145.

A brief treatise dealing with the lawfulness of the Sufic practice of extatic music and dances, from the strict Sunnite point of view. In the colophon it is ascribed to the authorship of one Shaykh Jamāl Muḥaddith. Cf. another treatise on *samā'*, No. 457. The work consists of references to the most authentic treatises on *fiqh* and *ḥadīth*. It is divided into 4 *bābs* :

۱ (f. 1v) مباح سماع الغناء في الاحياء (sic) القلوب

۲ (f. 2v) در جواز سماع غنا و رقص بآثار صحابه

۳ (f. 3) در جواز سماع غنا و رقص صحیح علماء فحول الخ

۴ (f. 4v) در احوال ولى فحول علماء طریقت

Numerous and long marginal notes and occasional glosses.  
Beg.

الحمد لله ... اما بعد، فبذرة رسالة المسمى بثبات السماء الغناء  
و الرقص و الدف بالحكم النبوى (! sic) الخ

Copied in the beg. of the xiii' xix c. (from the original dated 1091/1680, as stated in a postscript), by one Ḥāfiẓ Imāmu'd-Dīn. called 'Arif Shāh Qurayshī al-Qādirī, who in spite of his being a *ḥāfiẓ* apparently had no elementary knowledge of Arabic grammar.

Ff. 5; S 10 × 5,75; 6,75 × 3,5; ll 15, no jādvals. Brownish Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

## 476.

ارشاد السالكين

Irshādu's-sālikīn.

II 172.

A short treatise. intended for the perusal of beginners, on the elementary rules concerning the practising of *dhikr* according to the teachings of the Indian Naqshbandīs. In the colophon the author is called Khayru'd-Dīn. He apparently belonged to the branch of the Naqshbandī order, founded by Aḥmad Fārūqī Sarhindī (d. ca. 1035 1626) (cf. f. 7). The date of composition is not given, but the work seems to be rather modern. It is divided into one *muqaddima*, explaining Sufic terminology, two *maqāsids*: the first (f. 3v) ذكر اسم ذات, and generally on initiation; the second (f. 6v) در بیان ذکر نفی و اثبات; and a *khātima* (f. 13) of a didactic nature. There are no references to other Sufic works. Beg.

سیاس و ستایش بی پایان مراد دیر الخ

Copied by Mahmūd Şibghatu'l-lah in 1263 1847.

Ff. 16; S 7,5 × 5; 5,5 × 3,25; ll 12, no jādvals. Green Europ. pap. Ind. nast. Cond. good. Notes and glosses on the margins

## 477.

(رسالة تصوف)

(Risāla-i-taṣawwuf).

I 1068.

A short Sufic treatise. incomplete at the beginning, containing instructive anecdotes about early Sufis. The title, the name of the author, and the exact date of composition are not found in this copy, probably because of its being defective. There is no division into *bābs* and it does not seem clear what particular topic in Sufic lore these anecdotes are intended to illustrate. In the colophon the book is called : نکته چند از کلام معجز نظام ولی الله, but

it is difficult to determine whether the words **وَيَا اللَّه** constitute the name of the author. Beg. abruptly :

از جنید رحمت الله علیه پرسیدند که محبت چیست الخ

Copied by one Bihārīlā, and dated the 25th Šafar 1269/the 8th Dec. 1852 (the fifteenth year of Muḥammad Bahādur's reign).

Ff. 33 ; S 7,75 × 5,75 ; 5,75 × 3,25 ; ll 11, no jādvals. Or. pap. Ind nast. Cond. good. Slightly worm-eaten and repaired.

478.

رویت خداوند کریم

**Ru'yat-i-Khudāwand-i-Karīm.**

II 146.

A brief theosophic tract, chiefly based on the works of 'Abdu'l-Qādir Jīlānī, dealing with the vision of God (it is different from IvASB 1343, 5). The name of the compiler and the date of composition are not mentioned. Beg.

بدانکه رویت حق تعالی نزد جمیع محققان عرفا الخ

Dated the 10th Dhī'l-ḥijja 1298/the 3rd Nov. 1881.

Ff. 5 ; S 9 × 5,5 ; 7,5 × 3,5 ; ll 15, no jādvals. Brownish thin Europ. pap. Ind. nast. Cond. good.

479.

*Darwīsh risālas.*

(رساله فقر)

**(Risāla-i-faqr).**

II 189.

The usual brief darwīsh manual on the principal rites, prayers, initiation, and some moral teachings the knowledge of which is compulsory to every *faqīr*. As usual, the authorship is ascribed to the early Sufic saint, Abū'l-Hasan Kharqānī (d. ca. 425 1033–1034), but this is a merely stylistic element in this kind of composition, and should not be relied on. The work is divided into nine very short *bābs* :

۱ (f. 2v) در بیان ارادت آوردن

۲ (f. 3v) در بیان توبه دادن

۳ (f. 4v) در بیان منواض راندن

۴ (f. 5) در بیان کلاه پوشیدن

۵ (f. 6v) در بیان خرقه پوشیدن

۶ (f. 7v) در بیان میان بستن

۷ (f. 8v) در بیان سجاده و ادب (فzdیل و زنبیل و علم)

۸ (f. 9v) در بیان جازوب دادن و کچکول کردنیدن و نکبیر گفتن

۹ (f. 10) در بیان جهد و چهل و چهار مقام فقر دانستن

Copied in the beg. of the xiii/xix c.

Ff. 14 ; S 6,75 × 4,5 ; 5,5 × 2,5 ; ll 16, no jādvals. Or. pap. Ind. nast. Cond. tol. good.

480.

(رساله فقر)

(Risāla-i-faqr).

II 171.

Another elementary manual on the Darwish rites and moral doctrines, similar to that described above under No. 479. The work is chiefly based on the (apocryphal) tradition ascribed to Ja'far Ṣādiq (he and Abū'l-Ḥasan Kharqānī are frequently chosen as authorities in this class of compositions). The real compiler does not mention his own name. The date of composition, as usual in these *risālas*, may be the same as the date of transcription. There is some irregular division into *bābs*, and they are all unnumbered. Beg.

الحمد لله ... اما بعده، بدانکه از حمد ایزد حق سبحانه تعالی الخ

On ff. 21-22 there is a short note of religious contents.

Dated the 19th Jum. I 1192/the 15th June 1778, copied by Muhammad Hāfiẓ.

Ff. 22; S 8,5 × 4,75; 5,75 × 3; ll 11, no jadvāls. Brownish Or. pap. Ind. nast. Cond. not good. Pasted with 'transparent' paper.

481.

(رساله فقر)

(Risāla-i-faqr).

I 728.

Another manual of rules for Darwishes concerning prayer, rites of initiation, moral principles and mystic interpretations of various parts of the dress, ornaments, daily routine, etc., of a mendicant Sufi. As very often in compositions of this class, the authorship is ascribed to Imām Ja'far Ṣādiq (cf. No. 480). There is no systematic division in the booklet, and the greater portion of it is written in a catechetic form (اگر ترا پرسند که ... جواب بگو که ...). It is incomplete at the end (the last folio, said in the subscript to belong to a *risāla* of Quṭbu'd-Dīn Dihlawī, is not connected with the present work). Beg.

الحمد لله (sic) ... اما بعد حمد و ثنای ایزد تعالی، حکایتست چند

بر سبیل ایجاد و اختصار از شمایل اولیا نوشته اند تا حفظ آن بر خاطر طربان

فقر اسان تر نماید الخ

Copied in the beg. of the xiii xix c.

Ff. 24 + 1 (apparently a large lacuna of 8 folios after f. 8, which is mutilated); S 8,25 × 4,75; 6,5 × 3,5; ll 13, within jadvāls. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

482.

(رساله در تصوف)

(Risāla dar taṣawwuf).

II 190.

A short Sufic treatise, dealing with various topics, but chiefly discussing the origin of the traditional affiliations of Sufis. The name of the compiler, the proper title, and the date of composition are not mentioned. There is no division into chapters. Beg.

الحمد لله ... قال الله تعالى اليوم اكملت لكم دينكم الخ

Dated the 4th Rab. I 1265, the 28th Jan. 1849.

Ff. 22; S 6,75 x 4,5; 5,75 x 2,25; ll 16, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten, repaired. Note on the last leaf.



## IX. THE SCIENCES, MENTAL, MORAL AND PHYSICAL.

### 1. Encyclopædias.

483.

درة التاج

**Durratu't-tāj.**

I 365.

The well-known encyclopædia, by (Qutbu'd-Dīn) Maḥmūd b. Mas'ūd b. al-Muṣliḥ ash-Shīrāzī (f. 3v, top), born in 634/1236-1237, and died in 710/1310-1311; he was a disciple of Naṣīru'd-Dīn Tūsī. See GIPh 363, Bl 724, EIO 2219, 2220, Pr 340, R 434-435, Fl I 35-37. *Ind. libr.* Bh 217-218. Cf. also Wiener Jahrbücher, vol. 88, Anzeigeblatt, pp. 17-21; Mélanges Asiatiques, II, p. 57. The work is dedicated (cf. f. 3v) to a local prince of Gīlān and Daylam, Dubāj b. Fīlshāh b. Rustam b. Dubāj, belonging to the house of the Ishāqides, who is profusely eulogised here (ff. 3v-6v). The title in its full form is given on f. 6v, as *Durratu't-tāj li-ghurratū'd-Dubāj*. A complete *fihrist* is given on ff. 29v-41v. The book is divided into a *ḥātīḥa*, five *jumlas*, and a *khātima*, but the present copy contains only: *Fātiḥa* (f. 6v), subdivided into three *ḥaṣls*: 1, f. 6v, on the advantages of knowledge; 2, f. 15, on its reliability; 3, f. 17v, on the division of the sciences.

I *jumla* (f. 41v), on logic, divided into seven *maqālas* (*m.* 1 on f. 41v, *m.* 2 on f. 56, *m.* 3 on f. 58v, *m.* 4 on f. 73, *m.* 5 on f. 80v, *m.* 6 on f. 87v, *m.* 7 on f. 89v).

II *jumla* (f. 97), on physics and philosophy, in two *ḥanns* (on ff. 97 and 114), each subdivided into seven *maqālas*.

III *jumla* (f. 133), on natural science, in two *ḥanns* (on ff. 133 and 156), also subdivided into seven *maqālas* each.

This section comes to an end on f. 177, and the remainder of this volume is occupied by an additional *fihrist* to the work (ff. 193-199v), and several items which are not connected with the *Durratu't-tāj*:

1. (ff. 178-180). A *qaṣīda*, in Arabic, apparently ascribed to the authorship of Avicenna, beg.

يقول الراجي ربه ابن سيناء  
و لم يزل بالله مستعيناً

2. (ff. 180-180v). Another *qaṣīda*, also in Arabic, with the heading:

قصيدة المعروفة بتفزيل الشمس في المنزل الاثنى عشر لابي الحسن

ابن ابي الرضا العلوي المكي (؟)

It begins :

اعلم بان الشمس لما خلقت ، الخ

Notes at the end. of a magical character.

3. (ff. 181-185v). (*Risāla dar hay'at*). A short treatise, or rather a collection of extracts, on some astrological and astronomical matters connected with the moon. The name of the compiler, the title of the treatise, and the date of composition are not given. Beg.

بر اينده ضمير ضمير خورشيد نظير الخ

4. (ff. 186-187v). *Dar ma'rifat-i-maqādir*. A brief note on mensuration and geometry.

5. (ff. 187v-192). (*Risāla dar hisāb*). A short note of mathematical contents, probably an extract from the *Durratu't-tāj* (cf. f. 188), beg.

مفیدولست که واضع علم عدد حکیم فیسانورس است الخ

Copied apparently towards the end of the xiii<sup>th</sup> xix<sup>th</sup> c.

Ff. 199; S 12 × 7,5; 9 × 4,5; ll 21, no jadvāls. Europ. pap. Ind. nast. Cond. fairly good. Slightly worm-eaten. Notes and emendations on the margins.

#### 484.

The same.

I 365a.

An incomplete copy of the *khātima* of the same *Durratu't-tāj*. It is originally divided into four *qutbs*, but here only the second, third and fourth are found, the last being incomplete at the end:

II *qutb* (f. 1), on theological matters (در آنچه بفروع دین نعلق) , in two *qā'idās*.

III *qutb* (f. 97v), on ethics and politics (در حکمت عملی که در محصورست در تهذیب اخلاق و سیاست) , divided into four *qā'idās*.

IV *qutb* (f. 193), on spiritual training and mysticism (در بیان آنچه طالب راه حق را دانستن در بایست شود در سلوک راه حق) : it is divided into two *bābs*.

Beg. of the MS.

فط دوم از خانمه درة التاج الخ ... باب اول ، ببايد دانست و در دل

و جان الخ

Copied in the beg. of the xui xix c.

Ff. 249; S 9,5 × 6; 7 × 4; ll 17, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. A note from Hājji Khalifa on a fly-leaf.

485.

عقول عشرة

‘Uqūl-i-‘ashara.

I 667.

The well-known encyclopædia, by Muḥammad Birārī Ummī b. Muḥammad Jamshīd b. Ujyārī (*sic*, usually Jabbārī) Khān b. Majnūn Khān Qāqshāl (f. 1v). see EB 1495, Pr 168, Fl I 43-44. *Ind. libr.* Bh 222. The *second* ‘aql from this work, on the astrolabe, included in a *majmū‘a*, is mentioned in IVASB 1500(2). The book was completed in 1084/1673-1674 (f. 1v, bottom). The chronogram for the date of completion, found at the end of the work (f. 305v), gives only 1083/1672-1673: عقول عشرة و اعجوبة دهر. The treatise is divided into 10 ‘aqls, each subdivided into a number of *fahms*, *fīrāsats*, *kiyāsats*. The first ‘aql, on astronomy, beg. on f. 4v; II, on the astrolabe, beg. on f. 46v; III, on divination by *raml*, beg. on f. 54v; IV, on physics, meteorology, geography, etc., beg. on f. 66. A description of the seven *iqlīms*, given on ff. 85-129, with brief notes on countries, cities and remarkable buildings, is full of anachronisms and fairy tales. Biographies of Sufis (ff. 134v-139v), divines and poets (ff. 139v-147), are meagre and give no dates; V, on medicine, including the interpretation of dreams, physiognomy, music, dancing, etc., beg. on f. 179; VI, on hills, metallurgy, etc., f. 272; VII, on the mineral and animal worlds, on f. 277v; VIII, on seas, f. 296; IX, on ‘wonders,’ f. 300. The tenth ‘aql, on time and space, is entirely omitted here. A list of headings is given on ff. 2-4v. Beg. of the work:

حمدی که لایق درگاه کبریا باشد ... اما بعد، محمد براری امی ابن

محمد جمشید ابن آجیاری خان انج

On the margins of ff. 77v-83, there are two *faṣls*, the 19th and the 20th, the first on famous rivers, and the second on remarkable springs. According to subscripts in both sections (ff. 79v and 83), this is an extract from *چهل فصلی آخوند محمد بقدر* as the work is here called. The first of them is identical with a fragment described above under No. 99. These notes have been added in 1179/1765-1766.

Dated the 19th Jun. 1173 the 8th Jan. 1760, at Faydābād, transcribed by Sayyid Bakhshu'l-lah (?) al-Ḥasanī, for Muḥammad Yūnus Khān.

Ff. 305; S 11.5 × 6.5: 9 × 3.75: ll 19, within jawāls. Or. coloured pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Bad vignette. A few notes on f. 1.

486.

مطلع العلوم و مجمع الفنون

Maṭla'u'l-'ulūm wa majma'u'l-funūn.

II 427.

An encyclopædia of sciences, arts and crafts, by Wājid 'Alī (cf. f. 3v), composed by him in the period from the 20th Dhī'l-Qa'da 1261/ the 20th Nov. 1845 to Shawwāl 1262/ Sept.-Oct. 1846 (cf. f. 6). A chronogram for the second date is given in the preface (f. 2), as مظهر العجايب (1262). It was lithographed at Agra, 1862,<sup>1</sup> and Lucknow, 1866. It is divided into two halves, *daftars*, each separately called the *Maṭla'u'l-'ulūm* and *Majma'u'l-funūn*. There is a short preface, in which the title and the date of composition are given (ff. 1-2). The work itself begins on f. 3, with a doxology, followed by a chapter on some details concerning the compiler's biography and qualifications, on ff. 3v-5v, and reasons for compiling the book (f. 5v-7); a complete list of the *bābs* into which the work is divided, and an appeal to the customers to correct the mistakes found in it, are given on ff. 6v-7.

The first *daftar* is divided into 37 *bābs*: 1, f. 7, on the alphabet; 2, f. 10v, on proverbs; 3, f. 13, on 'ajā'ib, and anecdotes; 4, f. 15, on jokes; 5, f. 21, on physiognomy; 6, f. 25, on grammar; 7, f. 30v, on style, epistolography, etc.; 8, f. 33, on ethics; 9, f. 38v, on history and biography (it gives the legends of ancient prophets, ancient kings of Persia, *salsalas* of Sufis, f. 65v; of some legendary sages and philosophers, f. 66v, etc.); 10, f. 69v, on rhetoric; 11, f. 72, on dialectics; 12, f. 76, on *badī'*, or tropes; 13, f. 84, on prosody; 14, f. 87v, on rhyme; 15, f. 90, on theology ('aḡā'id); 16, f. 92, on *fiqh*; 17, f. 100, on *tafsīr*; 18, f. 102v, on *ḥadīth*; 19, f. 105, on *ṭarīqat*; 20, f. 110v, on medicine; 21, f. 119, on geography; 22, f. 123v, on accounts and mathematics; 23, f. 127, on geometry; 24, f. 129, on astrology; 25, f. 138v, on mechanics; 26, f. 150, on music; 27, f. 155v, on philosophy; 28, f. 164, on logic; 29, f. 168, on the art of debate; 30, f. 169, on astronomy; 31, f. 175v, on *raml*; 32, f. 181v, on *jafr*; 33, f. 188v, on *kīmiyā*; 34, f. 192v, on *līmiyā*; 35, f. 196v, on *hīmiyā*; 36, f. 197, on *sīmiyā*; 37, f. 201, on *rīmiyā*.

The second *daftar* (f. 205), is divided into four *bābs*, dealing with *funūn*, of the highest (I), middle (II), lower (III), and the lowest (IV) orders: the first *bāb* (f. 205), deals with the interpretation of dreams, veterinary art (f. 214), chess and other games (f. 226v), knowledge of precious stones (f. 229v), cookery (f. 233), surgery (f. 241), hunting (f. 251v), making antimony (f. 253), midwifery (f. 258v), elephant breeding (f. 260v), teaching (f. 264), education

<sup>1</sup> In E. Edwards' Catalogue of the Persian printed books in the British Museum, 1922, col. 717, the year is given as 1826, which is probably a misprint.

(f. 267), calligraphy (f. 276v), riding (f. 279), agriculture (f. 280), printing (f. 282), military art (f. 284v), painting (f. 285), trade (f. 285v), billing and money-lending (f. 290).

The second *bāb* (f. 293v) deals with the crafts of: the blacksmith (f. 293v), inkmaker (f. 294v), زنگار سازان (f. 295v), firework-maker (f. 296), corn merchant (f. 296v), maker of domestic utensils (f. 297), painter on ivory (f. 297), etc., with different minor crafts; also with sorcerers (کیمیا گران, f. 318v), perfumers (f. 320), musicians (*mutribis*, f. 321), tobacco sellers (f. 322v), etc.

The third *bāb* (f. 323v), deals with different professions like those of the barber (f. 323v), camelman (f. 324), etc., including beggars (f. 341).

The fourth *bāb* (f. 341v), deals with the vile professions, like those of the thief, gambler, pederast, prostitute, etc.

The *khātima* (f. 343), gives in a versified passage the date of completion as 1268/1851-1852 (نامه بی نظیر).

Beg. of the preface:

مطلع اعلوم عقایه و نقلیه سواد حمد آنست که الخ

Beg. of the work itself (f. 3):

حمدی که شان خداوندی را شاید از زبان مخلوق الخ

Dated the 11th Jum. II 1274 the 6th Febr. 1858, transcribed by Muḥammad Ṣalāh, surnamed Shaykh Muḥd (?).

Ff. 343: S 12 × 7.5; 8.5 × 4.75; ll 19, within jadwals. Europ. pap. Ind. nast. Cond. good, except in the beg., where the MS. is injured by worms.

## 2. Philosophy, Ethics and Politics.

487.

Mi'rājiyya.

معراجیه

I 93.

A treatise on the philosophical and theosophical meaning of the tradition about Muḥammad's *Mi'rāj*, usually ascribed to the authorship of Abū 'Alī Ibn Sīnā (d. 428/1037). This is the case also in the present copy, Avicenna's name being mentioned in this connection in the heading. See EB 1422, IV, and R 438. There are many reasons to doubt the genuineness of Avicenna's authorship, as already noticed in R 438.

The language of this copy is much modernised. Beg. as usual:

سپس و ستایش خداوند زمین و آسمان را الخ ... بمروفتی تزیینی از  
جمله دوستان ما در معنای معراج سوالها میکند الخ

Copied in the end of the xii<sup>th</sup> xviii c., or beg. of the xiii<sup>th</sup> xix c.

\* Ff. 56v-68v: S 11 × 6.5; 8 × 4.25; ll 19, no jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and pasted with decaying paper.

488.

اخلاق داعری

Akhilāq-i-Nāṣirī.

II 206.

The famous treatise on ethics and politics, by (Naṣīru'd-Dīn) Muḥammad (b. Muḥammad b. al-Ḥasan) aṭ-Ṭūsī (f. 2v), who died in 672/1274, see IVASB 1372, where references to other catalogues, etc., are given (add Rs Br 130). The copy is an excellent MS., although slightly incomplete in the middle due to several lacunas. Beg. as usual:

حمد بیکد و مدح بیعد لایق حضرت عزت مالک الملکی النعم

Of the three *maqālas* into which the work is divided, the *first* (در تهذیب اخلاق) begins on f. 9v; the *second* (در تدبیر منزل) is incomplete in the beg. and opens with the 3rd *faṣl* (f. 135v); the *third* (در سیاست مدن) beg. on f. 155v.

The first and the last folios are of more modern origin. There is no colophon at the end, but in another, on the margins on f. 174 (belonging to the *Jām-i-jam*, see above, No. 224), the date is given as the 20th Shawwāl 877 the 20th March 1473. Both works are transcribed by the same hand, and therefore the present one *must* have been completed a short time before that date.

Ff. 236; S 8×4,5; 4,25×2; ll 17, within double jadvāls. Old Or. pap. Excellent Khorasani calligraphic nast., vocalised almost throughout. Cond. tol. good. Slightly worm-eaten. A modern bad vignette.

489.

مفتاح الجنان

Miftāḥu'l-jinān.

I 964.

An incomplete copy of a treatise on ethics and religious duties, based on strictly orthodox Sunni ideals, and containing many prayers, etc. The author calls himself (f. 2) Muḥammad Mujir-i-Wajih Adib; he was a disciple of the famous Chishtī saint, Chirāgh-i-Dihli (d. 757/1356). See EIO 2565-2566, R 40. The work may have been written *ca.* 770 1368. It is divided into 25 *bābs* (their contents are given in R 41), but the present copy gives only ten of them, the last being incomplete:

- ۱ (f. 4v) در بیان کلمه تهلیل و ذکر و استغفار و دعاهائی هر روزة النعم
- ۲ (f. 27v) در فضیلت وضو و غسل النعم
- ۳ (f. 36) در فضیلت نماز و فضیلت صف اول النعم
- ۴ (f. 89v) در فضیلت روزة نفل و روزة ایام بیض النعم
- ۵ (f. 96) در فضیلت زکوٰة و صدقة النعم
- ۶ (f. 122) در ثواب نیت دل مؤمن

- ۷ در بیان ادب (f. 123v)  
 ۸ در بیان حلم و غضب و عفو الخ  
 ۹ در حیا (f. 136v)  
 ۱۰ در صدق و کذب و غیبت الخ

The authorities on which the work is based are enumerated in detail in EIO 2565. Beg. of the treatise:

حمد بی حد و ثنائی بی عدد مر خالق احد ... میگوید این  
 بنده ضعیف الخ

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

\*Ff. 1v-154v; S 11 × 6,25; 8 × 3,75; ll 15, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. A few glosses and emendations on the margins.

## 490.

## ذخیره الملوك

Dhakhīratu'l-mulūk.

I 404.

The well-known work on ethics and politics, by 'Alī b. Shihāb(i'd-Dīn) Hamadānī (d. ca. 786/1384-1385), see IvASB 1380. The present copy is incomplete and breaks off at the end of the 8th *bāb*. Beg. as usual:

حمد بسیار و ثنائی بی شمار حضرت ملکی را که الخ

The 1st *bāb* begins on f. 2v; 2nd on f. 15v; 3rd on f. 27; 4th on f. 38v; 5th on f. 49v; 6th on f. 66v; 7th on f. 80; 8th on f. 100v.

Copied probably towards the beg. of the xii/xviii c. Ff. 1-23 are of newer origin, dating probably from the beg. of the xiii/xix c.

Ff. 109; S 10 × 6,25; 5,75 × 3,25; ll 19, no jadvāls. Or. pap., new margins, of Europ. pap. Ind. nast. Cond. rather bad. Injured by moisture.

## 491.

## نصائح نظام الملک

Naṣā'ih-i-Nizāmu'l-Mulk.

I 1092.

The well-known counsels concerning the duties of a wazīr, compiled towards the end of the IX/XVc. by an author who does not mention his own name, see IvASB 1381. The present copy is slightly incomplete at the end (several lacunas), which is different from that in No. 492. Beg. as usual:

شرایف تكميدات پادشاهی را که اقتساب فخر دین بنظام ملک الخ

Copied towards the end of the xii/xviii c.

Ff. 40; S 8 × 5,5; 6 × 3; ll 18, within jadvāls. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, repaired. A few emendations on the margins. Bad vignette. A seal, erased, on f. 1, and a note.

## 492.

The same.

III 44.

Another copy of the same work, much inferior to the preceding one with regard to its execution. Beg. as usual, see No. 491.

Copied towards the end of the xii/xviii c.

Ff. 81; S 8×4,75; 6,75×3; ll 13, within *jadwals*. Brownish Or. pap. Ind. nast. Cond. tol good. Scrappy notes on the first and last folios.

## 493.

تحقیقات در بیان احوال موجودات

Taḥqīqāt dar bayān-i-aḥwāl-i-mawjūdāt.

II 149.

A treatise on philosophy, chiefly dealing with the general subjects of Deity, being, etc. The author calls himself (f. 1) Muḥammad, surnamed Shamsā Gilānī. He was living not earlier than the X/XVIc., because on f. 113 he refers to Jalālu'd-Dīn Dawānī (d. 908/1502–1503). There are almost no references to the authorities or contemporaries of the compiler. He may be identical with Shamsu'd-Dīn Muḥammad b. Yaḥyā Lāhijī Gilānī, who used the *takhalluṣ* Asirī, and was the author of the well-known commentary on the *Gulshan-i-rāz* (cf. above, No. 217 and IvASB 555); he died in the beg. of the X/XVIc. (see for his biography R 650). The work is divided into a number of *taḥqīqs*, without headings, but only about half a dozen of them in the beginning are clearly marked. Beg.

سپاس تقدس اسس و ستایش بیرون از الخ ... اما بعد، چنین  
کوید الخ

Copied apparently in the beg. of the xii/xviii c.

Ff. 122; S 9×5; 6,5×3,25; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. good. A few marginal emendations. Marginal notes on f. 1. Several seals

## 494.

جام کیتی نما

Jām-i-gītī-numā.

I 266.

A short philosophical treatise, divided into a *ḥātīha*, 30 short *maqṣads*, and a *khātima*. It is usually ascribed to the authorship of Husayn b. Mu'ini'd-Dīn Maybūdī, with the *takhalluṣ* Manṭiqī (d. 910/1504–1505, cf. IvASB 1103 and R 19). See Rs Br 256.3, Br 4 VI, R 812. The present copy is complete, but the date of composition is not mentioned in it. Beg.

سپاس حکیمی را که افکار حکما و انظار علما الخ

Copied in the xi/xvii c.

Ff. 18; S 8,25×4,75; 5,25×2,75; ll 14, within *jadwals*. Or. pap. Ind. nast. Cond. not good. Worm-eaten, pasted, dirty. Bad vignette.



495.

اخلاق همایون

Akhlāq-i-Humāyūn.

I 21.

A short treatise on ethics, chiefly arranged in tabular form, composed in 912/1506-1507, by Ikhtiyār al-Ḥusaynī, and dedicated to Bābur, see IvASB 1387, where references to other catalogues are given. Beg. as usual:

طغرای سعادت خسروان عالیشان دارالملک سخن طرازنی النخ

Copied apparently in the same year 1282 1865 as other items in the same volume.

\*Ff. 2v-13; for measurements, etc., see No. 297.

496.

(مجموعه در حکمت)

(Majmū'a dar ḥikmat).

III 85.

Two treatises on philosophy, without titles, the names of their authors, or any indication as to the date of composition. Judging from the uniformity of their style they may belong to the same author, or, perhaps, may be extracts from the same work. The copy itself is dated 978/1570-1571 (f. 35), and this is therefore the latest date before which they might have been completed. The earliest date may be the beg. of the VII/XIIIc., because Rāzī (d. 606/1209-1210) is referred to on f. 48. The style of the work rather suggests a later date, and the end of the IX/XVc., or beg. of the X/XVIc. would suit it better.

1. (ff. 1v-35). *Kitāb dar ḥikmat ba tarīqa-i-ḥukamā-i-mash-ā'īyyīn*. An exposition of the doctrines of the peripatetic school of philosophers. It is divided into several *mabḥaths*, subdivided into *faṣls*, unnumbered, dealing with various topics of metaphysics. Beg.

کتاب در حکمت بطریقه حکماء مشاییین، مقدمه در تعریف حکمت و تقسیم آن، اعم ایدک الله که حکمت در اصل لغت النخ

2. (ff. 36v-80). *Kitāb dar ḥikmat ba tarīqa-i-ishrāqiyyīn*. An exposition of the Neo-Platonic philosophy, or rather theosophy, chiefly based on the works of Avicenna. It is divided into seven *faṣls*:

۱ (f. 37) در بیان اشیائی که حکم مبدئی مباحث آیه دارد.

۲ (f. 38) در اثبات تجرد نفس.

۳ (f. 50) در مسایل از علمی که ما بعد طبیعت است و معروف است بران اثبات واجب ندانه.

۴ (f. 51v) در مباحث نهاییه (؟ نفیسه or) از اعیان.

ه در اثبات تسلسل حوادث تا غیر نهایت و استغناء آن بحکمت  
متصله سرمدیه

۶ در اثبات بقاء نفس بعد از هلاک بدن و اشاره نادان  
و الم تعالیین

۷ در نبوات و معجزات و کرامات و معامات

Beg. of the treatise (f. 36v) :

کتاب در حکمت بطریقه اشراقیین . اعلم نور الله سیرک باشراق النور  
و الثبات علیه فی دار العزیز النعم

Copied, as mentioned above, in 978 1570-1571 (f. 35).

Ff. 1-80; S 9,75 x 6; 6,5 x 3,75; ll 21, no *jadwals*. Good old Or. pap. Calligraphic nast. of Khorasani type. Cond. very good. Only in a few places injured by worms or moisture. Seals, not clearly legible

#### 497.

خلاصة الحیوة

**Khulāṣatu'l-ḥayāt.**

I 357.

A history of philosophy, from Adam to the early Muhammadan period. The author calls himself Ahmad b. Naṣrī'l-lah at-Tatawī (f. 1v); he was one of the compilers of the *Ta'rikh-i-Alfī* (see above, No. 4), and was assassinated in 996/1588. The work is dedicated to Abū'l-Fath b. 'Abdi'r-Razzāq (Gilanī, d. 997/1588-1589), cf. R 117-118 and 1034-1035. It is divided into a *fitiha*, subdivided into five *fathhs*, two *maqṣads*, and a *khātima*. The first *fath* (f. 3) deals with the question of the duration of the world: II (f. 8), on the classification of the religions of mankind: III (f. 14), definition of the conception of philosophy (*ḥikmat*): IV (f. 20v), on the origins of medicine: V (f. 42), on the ancient geography and history of Greece. Of the two *maqṣads* the *first* deals with the pre-Islamic sages and philosophers, beginning from the time of Adam. This *maqṣad*, begins on f. 46, and is incomplete. There is a colophon, which may be genuine, but a large number of folios must have been lost before it. The second *maqṣad*, which is not found in this copy, together with the *khātima*, deals with the philosophers of the Muhammadan period; the *khātima* treats on various religions. The exact date of compilation is not mentioned. Beg.

فتح کلام خیر انجام بنام حکیمی سرگ که جمیع ذرات وجود النعم

A very bad copy, grievously injured by worms, unskilled pasting, etc. In addition, the original margins have been cut off and replaced by new ones, of bad European paper, so that the catch-words have disappeared. The colophon is dated the first Rajab 3412 (سنه ۱۲۴۲ هجری), probably 1234 or 1243 1819 or 1828, if these figures mean anything at all.

Ff. 155; S 13 x 8; 5,5 x 3; ll 15, no *jadwals*. Or. and Europ. pap. Ind. nast. Cond. very bad. A few marginal notes

498.

ترجمہ سراج الملوك

Tarjuma-i-Sirāju'l-mulūk.

I 488.

A Persian paraphrase of the well-known work on ethics and politics, *Sirāju'l-mulūk fī'l-'adl wa's-sulūk* (f. 2), by Abū 'Abdī'l-lah (or, more correctly, Abū Bakr) Muḥammad b. al-Walīd (b. Muḥammad b. Khalaf b. Abī Randaqa) al-Fahrī aṭ-Ṭarṭūshī (d. 520/1126 or 525/1131), cf. Brockelmann, I. 459. The author of the Persian version calls himself (f. 2) Taqīyyu'd-Dīn Muḥammad b. Ṣadri'd-Dīn, and is probably identical with the author of a medical work, written about the same time, the *Mī-ānu't-tabā'i-i-Qutb-shāhī*, see IvASB 1551. This translation is dedicated (f. 2) to 'Abdu'r-Raḥīm Khān-Khānān (d. 1036/1626-1627). As the original text has been described and printed several times, it is superfluous to give here the full list of the 64 *bābs* into which the book is divided. In the MS. it is given on ff. 4-6. The translation seems to follow the original fairly closely, and is written in a simple style. Beg.

جمیل الثانی علی بای علی مراتب نظم و کمال سراج عظمت النجم

Copied towards the middle of the XVIII c.

Fl. 280: 8 13 x 8.25; 7 x 3.25. ll 23, no fadwals. Or. pap. in the original MS. the margins have been cut off and replaced by new ones, of very bad machine-made paper. Good but nast. Cond. tol. good. Notes and seals on t. 1. The order of folios is slightly confused in the middle of the volume.

499.

حق الیقین

Haquq'l-yaqīn.

II 143.

A concise treatise on philosophical and theosophical matters. The author calls himself Aḥmad ash-Sharīf b. Kamāl al-Husaynī ash-Shīrāzī, surnamed Qādī (احمد شریف الحسینی), see f. 3. The work is dedicated to, apparently, a governor, or high official, Sayyid 'Abdu'l-lah Khān (f. 5). The book must have been written towards the end of the XI XVIIIc., or in the beg. of the XII XVIIIc., because there are references to Ṣadru'd-Dīn Muḥammad Shīrāzī, d. 1050/1640-1641 (f. 50), and to the author of the *Ganḥur-i-murād* (see above, No. 374), who flourished in the second half of the XI XVIIIc., 'Abdu'r-Razzāq (Qumī), cf. ff. 26, 51v, 72, etc. The author of the work, described above under No. 493, Shamsā-i-Gilānī, is also referred to on t. 21. The book is divided into a *muqaddima* (f. 5) بیان ابطال الوهبة, and two *maqūlas*, each subdivided into minor sections: ذاتی

۱ (f. 8v) در اثبات صانع تعالیٰ

۲ (f. 21v) در اثبات وحدانیه واجب جل شأنه بطریق عقل و نقل

The *khātima* (f. 64) is divided into two *fasls*: on the famous philosophical schools, and (f. 70) در تکدیف عینیت صفات. There is also a special *tatmīm* on f. 82. Beg.

بهار حدیثی که مجلس آرایین انجمن یقین انج

Copied apparently in the beg. of the xii xviii c.

Ff. 84: S 7,5 x 4,5: 5,25 x 2,25; ll 12, within *jadwals*. Or. pap. Good Ind. nast. Cond. rather bad. Worm-eaten and dirty, pasted. A few notes on the margins. Bad vignette. A seal on f. 1, dated 1232 AH

## 500.

ابواب الجذبان

Abwābu'l-jinān.

II 404.

The usual *first bāb* of this work on ethics, by Muḥammad Rafī Wā'iz Qazwīnī (d. *ca.* 1105 1693-1694), see I<sup>r</sup>ASB 1395, where references to other catalogues are given. The present copy is one of the oldest known, and was written well before the author's death. Beg. as usual:

سامعون معانی که سرخیل کاروان مذنون و حکایات تواند بود انج

Dated Šafar 1094 Feb. 1683, copied by Sayyid Ārif b. Shāh Rūf b. S. Muḥammad b. Nazar 'Alī b. S. Ḥusayn al-Ājamī (?) al-Husaynī.

Ff. 415: S 11,5 x 7: 7,75 x 4; ll 17, within *jadwals*. Or. pap. (some folios have new margins, of Europ. pap.). Good Ind. nast. Cond. good. A few marginal emendations. A gaudy vignette

## 501.

انیس 'وزراء

Anīsu'l-wuzarā'.

II 406.

A treatise on ethics and politics, by Šadru'd-Dīn Muḥammad b. Zabardast Khān (f. 1v), who wrote between 1131 and 1161/1719-1748 (in the reign of Muḥammad Shāh, see R 338), and who is better known as the author of a work on the biographies of famous wazirs, the *Irshādu'l-wuzarā'* (see R 338). The date of composition of the present treatise is not given. As stated in the introduction (f. 1v), it is chiefly based on the *Akhlaq-i-Nāsiri* (see No. 488), and is intended to facilitate the understanding of that treatise. The book is divided into 22 *ta'līms* of unequal length, some being subdivided into numerous *faṣms*, and a *khātima*:

۱ (f. 2v) در تعریف نفس فاطمه

۲ (f. 3) در تمییز نفس از فوی دیگر

- ۳ (f. 3) در بیان اینکه انسان اشرف موجودات این عالم است ،  
 ۴ (f. 4) در اینکه برای نفس ذلالت کمال و نقصان است ،  
 ۵ (f. 4v) اینکه از کدام چیز انسان تکمال یابد ،  
 ۶ (f. 5v) در سعادتانی که سزاوار است انسان با طلب آن برای  
 استکمال خود ،  
 ۷ (f. 6) در اینکه تغییر اخلاق ممکن است یا نه و خلایق طبیعی  
 است یا غیر طبیعی ،  
 ۸ (f. 6v) در فوق میدان فضایل و چیرگی که مسلمانه اوست ،  
 ۹ (f. 8v) در حفظ صحت نفس ،  
 ۱۰ (f. 10) در چیرگی که دور گذد خوف موت و حزن و غیر آنها ،  
 ۱۱ (f. 12) در کمالات انسانی و چیزهای که متعلق ازان است ،  
 ۱۲ (f. 15) در چیزهای که ضرور است ازان صاحب منزل را ،  
 ۱۳ (f. 22) در معاشرت با اکابر ،  
 ۱۴ (f. 23v) در معاشرت با افران ،  
 ۱۵ (f. 25v) در معاشرت با کسانی که از ادبی عربیه هستند ،  
 ۱۶ (f. 26) در چیرگی که ضرور است انسان با ازان در بود باش خود ،  
 ۱۷ (f. 27) در سیاست ،  
 ۱۸ (f. 28v) در بیان کسی که اعتماد را نباید ،  
 ۱۹ (f. 29) در چیرگی که ضرور است ازان ارباب دول را در بدای دولت ،  
 ۲۰ (f. 30) در احوال ریخت ،  
 ۲۱ (f. 31) در تدبیر مملکت ،  
 ۲۲ (f. 31v) در چیرگی که محتاج اند سومی آن سلاطین و ارباب دول ،  
 (f. 37) خاتمه در مواظب و نصایح که از افوال متمدن بر آورده شود .

The compiler seldom refers to his authorities, and gives only few illustrating historical anecdotes. Beg

اعمال بعد، چنین گوید: احقر عبدالعزیز الدین محمد بن زبردست خان است

Copied towards the end of the xix xviii c., or beg. of the xix c.

Ff. 50; S 9.25 x 6; 7.5 x 4; ll 16, no fadwals. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten and much pasted over. Marginal notes and glosses.

502.

(رسائل حزمی)

(Rasā'il-i-Hazīn).

I 93.

Several treatises by Muḥammad 'Alī b. Abī Ṭalīb az-Zāhidī al-Lāhijī al-Jilānī, with the *takhalluṣ* Hazīn (d. at Benares the 13th Jum. I 1180/the 17th Oct. 1766). cf. above, Nos. 55, 298. etc., or IVASB 225, 861. etc. These short works deal with different subjects, connected with philosophy, ethics, etc. Some of them are referred to in Bk 407 without particulars as to their contents.

1. (f. 117v). *Dastūru'l-ṅalā'*, composed by Hazīn at Dihlī. in Rab. II 1153 July 1740 (cf. f. 128). It is a work on administrative ethics and cognate matters, not divided into *faṣls* (in this copy the contents of every paragraph is noted in red on the margins). Beg.

یا ولایب انوفیم و یا معطی "تتحدیق ... بعد در حیندی که نفس انجم

2. (f. 128v). *Risāla dar taḥqīq-i-nafs wa tajarrud-i-ān*, a treatise on the physical nature of man and its relation to the material world. It has been compiled about Ramaḍān 1139 April-May 1727 (f. 129. l. 10). Beg.

فی نفس نکند "یومالی نورسد" ای ... و بعد "چون علت عالی در  
امریدش انجم

3. (f. 134v). *Fī taḥqīq-i'l-hudūth wa'l-qidam*, a short treatise on the Divine essence and created matter, beg.

"الحمد لله على التيق و تسكيره على نعمانه" ای ... و بعد "محدو این  
سواد انجم

4. (f. 137). *Fī taḥqīq ma'nī'l-wāḥid*. A short note on the unity of God, composed in 1134/1721-1722, beg.

"الحمد "ولایب العلم و الحکمة" ای ... و بعد، يقول فقیه عقوبه  
اغفی انجم

5. (f. 138v). Another short treatise on the same subject, in Arabic, in the form of a letter, composed in 1133/1720-1721, at Dārāb(-jird?). beg.

هو الله الذي "اله الا هو انجم ... بعد، فقد وعلى الیذا کتابک انجم

6. (f. 141). A short note of theosophical contents.

7. (f. 141v). *Dar taḥqīq-i-awzān-i-sharʿī wa ʿurfī*, a treatise on weights. beg.

الحمد لله ... و سلم تسليماً، و بعد، افقر قدراً، باب الله تعالى ابن بر طالب  
الجيلاني الخ

8. (f. 143v). *Fī taḥqīq raf shubḥātiʾl-mushabbih*, a short note, in Arabic, on the unity of God. Beg.

الحمد لله و اذن الحق حقاً و اذن الباطل باطلاً الخ

9. (f. 144). *Fī taḥqīq ismīʾl-wẓam* in the colophon called *Lubḥuʾl-lubāb li-ūlīʾl-albāb*, in Arabic, explaining the nature of the Deity. Beg.

الحمد لله و علموته تعالى عذابه الدين اعطفى الخ

All these *risālas* are inserted as entries in a large *maimūʾa*

Copied in the end of the xii xviii c. or beg. of the xiii c.

\* Ff. 117v-145v; S 11 x 6.5; S x 4.25; ll 19, no iadwals. Or. pap. Ind. nast. Cond. not quite good. Slightly worm-eaten. A few marginal notes.

## 503.

ترجمة عین العلم

Tarjuma-i-ʿAynuʾl-ʿilm.

I 183.

A Persian paraphrase of a rare work on ethics, based on the Sunnite orthodox tradition and the Coran, called *Aynuʾl-ʿilm*. The Arabic original seems to have been lost (not mentioned in C. Brockelmann's work), and its authorship is uncertain. In this copy, as well as in Hājji Khalifa (No. 8440, in vol. IV, pp. 282-283) it is ascribed to the grammarian of the VIII-XIVc., Muḥammad b. ʿUthmān b. ʿUmar al-Balkhī (cf. Brockelmann, II, 193). The compiler of the Persian version calls himself (f. 2) Muḥammad Rafiʿuʾd-Dīn. He also perused the commentaries of Mullā ʿAlī Qārī (Harawī or Makki, cf. Hājji Khalifa, *loc. cit.*, and Brockelmann, II, 394), d. 1014-1605 H. Khalifa gives 1104-1692-1693, but this is an obvious misreading), and of Fakhruʾd-Dīn Dihlawī (perhaps identical with the Indian traditionalist a grandson of ʿAbduʾl-Haqq Dihlawī, who wrote towards the end of the XI-XVIIc., cf. IvASB 1007). The Persian translation was apparently completed on the 22nd Shawwāl 1186 the 16th Jan. 1773, as stated on f. 276 (the passage is not quite clear). The author may therefore be identical with the compiler of the *Thamarātūʾl-Makkiyya*, who wrote, on Sufic subjects, in 1198-1783-1784, Muḥammad Rafiʿuʾd-Dīn b. Muḥammad Shamsiʾd-Dīn b. Muḥammad Tājīʾd-Dīn (cf. IvASB 1293). The work is divided into a *muqaddima* (f. 3), 20 *bābs*, and a *khātima*, در محدث اعی و سلوک (f. 271). The *bābs* deal with :

- ۱ (f. 10v) در ورد،
- ۲ (f. 33) در انفاق و قذاعت،
- ۳ (f. 41) در روزه و کسوت (و) موت نفس،
- ۴ (f. 46) در سفر و حج و غیره،
- ۵ (f. 54) در نزوج و تخلی،
- ۶ (f. 64v) در کسب و وزج،
- ۷ (f. 70v) در اتباع در معیشت،
- ۸ (f. 97v) در آداب صحبت (و) معاشرت با صنف خلق،
- ۹ (f. 125v) در فوائد خاموشی،
- ۱۰ (f. 144) در افاده یعنی آهستگی و حام و عفو و نصیحت یعنی  
خیر خواهی،
- ۱۱ (f. 151) در عزل و خمول و حب دم و بغض مدح،
- ۱۲ (f. 161) در تواضع و آیات بکبر،
- ۱۳ (f. 168) در اخلاص و آیات ریا،
- ۱۴ (f. 190) در تقویض و فصر امل و ذکر موت و انباده،
- ۱۵ (f. 197v) در نفی خواطر و ریاضت،
- ۱۶ (f. 211v) در نوبه و رابطه و تقوی،
- ۱۷ (f. 227v) در صبر و رضا و شد،
- ۱۸ (f. 238) در خوف و رجا،
- ۱۹ (f. 247) در زهد و زهد،
- ۲۰ (f. 260) در یوحید و توکل و یتیم،

Although this work sometimes touches on questions closely approaching purely Sufic doctrine, it contains no indication of its connection with Sufic tradition. There are only a very few references to the authorities, except the early Sunnite works on the *ḥadīth*. Beg.

الحمد لله و السلام علی عبدالله الدین اعطقی، پوشیده نماید که کتاب  
عین العلم تصنیف علامه وقت محمد بن عثمان بن عمر العلخی الشیخ



At the end, on ff. 278-284, there is a short note on the *ḥadīth*, in Arabic, with the heading (in the beginning) *Aṣl usūlī'l-ḥadīth*, but the title, as given on f. 278v, l. 5, is *Al-uṣūlū'l-Atā'iyya*. The compiler calls himself (f. 283v, l. 6), Nūru'l-islām b. Salāmi'l-lah b. Shaykhi'l-islām ad-Dihlawī. The pamphlet is divided into several short *maqṣads*, it seems to be incomplete in the middle. Beg.

الحمد لله الذي جعل العلم نوراً وهدى وامن اساس الخير العلم

At the end there is a short note (f. 283v-284) of religious contents, in Persian.

Copied apparently in the beg. of the xiii xix c.; perhaps the date is the 17th Shawwāl 1258/ the 21st Nov. 1843, as stated in the passage on f. 276, referred to above, which is not quite clear:

لله الحمد .. که روز شنبه بیست و دوم شوال سنه ۱۲۵۸ هجری قمری نوشته و مستندم

(sic) شوال سنه ۱۲۵۸ هجری از بسود این ترجمه ... فرائد دست داد الخ

The first date is most probably that of the completion of the work itself, and the second one may have been added by the scribe, who corrupted the sentence.

Ff. 284: S 6.75 x 4.5, 5.5 x 2.25; ll 16, no jādvals. Or. pap. Vulgar Ind. nast Cond. not good. Worm-eaten, pasted over. A few emendations on the margins.

## 504.

دواړنځ شوش افزا

Tawārīkh-i-hūsh-afzā.

III 36

A treatise on politics, in the form of anecdotes concerning the wazīrs Sūmat and Kūmat (سومت و کومت), narrated to Rājā Paramātmā (پرماتما). The anecdotes deal with the usual questions of 'administrative ethics,' but considerable attention is devoted to different allusions to actual politics in Oudh, and generally Eastern India, a special place being reserved for eulogies of the Nawwāb of Oudh, Sarādat-ʿAlī Khān (1212-1229/1797-1814). The author does not mention his own name, but gives the date of composition of his work as 1214/1799-1800 (f. 3, chronogram *بختی باد انجمنش*). But it was probably only completed in 1218/1803-1804 (see f. 144v). He calls the treatise *چهار چمن کبان پروکش* (f. 3). It is divided into four *chamans*, subdivided into *khayābāns*.

1 (f. 3v) کفتار وزیر سومت و کومت و برآمدن کومت از دربار

2 (f. 26v) کفتار کومت و وزیر و سومتی و ارشاد راجه و راوی و

کفاره کردن سومت

3 (f. 48) گفتار وزیر سومت و زراعی و استفسار راجه پرماثما و بد نمودن کومت و سونمفی

4 (f. 90) (خیابان اول) پادشاه پسند احوال فرمان هند انج (خیابان دوم) وزیر پسند احوال امرای و وزرای نواب وزیر امم'ک نواب سعادتعلیخان با اوصاف حمیده النج

Beg. of the treatise:

'خصصه احوالات حکایات شعی راجه شعی نورجهار زمان النج

A bad copy, dating from the beg. of the xiii, xix c.

Ff. 148; S 7×4,5; 5×2,5; ll 14, no jadwals. Or. pap. Bad Ind. shikasta nast. Cond. tol. good; slightly worm-eaten.

505.

مطالع المند

Maṭālī'u'l-Hind.

I 949.

A brief compendium of philosophical, mathematical and astronomical studies, compiled in 1223/1808-1809 (see f. 167v, where the chronogram is given as معنى الادم), by Salāmat 'Alī Tabīb, surnamed Haḍhāqat Khān, son of Muhammad 'Ajīb (f. 1v), who flourished in the beginning of the last century, cf. R 24. The work is divided into five *maṭla's* and an additional *nukta*, all subdivided into different numbers of *maqālas*, *qisms*, *bābs*, *faṣls*, etc. The *maṭla's* deal with:

1 (f. 2) در فلسفه اوسى و طبيعيات

2 (f. 15v) در بیان مسائل چند اعم هندسه

3 (f. 53) در علم حساب

4 (the beg. coincides apparently with a lacuna after f. 94)

د. علم هیئات

5 (f. 136) در علم مومنى

نکته. (f. 158) د. بیان بعضی رسم و عادات هندوستان

The last section is very concise indeed, and gives little or nothing new. It appears that to a great extent Hindu sources were consulted for the compilation. Beg.

بعد حمد و سپاس ایرد "یرال و درود نبدی النج

Dated the 14th Shawwāl 1226 the 1st Nov. 1811, by Muḥammad Khalīlu l-lah.

Ff. 167; S 11,5×7; 8×4; ll 14, within jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and pasted. Numerous marginal emendations

506.

کثیر المنفعة

Kathīru'l-manfa'at.

I 812.

A bad and incomplete copy of a short treatise on ethics and politics, by Qādir Bakhsh b. Aḥmad Bakhsh of Nūrpūr, a descendant of a Šufī shaykh, Shāh Nūr (f. 1v). The book was written for Ghāziyyu'd-Dīn Haydar, a nawwāb of Oudh (1229-1243. 1814-1827), and completed, as stated on f. 3, the 1st Jum. I 1232 the 19th March 1817 (the name of Ghāziyyu'd-Dīn is here crossed out and for it is substituted, on the margin, that of Muḥammad Akbar). The work is divided into 25 *qānūns*. As the end of the copy is badly damaged, and a portion of it has been lost, the beginning of the 23rd *bāb* cannot be found, and the whole of the 25th *bāb* is missing.

- ۱ (f. 4) د. عدل و انصاف و بامش آن.
- ۲ (f. 14) د. بیان سبب غفلت از امور سلطنت.
- ۳ (f. 15v) د. کردن تاخیر بموکار و فوائد آن.
- ۴ (f. 16) د. عفو و نصیر.
- ۵ (f. 17) د. بر آوردن حاجات محتاجان.
- ۶ (f. 17v) د. سخاوت.
- ۷ (f. 18) د. احسان.
- ۸ (f. 19v) د. ثبات و استقامت قول و فعل و فایده آن.
- ۹ (f. 20) د. عالی همتی.
- ۱۰ (f. 20v) د. عزیمت.
- ۱۱ (f. 20v) د. ایفاء وعده و ترک نقص آن.
- ۱۲ (f. 21) د. صدق مثال.
- ۱۳ (f. 21v) د. اختیار متعدد بندگان و اجتناب بدان.
- ۱۴ (f. 25v) د. حیا.
- ۱۵ (f. 27v) د. خیرات و عمرات.
- ۱۶ (f. 29) د. شجاعت.
- ۱۷ (f. 30) د. باب صلاح و تدبیر.
- ۱۸ (f. 32v) د. دور اندیشی.

- ۱۹ (f. 33) در متفرقات ،  
 ۲۰ (f. 41v) در داشتن جدول اسمی مدعی و مدعی علیه الخ  
 ۲۱ (f. 42v) در احکام کوتوانی که کوتوال موافق او بعمل آرد و د. صورت  
 خلاف آن بعرض عتاب پادشاه آید .  
 ۲۲ (f. 45v) در عاملی و تکصیلداری الخ  
 ۲۳ (?) در احکام لشکر و تدبیر جنگ .  
 ۲۴ (f. 51) در حق فاضی و صاحب عدالت ،  
 ۲۵ (?) در کوفتن تشریع معصوم متعاده الخ

Many instances illustrating the principles discussed here, are taken from the history of the Indian Timurides, etc. Beg.

حمد میدهد برای خالق جل جلاله باید که خلقت انسان الخ

Copied in the beg. of the xiii xix c. There is no colophon, but at the end, at the bottom of f. 54, there is written *تم فی سنه ۱۲۲۳ هجری*. It is possible that this is the date of the completion of copying.

Ff. 54: S 8,25 × 4,5: 6 × 3: ll 17, within *jadwals*. Or. pap. Ind. nast. Cond. bad. Worm-eaten and liberally pasted over. Marginal emendations.

507.

مصباح الاخلاق

*Miṣbāḥu'l-akhlāq.*

II 281.

A collection of 76 short *ruq'as*, in bombastic and inflated style, dealing with varieties of moral and religious rules. The author is the same 'Ibratī 'Azīmābādī (see above, Nos. 60, 246, 314), who flourished in the middle of the XIII/XIXc. This collection was apparently compiled in 1250-1834-1835, as may be deduced from the expression (f. 1v) *درین آوان که آثار سال تذکر است* (f. 1v), the word *تذکر* being written in red ink. Beg.

خوشترین حدیثی که نمک میآید شرح و بیان الخ

Copied towards the end of the xiii xix c., apparently by the same scribe as the one who wrote Nos. 60, 246, 314, etc.

Ff. 28: S 11,5 × 7,25: 9,5 × 4,75. ll 19, no *jadwals*. Europ. pap. Ind. nast. Cond. good. A few additions on the margins.

508.

(رسالة سیاست)

(*Risāla-i-siyāsat*).

Ia 107.

A brief political pamphlet, composed at Mekka in 1261/1845 (f. 3), by an Indian, who does not mention his own name.

It deals with suggestions as to improvements of the administration and foreign policy of Turkey.

الحمد لله وكفى و سلام على عباده الذين اصطفى ، اما بعد ، منتهور  
باد كه بهمت علياى مسلمانان خدا پرست انچه

Copied about the middle of the xiii, xix c (probably an autograph).

Ff. 12; 8 8.5 × 6.25; 6 × 3.75; ll 17, no *jadwals*. Europ. pap. Ind. nast. Cond. good. A few emendations on the margins.

509.

كلزار اعتبار

Gulzār-i-i'tibār.

II 314.

A short treatise on moral virtues and vices, in ornate prose and verse, in a highly artificial, bombastic style. It was written by Ḥamīd, whose real name was Muhammad Ḥamīdu'l-lah Islāmābādī, in 1281, 1864–1865 (see f. 39v, where the chronogram *فراغ* is given, cf. also f. 42). On ff. 43–46 and on a fly-leaf at the end there are additional quotations from Ḥamīd and a few from other poets. Beg. of the treatise:

بى دل غنچه داد در ياد نام مور بيم النج ... بذايم پاک پروردگار النج

The treatise is subdivided into short unnumbered sections, in prose or in the form of *ghazal*, *mathnawīs*, *rubā'īs*, etc., in praise of some particular virtues or condemnation of particular vices. Many marginal notes and interlinear glosses.

Dated (see f. 42v) the 6th Jum. II 1285 the 24th Sept. 1868, transcribed by Minnatu'l-lah Paṭyawālī (Patnawālī).

Ff. 46; 8 8 × 5.25; 6.25 × 3; ll 13, no *jadwals*. Europ. pap. Ind. nast. Cond. tol. good. Dirty.

510.

غبه المكان فى درية الزمن

Ghāyatu'l-makān fī dirāyati'z-zamān.

I 681.

A treatise on space and time, discussed from a theosophico-psychological point of view, proving their illusoriness, especially with regard to the supernatural powers of the Deity or the saints. It is the same work as described in EIO 1869 IV and IVASB 1392, where it is styled *Ghāyatu'l-imkān fī dirāyati'l-makān*. In the colophon of this copy it is called *Ar-risālatu'l-makāniyya*. In the India Office copy the authorship is ascribed to Maḥmūd Ushnū'ī. Here, however, it is attributed to the famous Sufi saint, 'Aynu'l-Qudāt Hamadānī (f. 22, in the colophon, عين القضاة سيد همداني<sup>1</sup>).

<sup>1</sup> The word *Sayyid* is probably due to the confusion, on the part of the scribe of 'Aynu'l-quḍāt with Sayyid 'Alī Hamadānī, so popular in India.

who died *ca.* 533/1138-1139, cf. above, No. 408. This statement seems to be rather unreliable: but the style of the treatise resembles to some extent that of the *Tamhīdāt*, and the authorities, referred to here, all are early Sufic writers or saints. It is divided into several unnumbered *fasls*, without special headings. There are occasional Persian and Arabic poetical quotations. On the whole, the work may really be of an early origin. The text of this copy coincides closely with that of Oa 49 (IVASB 1392), except in the concluding lines. Beg. as usual:

الحمد لله الذى " آخر تویتد و " اول " آخریتد ... بدان احسن الله  
تعالى تعلیمک و تفهیمک که چون پادشاه عالم النجم

A bad copy, dating apparently from the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 22: S 10.5 x 6.5, 7.75 x 4.5: ll 17, no jawwal- Or, greyish thick pap. Coarse Ind. nast. Compl. bad. Worm-eaten and repaired.

## 511.

(مجموعه)

(Majmū'a).

II 54.

A collection of extracts, in Arabic and Persian, dealing with metaphysical and psychological matters:

1. (f. 1). (*Mukhtaṣar jī'n-nafs*). A short treatise, *in Arabic*, on psychology, ascribed to the authorship of Aristotle (cf. R 834 XXIII, where a Persian version of this work, also ascribed to Aristotle, is mentioned). It is divided into seven short *qaṣṣ*. Beg.

هذا مختصر من قول الحكيم ارسطوطاليس 'فيلسوف فى النفس النجم

2. (f. 3) *Ādāb Aristūṭālīs*. A short tract, *in Arabic*, dealing with the elements of morals; it is ascribed to the authorship of Aristotle 'who taught it to Alexander.' Beg.

هذا آداب ارسطوطاليس كتبها فى حقيقته و كان يعلمها اسکندر النجم

3 (f. 4). *Risāla dar hikmat*. A short treatise, in Persian, without a title or any mention of the name of the compiler and the date of composition, dealing with theosophic matters. It is dedicated to a sultan (f. 5v), whose name does not appear. The work is divided into two *maqāms* (I, f. 5v, در مباحث علمى اسمى and II, f. 10v, در کشف بعض حقایق شهودی), subdivided into several minor sections. Beg.

آفتاب جمال فدم از آن متعالیست کد النجم

4. (f. 15v). (*Muntakhab min Iḥyā' il-'ulūm*). A short extract from Ghazālī's well-known work. *Iḥyā' 'ulūmī'd-dīn*, beg.

فایده، قال، الغزالی فی الحیاء (sic) العلوم، و المطةارة مراتب اربع النجم

On ff. 22-23 there are minor extracts, in Persian and Arabic, on different subjects.

Copied, according to the colophon on f. 15, the 22nd Shawwāl 1156 (the 26th year of Muḥammad Shāh), or the 9th Dec. 1743; but on f. 3, l. 2, the date is the 12th Shawwāl 1125. As the text is continuous, and the handwriting exactly the same, this must be a mistake.

Ff. 23: S 13 x 8.25; 10 x 4.5; ll 23, no padwals. Or. pap. (new margins, of Europ. pap.). Ind. nast. Cond. tol. good. Glosses and emendations on the margins. A few quotations on the last leaf.

### 3. Logic.

512.

منهاج المبین

Minhāju'l-mubīn.

I 1012.

A treatise on logic, written in fairly archaic and simple language. The title, as above, is given in the colophon; in the heading at the beginning of the treatise it is called *Risālat fī'l-mantiq*. In the same heading the authorship is attributed to Bābā Afḍal Kāshī (d. 707 1307-1308), cf. above No. 419. In the text his name is not mentioned and it is impossible to decide as to the correctness of the statement. Apparently this MS. originally formed a part of the volume to which belonged Nos. 419 and 420 in this catalogue, containing works of Afḍal Kāshī. The title of this treatise is mentioned in the *fihrist* of Kāshī's compositions given there, No. 419, on f. 3v. There are no references to the authorities. Beg.

سپس و سادیش 'نور' که ستودن سر است ... مدافعت می بایان و برادران  
که از روی عا: از نوشتن این سخنان پیدا شدن احوال و فساد دو گونه  
شمار است انجم

Copied towards the end of the XIX century. The last folio is of more recent origin.

Ff. 39: S 10.75 x 6.5; 8.25 x 4.25; ll 21, no padwals. Or. pap. Ind. nast. Cond. tol. good, except on the middle. Worn paper.

513.

منهاج

Muḥākamāt.

I 1000.

A commentary on a treatise on logic; the original is a slightly different version of the well-known *Kubrā*, by Sayyid Sharifū'd-Dīn 'Alī Jurjānī (d. 816 1413-1414). The commentator is here

called (f. 1v) 'Isāmu'd-Dīn Ibrāhīm (b. Muḥammad b. 'Arabshāh al-Isfara'īnī, d. 944/1537-1538) (cf. Brock, II, 410). His explanations were collected, arranged, and edited by his disciple, who calls himself (ibid.) Abū'l-Faṭḥ b. al-Makhdūm al-Husaynī. Apparently exactly this work is referred to by Hājji Khalifa, No. 6374 (III, 446). The text of the original treatise is not given in full, but only the beginnings of the sentences, which are commented upon (marked by **فوله**) are quoted. Beg. of the treatise :

دستورین منطق کلام حمد حکیم علام است که اینج ... اما بعد این چند  
کلمه ایست متعلق بشرح فارسی منطق اینج

Beg. of the text (f. 2v) :

فوله : بدانکه هر آدمی ، اینج ، پوشیده نماید که مقصد اینج

Copied at Samarqand, in 973 1565-1566

Ff. 105; S 7 x 4.5; 4.75 x 2.75; ll 21, no *jadwals*. On. pap. Turkestanī nast., in some places undotted. Cond. fairly good. A few marginal notes. Seals on f. 1-1v, erased.

## 514.

(مجموعه در منطق)

(Majmū'a dar maṇṭiq).

II 78.

A collection of short treatises on logic, in Persian and Arabic, by different authors :

1. (ff. 1-119v). *Sharḥ-i-Tahdhībū'l-maṇṭiq*. A Persian commentary on the Arabic treatise on logic, *Tahdhībū'l-maṇṭiq wa'l-kalām*, of Sa'du'd-Dīn Mas'ūd b. 'Umar at-Taftazānī (d. 791 1389). It is the same work as the one described in IvASB 1410 : the present MS. is incomplete at the beg. and opens with f. 1. l. 14 (from the bottom) of that transcript. As in the Society's copy, there is here no mention of the commentator's name.

2. (ff. 120v-155). *Sharḥ īsāghūjī*, or, as it is called in the colophon, *Hawāshī īsāghūjī*. It is an Arabic commentary on the well-known treatise on logic (also in Arabic), by Athīrū'd-Dīn (Mufaḍḍal b. 'Umar) al-Abharī, d. ca. 663 1264-1265 (cf. f. 120v), see IvASB 1408, 3. The name of the commentator is not given. Beg.

الحمد لله الذي جعل منطق الانسان مظهر للمعلومات

3. (ff. 156-174). *Ifādāt*. A short treatise, in Arabic, on logic, by Ḥasan Chūgharyā'i (چوگهریائی), of Bardwān. It seems to be of modern origin. Beg.

الحمد لله ... مقدمه : منطق بدیعنی آن یادکر فیما تعریف العلم اینج



4. (ff. 176v-181). (*Risāla dar mantiq*). A brief elementary treatise on logic, without a title, the author's name, or the date of composition. Beg.

بدانکه علم بر دو نوع است یکی صورت دوم تصدیق النسخ

5. (ff. 182v-195). *Kubrā*. The most popular school-book on logic, by Sayyid Sharīf, or Sharīfu'd-Dīn 'Alī Jurjānī (d. 816/1413-1414), the same as IvASB 1408, 2. Beg. as usual:

بدانکه آدمی را قوتیست درانکه که ممتنعش گردد النسخ

6. (ff. 195v-196v). *Ṣaḡhrā*. Another, shorter, treatise on logic, by the same Sayyid Sharīf, see IvASB 1408, 1. It is incomplete at the end. Beg. as usual:

هرچه در ذهن آید اگر خالی از حکم باشد النسخ

Copied towards the end of the xix xix c.

Ff 196: S 7.75 × 4.75; 5 × 2.5; ll 13, no jādvals. Bluish Europ. pap. (embossed "Bath"). Cond. very good. A few emendations on the margins.

## 515.

اساس الافتباس

Asās'u'l-iqtibās.

II 301.

An incomplete copy of the same lengthy treatise on logic as the one described in Bl 729. It does not contain any mention of its author or of the date of composition. There are apparently no references to the authorities, except those to Avicenna, which are very frequent. The Paris copy contains nine *maqālas*, but in the present MS. there are only five. I (f. 4) در مدخل منطق: II (f. 19v) در عنوانات عشر: III (f. 35v) در عبارات: IV (f. 113v) در عبارات: V (f. 229v) در عبارات. Begins as in Bl 729:

خداوند متعالمان حکمت را بایمان حق و تلقین صدق آید

Dated the 20th Jum. I 1324 the 12th July 1906, copied by Sayyid Abū'l-Qasim, surnamed Mawlā Bakhshir.

Ff. 308: S 9.75 × 6.5, 7.5 × 4; ll 15, no jādvals. Europ. pap. Ind. nast. Cond. good. A few emendations on the margins.

## 4. Lexicography.

### 516.

(a Persian-Persian.

فرهنگ نامه

Farhang-nāma.

I 716.

An early work on Persian lexicography, dealing with rare words met with in the *Shāhnāma*, here said to be Pahlawī.

Every word is explained and its use is illustrated by numerous quotations from different early poets. The author calls himself Mubārak Ghaznawī, surnamed Qawwās (f. 1v), but his fuller name is given in the *Dastūru'l-afādil* (No. 517, f. 4), as Fakhru'd-Dīn Mubārak Shāh Ghaznawī, surnamed Kamāngar.<sup>1</sup> As stated in R 491 (on the authority of Firishta vol I, p. 214), he was living in the reign of 'Alā'u'd-Dīn Khiljī (695-715/1296-1316). He refers to his predecessors only in general terms (f. 3), but does not specify any particular work. This *Farhang-nāma* is often referred to as an authority in the earlier lexicographical compositions (cf. Blochmann, Contributions, No. 61 in the list), but apparently no copy of it is known in Western libraries.

The treatise is divided into five *bakhshs*, each subdivided into several *gūna*, etc., in which the words are arranged according to the subject to which they belong. Their list is given on ff. 3-4 (although, as usual, there are some discrepancies between it and the headings in the text, chiefly in wording) :

بخش نخستان در نامها چیزهائ که بهری ازان سوی بالا راه دارد، (f. 4)

گونه نخست در نام یزدان خدای تعالی النح (f. 4)

” دوم در نام چیزهائ براكذده جون فرشته (sic) و بیغامبران

و کتابها و دینها و مانند ان، (f. 4v)

” سیوم در نام اسمان و ستارگان و ماهها، (f. 7)

” چهارم در نام آتش و باد و آب و خاک، (f. 9v)

” پنجم در نام چیزهایی که میان اسمان و زمین پیدا اند، (f. 10)

بخش دوم در نام چیزهائی بر بسته که انرا جماد خوانند جون زمین و گل

و خاک و مانند این و این همین گونه است، (f. 13v)

بخش سیوم در نام چیزهائ بر رسته که انرا نبات خوانند جون گیاه

و درخت و مانند ان، (f. 16v)

گونه نخست در نام گیاه و سبزه، (f. 16v)

” دوم در نام کلبا، (?)

” سیوم در نام درختان تنه دار، (f. 19v)

<sup>1</sup> Hājj Khalīfa (vol. IV, p. 419, No. 9044) calls him Fakhru'd-Dīn Ibrāhīm b. Qiwwām al-Qawwās.

- کونه چهارم در نام گشت و علفها . (f. 22)
- بخش چهارم در نام جافوران از برنده و خرنده و جنبنده و مانند آن ، (f. 22v)
- کونه نخست در نام پرندگان ، (f. 22v)
- » دوم در نام جانوران ابی<sup>1</sup> ، (?)
- » سیوم در نام خرنندگان زمین ، (f. 23)
- » چهارم در نام جنبندگان یعنی چهار بیان ، (f. 27)
- » پنجم در نام آدمیان ، (f. 29)
- بخش پنجم در نام چیزهایی که از کار آدمی و ادیمی را بکار آید ، (f. 43)
- کونه نخست در نام جایها و خانهها ، (f. 43)
- » دوم در نام اونها و مانند آن ، (f. 49v)
- » سیوم در نام خوردنیها و جز آن ، (f. 52)
- » چهارم در نام پوشیدنیها<sup>2</sup> ، (f. 54)
- » پنجم در نام بیماریها ، (f. 57)
- » ششم در نام جنگ و جنک اوران و سازهای جنگ ، (f. 58)
- » هفتم در نام کاریگران و سازها ، (f. 62)
- » هشتم<sup>2</sup> در نام تفاریق هر چیزی که باشد ، (f. 66v)
- » نهم — (?)

The copy is incomplete at the end, and the last *gūna*, which is mentioned in the list given in the preface, does not appear in the text.

The words have no special arrangement within each section, and are even not always properly marked. The quotations are abundant, especially from Daqīqī, Asadī Tūsī, Nizāmī, Khāqānī, Rafiqī, Unsurī, Manjik, Rūdakī and Farrukhī. Many other poets are quoted, but not so often: Firdausī, Nāṣir-i Khusrāw, Mujir Baylaqānī, Sūzani, Mu'izzī, Waṭwāṭ, Asjadī, Sanā'ī (strange to say, I have not noticed any quotation from Anwārī). Of the lesser known early poets there are: Shams-i-Tabbāsī (cf. f. 9), Abū'l-

<sup>1</sup> Added on the margin in the preface. In the text the heading is omitted.

<sup>2</sup> This should probably be the 9th, because in the text there is another *seventh gūna* (f. 64v) 'در نام تفاریق هر چیزی که ما و (؟) شکست بود'.

‘Abbās, Abū Shukūr, Fakhrī (cf. f. 15v), ‘Arūdī (f. 18), Kisā’i, Sharaf Shufurwa, Ḥakīmī (ff. 20, 25v), Azīdī (?—f. 20), Suhayl (cf. f. 20v), ‘Alī Quṭrub (?—f. 20v), Bahrāmī (f. 20v), Abū’l-‘Alā’ Shūshtarī (ff. 21, 33), Abū Shākir Bukhārī (ff. 21, 22v), Khumkhāna (f. 21v), Khujasta (f. 23), Azraqī, Bū Ṭāhir Khusrawānī (f. 29), Mas’ūd-i-Sa’d-Sulaymān (*sic*, f. 28), Muzaffarī (f. 29v), Ṭayyān (ff. 30v, 59), Ma’rūfī, Khāṭirī, Jūybārī, Bū Sa’id (f. 33v), Bū ‘Āsim, Sālār, Bū Shurayb, Shahīd, Ṭāj-i-dabīr, Labībī, Bū Ḥanīfa (f. 43), Bundār Rāzī, and others.

The preface contains nothing beyond the stereotype story of the insistent requests to the author by his friends to compile the book. No information is given as to the date or place of composition, or the prince in whose reign it was composed. Beg. (the initial lines are apparently lost and the MS. opens abruptly):

... به کزین آفرید ( کار ) بهر ( بهین ) و همین ( مهین ) افرویدگار ( ان )  
 صد هزاران هزار ( یار ) بایاران و یاوران پی در پی و دم در دم ، چنین گوید  
 بنده مبارک غزنوی المعروف بقواس که ایزد تعالی در کار این بی روی النخ

An old copy, slightly incomplete at the end, transcribed apparently in India towards the end of the ix<sup>th</sup> c., or in the beg. of the x<sup>th</sup> c., in the peculiar shikasta of that time. On many folios there are corrections, interlinear and marginal notes and glosses, by different hands, belonging to much later periods. Catch-words have disappeared on many leaves, so that the sequence cannot be properly verified all through, but there are apparently only one or two small lacunas, in the middle of the volume.

Ff. 68; S 10 × 6.25; 8.5 × 4; ll 18, within *jadwals*. Old Or. pap. Peculiar old Ind. *shikasta*, often dotless. Cond. tol. good, in some places worm-eaten. Stray notes on f. 1; none of them contains a date.

## 517.

دستور الافاضل

## Dastūru’l-afāḍil.

II 418.

An old lexicographical work, often referred to by the authors of Persian dictionaries (cf. Blochmann, Contributions, No. 17 in the list). The author does not give his full name, but several times mentions his surname, or part of the name (Ḥajāt-i-) Khay’āt (probably for Khayrātu’l-lah), cf. ff. 2 and 22, and states (f. 2, bottom) that he originally came from Dihli. The work was composed in 743 1342–1343, cf. f. 22:

کسی که این نسخه باز جوید ،  
 ده حاجات ( حاجت read خیرات ) گوید ،  
 هجرت بود مقصد با سه و چهل ،  
 مرتب کشته دستور افاضل ،

The title is also mentioned on f. 6, top, as *Dastūru'l-afādil fī lughātī'l-faḍā'il*. The name of the person to whom the book seems to be dedicated appears as Shamsu'd-Dīn Muḥammad Aḥmad b. 'Alī Jajnīrī ( حَجْنِيرِي ? ) who is profusely eulogised (ff. 2v-3). He apparently was an important divine, or a wazir.

In the lengthy introduction the author refers, besides, with special reverence to Fakhru'd-Dīn Mubārak Ghaznawī (see No. 516), although there are no direct indications of his personal connection with him (ff. 1v, 4). The *Farhang-nāma* is frequently referred to. Other authorities are: Rashīd Waṭwāṭ (with his work, *Ḥalā'iqu's-sihr*), f. 5; Ruknu'd-Dīn Nāwī (f. 4v), the author of some *Munshu'āt*; Shihābu'd-Dīn Jauharī (f. 4); Ṣahīru'd-Dīn Fāryābī (f. 5), Mujir Baylaqānī (f. 5), and many other well-known early poets (ff. 5-5v).

The dictionary itself (beg. on f. 6) is most disappointing. It is utterly inadequate (for instance, the section of *dhāl* occupies only 8 lines!). The words are arranged under their first letter (there is apparently no further arrangement whatsoever). There are Persian and Arabic words, rare and common, and a multitude of proper names, glorious attributes of God, etc. Only equivalents in Persian are given, and there are no illustrative quotations, or examples, whatsoever. The copy is incomplete in the middle: there are lacunas after f. 9 (end of ت, the whole of ث, and beg. of ج), and after f. 16v (ق—beg. of ق).

The opening lines are apparently copied from the *Farhang-nāma*, as they resemble the beg. of No. 516, and there is a reference to Fakhru'd-Dīn:

سبّاس و ستایش و نذر و ثنائش (sic) مریدین آرنده کیتی و سبهر و دارنده  
ماه و مهر الخ ... جزیین میفرماید استاد جهانیان منقداً عالمیان ... فخر الحق  
و الدین الخ ... (f. 2) اما بعد، می گوید مولف این تالیف و مصنف این  
تصنیف بنده ضعیف رفیع مکن اندوه و بلیات معروف بحاجت خیرات الخ

An old copy, dating apparently, as the preceding one, from the end of the ix<sup>th</sup> xv<sup>th</sup> c., or beg. of the x<sup>th</sup> xvi<sup>th</sup> c., written in the peculiar Indian *shikasta* of that period. There were apparently many marginal notes (cf. f. 6, 14, etc.), but they have been cut off and the text pasted to new margins, according to a detestable practice of some booksellers. A note on f. 1, dated the 15th Rajab 879 the 25th Nov. 1474.

Ff 22; S 12.5 × 7.5; 8.5 × 4.5; ll 25, within padwals. Or. (and Europ.) pap. Old Ind. shikasta. Cond. tol. good. On some folios traces of moisture.

518.

مؤید الفضلاء

Mu'ayyidu'l-fuḍalā'.

II 414.

The well-known dictionary of Persian words as well as the Arabic and Turkish expressions found in the works of Persian poets, composed some time in the X XVIc., by Muḥammad b. Lād (who has changed here, f. 2, l. 7, into محمد مراد), see IvASB 1415. This copy contains an appendix at the end, dealing with numerals and rules of Persian grammar. This appendix is slightly incomplete at the end. It is not found in IvASB 1415. Beg. as usual :

محامد متوافرة و مدایح متکثرة مرادادار دانا النخ

Copied in the xii xviii c., by different scribes, with many notes and glosses on the margins.

Ff. 442 ; S 11,25 × 6,25 ; 8,25 × 4 ; ll 21, no jādvals. Or. pap. (different). Ind. nast. (different hands). Cond. good. A few stray quotations, erased seals and notes on f. 1.

519.

کشف اللغات والاصطلاحات

Kashfu'l-lughāt wa'l-iṣṭilāḥāt.

II 422.

The well-known dictionary of Persian words with special regard to Sufic terminology, composed ca. 950/1543-1544, by 'Abdu'r-Raḥīm b. Aḥmad Sūr, see IvASB 1416. It is arranged according to the first and the last letters of the words. Beg. as usual :

الحمد لله ... اما بعد حمد و صاوة میگوید اضعف العباد النخ

In the present copy the text is written in two columns, in European style, in such a way that words and their explanations are separately written opposite each other (the remarks on vocalisation are omitted).

Copied for Capt. Herbert Lloyd (مربرت لاید), at a place Chhānwanī (چھانونی), near Cawnpore, by one Muḥammad Wārith, of Sanbhal, and dated the 20th Rama-dān 1195, the 9th Sept. 1781.

Ff. 423 ; S 12 × 7,5 ; 11,5 × 6,25 ; ll 34, in two columns, no jādvals. Europ. paper (water-marks J. Taylor). Ind. nast. Cond. good, but in the first half paper is decaying.

520.

The same.

II 499.

Another copy of the same work, containing the *second half* of the dictionary, from the letter ط to the end.

Dated the 18th Rab. I 1107 (the 40th year of Aurangzīb's reign), i.e. the 27th Oct. 1695, in the pargana of Kūtwalī, copied by Karamu'l-lah b. Aḥmad b. Ilah-bakhsh Šiddiq.

Ff. 238 ; S 12,5 × 6,5 ; 9,5 × 3,75 ; ll 25, no jādvals. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten. Emendations and marginal glosses on several folios.

## 521.

The same.

II 499a.

Another copy of the *beginning* of the same dictionary, to the letter *dhāl*, i.e. about one-third of the whole work. Beg. as in No. 519.

Copied apparently in the end of the xii/xviii c., or the beg. of the xiii/xix c., by different hands.

Ff. 222; S 12.5 × 6.5; 10 × 4.25; ll 20-22, no *jadwals*. Or. pap. Ind. nast. and shikasta. Cond. tol. good. Slightly worm-eaten.

## 522.

فرهنگ شیر خانی

Farhang-i-Shīr-khānī.

I 717.

A dictionary of rare Persian and Arabic words and difficult sentences found in Persian classical poetry, arranged according to the first and the last letters of the words, the same as the one described in IvASB 1429, where references to other catalogues are given. The name of the author, who was Shīr Khān, sur-named Sūr, and the date of composition (X/XVIc.) are not mentioned in the preface; the latter does not seem to be genuine but is possibly supplied by a scribe, and appears to be quite different from the one given in IvASB 1420. The dictionary itself begins quite correctly. Beg. of the preface:

حمد بیقیناس مرقادری را که دلهای عالمین الهی

At the end (ff. 228 sq) there are two appendices:

1. (ff. 229-240v). (*Farhang-i-shī'r-i-Gulistān*). A list of Arabic quotations and expressions in the *Gulistān* of Sa'dī (see above, No. 212), with interlinear Persian translation. There is no preface, and no colophon; the title as above is given in a subscript on f. 236v, where the date of copying is given as the 27th Dhī'l-hijja 1060 the 21st Dec. 1650. The words از آن شیخ مصطفی apparently refer to the owner of the copy.

2. (ff. 241v-325v). (*Lughat-i-'Arabī*). A concise Arabic and Persian dictionary, without any introduction or colophon. The title, the name of the author, and the date of composition are not given. It is arranged according to the first and the last letters of the words; there are no quotations, and the Persian equivalents are very brief (cf. f. 275v 'رود' - 'دجله'). Beg.

استعجال - شتابی کرده، اطباء - طبیب الهی

It may be a *farhang* to some particular work.

The main entry is dated (f. 227v) the 14th Mu'arram 1062 the 27th Dec. 1651, and is called the property of Shaykh Mustafā b. Ibrāhīm l. Hab b b Bahā'ī'd-Dīn 'Umdatul-Mulk, an inhabitant of Chanderi. Most probably he was not only the owner, but also the scribe, and apparently is the same as the one mentioned on f. 236v (cf. above), because the handwriting in both items is the same.

Ff. 325; S 8 × 5.5; 6.25 × 3.25; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. very good. Additions and notes on the margins and on fly-leaves.

523.

مجمع الفرس

Majma'u'l-furs.

I 856.

The well-known Persian dictionary, alphabetically arranged according to the first and the last letters of the words, by Muhammad Qāsim b. Hājji Muhammad Kāshānī, with the *takhalluṣ* Surūrī, who flourished in the beg. of the XI/XVIIc. The present version is the so-called first edition, which was completed in 1008/1599-1600 (f. 2, top), and dedicated to Shāh 'Abbās I (f. 2v). See Bl 995-998, EIO 2478-2480, Br 142, FB 1729-1731, Pr 192, 228, Ros 298-299, R 498-499, Fl I 101-102, Aum 104-105, Leyden C. I 96. Cf. different notes in *Mélanges Asiatiques*, vol. IV, p. 498, vol. V, p. 238 and especially vol. IX, pp. 531-535: Blochmann, JASB, vol. 37, pp. 12, 16-18; Lagarde, Pers. Studien, pp. 56-59, etc. Lith. Tabriz, 1844. The sources (f. 2), which were specially studied by C. Salemann, *Mélanges Asiatiques*, vol. IX, pp. 531-535, are also mentioned in Bl 995 and R 498-499. Beg. as usual:

ابتداء کلام هر دانشمند سخنور و انتهای سخن هر خردمند انج

Dated the 11th Muharram 1087, the 26th March 1676: at Qazān (Russia, as here said در بلد قزان الکلی اروس); an extraordinary example of the wanderings of books!), copied by Abū'l-Qāsim b. Maḥmūd Khanūsī (خلو سلو).

Ff. 221; S 11,75 × 7,5; 8,5 × 4,75; ll 20, no jadvāls. Old Europ. pap. Careful Pers. nast. Cond. good. A few additions and marginal notes. Stray notes at the beg. and end.

524.

فرهنگ جهانگیری

Farhang-i-Jahāngīrī.

II 420.

The well-known dictionary of words of purely Persian origin, comp. in 1017/1608-1609, by Jamālud-Dīn Ḥusayn Injū b. Fakhri'd-Dīn Ḥasan Shīrāzī (here not clearly legible, f. 1v, bottom), who died shortly after 1030/1621, see IvASB 1421, where references to other catalogues, etc., are given (add Br Rs 20, 21, 153, 268). The introduction (divided into 12 *ā ins*) occupies ff. 1v-19v; the dictionary itself ff. 20-468; the *khātima* is incomplete, and out of the five *dars*, into which it is subdivided, there are only: the *second* (ff. 468-505) and the *fifth* (ff. 505v-519v), corresponding with ff. 417-434v and 441v-449 in IvASB 1421. Beg. as usual:

بنام ایزد بخشاینده و بخشایشکننده، آنکه بر لوح زبانها حرف اول انج

Copied apparently in the beg. of the xii xviii c.

Ff. 519; S 10 × 7; 7,25 × 4; ll 21, no jadvāls. Brown Or. pap. Good Ind. nast. Cond. not good. Damaged by 'repairs.' Many marginal notes.



## 525.

در داری

## Durr-i-durrī.

III 77.

A Persian dictionary, alphabetically arranged according to the first and the last letters of the words. It contains also a number of Arabic words and proper names; it seems that there was no special class of idioms to which particular attention was paid. It was compiled in 1018/1609-1610 (f. 2v, bottom), by 'Alī Yūsufī Shirwānī (f. 2v), and was dedicated to Khusraw Khān (f. 6v), who is probably identical with the eldest son of Jahāngīr (b. 995/1587, d. 1031/1622). The present dictionary is apparently very rare, and is either entirely unknown to the later Indian lexicographers, or is referred to by them under a different title. The authorities, 12 in number, are given on ff. 2v-3; almost all are the old works often perused by other authors: 1. *Tuḥfat-u'l-aḥbāb*, by Ḥāfiẓ Aubahī (from Ōbe, near Herat: here called the father of the famous calligrapher 'Alī al-Husaynī; he composed his work in 936/1529-1530, see R 494-495); 2. *Mi'yār-i-jamālī*, by Shams-i-Fakhrī (comp. 733-744/1332-1343, ed. by C. Salemann, 1887; cf. Bl 971); 3. *Sharaf-nāma-i-Aḥmad Mun-yarī* (comp. 864-879/1459-1474, cf. IvASB 1414); 4. *Risāla* of Abū Maṣṣūr 'Alī b. Aḥmad Asadī at-Tūsī (ed. P. Horn, Berlin, 1897; cf. EIO 2455); 5. *Nuskha* of Ḥusayn Wafā'ī (cf. R 498); 6. *Risāla* of Miṣṣā Ibrāhīm b. Shāh Ḥusayn Iṣfahānī, who was a wazīr to Isma'īl I Ṣafawī; 7. *Risāla* of Muḥammad Hindūshāh; 8. *Mu'ayyidu'l-fuḍalā'* (see above, No. 518); 9. *Sharḥ-i-sāmī fī'l-asāmī*; 10. *Risāla* by Abū Ḥafṣ Sughdī; 11. *Adātu'l-fuḍalā'*, by Qādī Khān (here Jān) the father (not son, as usually) of Muḥammad Dihlawī (comp. 812/1409, cf. IvASB 1413); 12. *Jāmi'u'l-lughāt*, versified, by Niẓāzī Hijāzī.

The title is not explicitly mentioned in the lengthy preface, and it only appears on p. 7 in the following verse, and may be read also *Durr-i-Darī*:

چون ز قضا صورت اتمام یافت ، هم ز قضا در داری نام یافت

Beg. of the preface :

پیش وجود همه ایندکان ، النج ... شکر و سپاس بیکد و قیاس مبدعی

را کد النج

Beg. of the dictionary (f. 7) :

باب الف مع الف ، امدستا ، بفتح همزة و دال و سکون فاء و سین النج

Dated the 16th Shawwāl 1233 the 19th August 1818, at Kalgīri (کلگری), copied by Ḥājji Ḥusayn b. Muḥammad Raf'ī'd-D n.

Ff 116; S 11 x 6.5; 8.25 x 4.25; ll 17, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Additions and glosses on the margins.

526.

چراغ هدايت

**Chirāgh-i-hidāyat.**

Ia 43.

A dictionary of difficult and uncommon expressions found in the works of modern Persian poets, by Sirāj-‘Alī Khān Ārzū (cf. above, No. 295), who died in 1169/1756, see IVASB 1435. This copy seems to be complete, but is in a bad state of preservation. Beg. as usual:

اما بعد حمد و اضع جميع لغات و صلواة بر افصح و افضل موجودات النخ

Copied towards the end of the xii xviii c.

Ff. 162; S 8,75 × 5,25; 7 × 3,25; ll 17, no jadvāls. Or. pap. Ind nast. Cond. rather bad. Much worm-eaten. Incidental notes and glosses on the margins.

527.

فرهنگ خانى

**Farhang-i-Khānī.**

II 419.

An incomplete copy of a concise Persian dictionary, arranged according to the first and second letters of words. It was compiled by Khān Muḥammad b. Khān Muḥammad b. Nīmatī'l-lah Šiddiqī, of Harharpūr, in Orissa (f. 1), in 1171 1760–1761 (see f. 2, top, where the chronogram is given: (بتأیى فضل عالم). Both rare and very common words are included, and freely illustrated by quotations from the classical poets. The copy is incomplete at the beg., where probably only one leaf is lost, and at the end, where it breaks off in the end of the letter م. Beg. abruptly:

... هوش رشک افزای ... اما بعد، کاتب این کتاب مختصرة و رافم

این ابواب منتخبه اضعف ... خان محمد ولد شیخ خان محمد النخ

A bad, carelessly written copy, dating from the beg. or middle of the xiii xix c.

Ff. 266; S 8 × 5,75; 6,5 × 3,75; ll 13, no jadvāls. Or. pap. Bad Ind. shikasta, dots often omitted. Cond. not good. Worm-eaten, repaired. Many additions on the margins.

528.

مصطلحات الشعراء

**Muṣṭalaḥātu'sh-shu'arā'.**

II 204.

A dictionary of Persian words and sentences used in the writings of modern Persian poets, with numerous quotations. It appears to be the same work as the one described in R 503: it was begun in 1180/1766–1767 (the title, as above, is a chronogram for this date, cf. f. 1). The name of the author is given in the colophon as Siyālkūtī Mal (سیال کوتی مل), who used the *takhalluṣ*

Wārasta, and was a native of Lahore. It is based on standard works on Persian lexicography, and their list is given at the bottom of f. 1. Beg.

بسم الله مجربها مي خوانم و سفينه كاغدى در بحر سخن ميرانم الخ

Dated the 27th August 1840, at a place called Barwat (بروت ؟).

Ff. 128; S 9,75 × 7,5; 8,25 × 6,25; ll 19, no jādvals. Greyish Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. Additions and emendations on the margins.

529.

اصطلاحات شعراى متأخرين

Iṣṭilāḥāt-i-shu‘arā-i-muta’akhhirīn.

II 500.

A short vocabulary of metaphors used by modern poets. The name of the author and the date of composition are not given. The title, as above, appears in the colophon. No preface; the booklet begins abruptly :

الف، اشك شكويں - كربه شادى الخ

Dated the 6th Dhī‘l-Hijja 1261: the 6th Dec. 1845.

Ff. 13; S 7,25 × 5,25; 5,25 × 3; ll 11, no jādvals. Europ. pap. Ind. nast. Cond. good. A few additions on the margins.

530.

بحر عجم

Baḥr-i-‘ajam.

II 416.

A Persian-Persian dictionary, in which occasionally some common Arabic and Urdu expressions are also included. It is arranged according to the European system, and does not contain illustrative quotations. The author, Muhammad Ḥusayn (Qādirī), who used the *takhalluṣ* Rāqim (see the *Ishārat-i-Bīnīsh*, No. 61 in this Catalogue, f. 30v), flourished in the middle or towards the end of the XIII XIXc. His book was begun in 1268/1851–1852 (cf. f. 2, top, where the chronogram انهار اعظم is given), and completed in 1272 1855–1856 (cf. f. 239v, chronogram مصطلحات شعراى عجم). It is dedicated to Nawwāb Muḥammad Ghauth Khān, of the Carnatic, with the *takhalluṣ* Azam (born the 1st Dhī‘l-Hijja 1239/ the 28th July 1824, see the *Ishārat-i-Bīnīsh*, No. 61, f. 5v, and cf. Spr 172). It is based on standard lexicographical works (see f. 1v, bottom and f. 2 top), and contains a short preface, beg.

الهم صل على سيدنا محمد النبى الخ ... اما بعد، بخدمت كرامى

مرتبت سخن فہمان نکتہ دان الخ

Beg. of the dictionary itself (f. 2v) :

فهر اول در الف ممدوده النخ ... آبادانیدن، ستایش کردن النخ

The copy is an autograph, dated the 12th Dhi'l-Hijja 1274/ the 24th July 1858, and contains many emendations, additions, etc.

Ff. 239; S 13 × 8,5; 9,25 × 5,25; ll 25, in two columns, no jadwals. Blue Europ. pap. Ind. nast. Cond. good

### 531.

(مجموعه در لغت)

(Majmū'a dar lughat).

II 417.

A collection of fragments and extracts of lexicographical contents from different well-known works. The majority are not literal copies, but abbreviated versions of their originals :

1. (ff. 1v-42v). *Murakkabāt-i-Jahāngīrī*. The first *dar* of the *khātima* of the well-known *Farhang-i-Jahāngīrī*, see IVASB 1421, ff. 383v-417 (cf. No. 524 above, which is incomplete). This section deals chiefly with metaphorical expressions. In many places the text does not coincide literally with the original. Beg. as usual :

باب الف، آب آنش رزک، آب آنش زای، آب آتش نما، النخ

2. (ff. 43-53v). *Isti'ārāt-i-Surūrī*. The concluding chapter of the *Majma'u'l-furs*, see above, No. 523, f. 219-221, beg.

باب الف، آب شناسان، قانون دانان النخ

3. (ff. 54-137v). (*Risāla dar lughat*). Another extract, also on metaphorical expressions, probably also taken from some well-known lexicographical work. No heading is given here, and no colophon (it breaks off in the beg. of the letter 'ayn). Beg.

آب جو بستنی آب بجو آوردن، آب آتسبن شراب تند النخ

4. (ff. 138-188). *Mukhtaṣar-i-Chirāgh-i-hidāyat*. A fragment of an abbreviated version of Sirāj 'Alī Khān Ārzū's well-known lexicographical work, *Chirāgh-i-hidāyat*, see above, No. 526. This version is much condensed, quotations are omitted, and even the order of the expressions is not always preserved intact. It opens in the beginning of the letter پ. Beg. abruptly :

... پادشاه خود و پادشاه وقت خود، کفایت از فبایت النخ

Copied, apparently by the same hand, but on different papers, towards the end of the xii/xviii c., or the beg. of the xiii xix c. On the majority of folios there are many marginal notes and additions.

Ff. 188; S 8,25 × 4,75; 6,75 × 3; ll 15, no jadwals. Or. pap. Unskilled Ind. nast. Cond. tol. good. Slightly worm-eaten.

(b) *Arabic-Persian and Persian-Arabic.***532.**

مصادر

**Maṣādir.**

I 124.

A dictionary of Arabic *maṣdars*, translated and explained in Persian, by Abū 'Abdī'l-lah al-Ḥusayn b. Aḥmad az-Zauzanī (d. 486/1093), see Bl 942-943, EB 1630-1632, R 505, Fl I 105. Aum 111, Dorn C. 203, Tornberg 9, Fleischer, Lpzg, 331, etc. Cf. Brock. I, 288. In the colophon it is called *Tāju'l-maṣādir*, but this is obviously wrong. Beg. as usual:

الحمد لله علي سوانغ الاله المسابقة افواجاً النخ

Copied in 1232/1816-1817 (the date is scratched so as to read 1132).

Ff. 143; S 8,25 × 5; 6 × 3,25; ll 17, within jādvals. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Seals on f. 1, dated 1242, 1255 AH.

**533.**

نصاب الصبيان

**Niṣābu'ṣ-ṣibyān.**

II 118.

The well-known versified Arabic and Persian school vocabulary, by Abū Naṣr Muḥammad (or Maṣ'ūd) b. Abī Bakr b. Ḥusayn Farāhī (or Farāhānī), who flourished *ca.* 617/1220. See IVASB 1411, where references to other catalogues are given. It is usually divided into a number of *qit'as*, each illustrating the rules concerning a particular metre. In this copy there is no prose introduction, found in some transcripts, and the work begins abruptly:

اما بعد، همي کويد ابو نصر فراهي، ... حسد حاقدۀ و حقد حاسدۀ النخ

Dated the 14th Jum. I 1186 the 13th Aug. 1772, at Sad'hūt, copied by Muḥyī'd-Dīn b. Qādir Walī.

\* Ff. 105-141v; S 6,25 × 4,25; 5,25 × 2,25; ll 9, no jādvals. Or. pap. Ind. nast. Cond. good. Interlinear marks, in red ink, indicating the prosodical divisions of the verses.

**534.**

The same.

II 119.

Another copy of the same work, with numerous marginal and interlinear notes and glosses. As usual, the arrangement, and even occasionally the wording of this copy slightly differ from those in the preceding one. Beg.

بعد تحميد خداوند الهي، د.رد مصطفی خيد المباهي، همي کويد ابو

نصر فراهي النخ ... حسد حاقدۀ و حقد حاسدۀ النخ

On ff. 30-37, there is an Arabic and Persian vocabulary, without a preface or colophon. It seems to be a glossary to

some book, the title of which is not given. Many notes and glosses on the margins.

Copied probably towards the end of the xii/xviii c.

Ff. 37; S 9.5 × 5.75; 6.75 × 3; ll 10, within *jadwals*. Brownish Or. pap. Ind. nast. Cond. rather bad. Injured by worms and moisture. Some notes explaining various words on f. 1.

### 535.

The same.

II 117.

Another copy of the same work, also with marginal and inter-linear glosses. In the greater part of the text, however, they have not been written in, although space is reserved for them. Beg.

پس از تکمید و توحید الهی، همیکوبد ابو نصر فراهی، حسد حافده الخ

Copied apparently about the middle of the xiii/xix c., by Pandās son of Thākurdās.

\* Ff. 1v-33; S 12.5 × 6.75; 8.75 × 3.75; ll 11, within *jadwals*. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

### 536.

The same.

III 80.

Another copy of the same work, slightly incomplete at the end, without any notes (although space is reserved for them). Beg.

الحمد لله ... قال شيخ الاسلام امام العالم بدر الحق والدين شمس العلماء في العالمين علم الهدى علامة الزمان، بيت، همين كويد ابو نصر فراهي الخ

Copied about the middle of the xiii/xix c.

\* Ff. 216-253v: for measurements, etc., see above, No. 114.

### 537.

The same.

I 1049.

Another copy of the same work, also apparently slightly incomplete at the end, probably not finished by the scribe. Beg. as usual:

همیکوبد ابو نصر فراهی، حسد حافده الخ

Copied in the xiii/xix c. Marginal and interlinear notes on several folios.

Ff. 19; S 9.5 × 6.25; 7 × 3; ll 12, no *jadwals*. Or. pap. Ind. nast. Cond. almost good. Two seals at the end, one dated 1230 AH.

538.

شرح نصاب الصبيان

Sharḥ-i-Niṣābu'ṣ-ṣibyān.

Ia 177.

A commentary on the *Niṣābu'ṣ-ṣibyān* (see Nos. 533-537), by Muḥammad b. Faṣīḥ b. Muḥammad, surnamed Karīm ad-Dasht-i-bayāḍī (in Quhistān, North of Qāin), the same as the one described in Bl 963, EIO 2383. The author lived towards the end of the X/XVIc. This work is different from IvASB 1412. Other commentaries on the *Niṣāb* are enumerated in EIO 2383. Beg.

حمد و ثناء نا محدود و شکر و سپاس نا محدود ... و بعد، چنین کورید

بنده قاصر عاصی محمد بن فصیح بن محمد المدعو بکریم الدشتیادسی که الخ

Dated the 2nd Dhū'l-Ḥijja 1208 (the 35th of Shāh 'Ālam's reign), i.e., the 1st July 1794.

\* Ff. 1v-87; for measurements see above, No. 220.

539.

نصاب بدیعی

Niṣāb-i-Badī'ī.

Ia 257.

A versified school vocabulary of Arabic words, also styled *Muthallathu'l-lughāt*, or *Niṣāb-i-muthallath*, by one Badī'ī (cf. f. 15 'ایندچنین شعر بدیعی را بدیعی نظم کرد', See EIO 2383, 2384, 2958, EB 1650, 1651. The date of composition is not known, but the work may be old. Beg. as in EB 1650:

از بس حمد خداوندی زمین و آسمان، کرده ام نظم مثلث چون لآلی عیان،

The term *muthallath*, here alluded to, refers to the fact that every *bayt* uniformly deals with only three words. The poem has the form of a *qaṣ'ida*, the rhyme being *الـ*, all through.

Dated the 26th Rab. II of the 16th year, apparently of some prince's reign, probably in the beg. of the xiii xix c.

Ff. 15; S 8.5 x 5.5; 6 x 3.25; ll 7, no jalwals. Or pag. ind nast. Cond. fairly bad. Many glosses, marginal and interlinear.

540.

عمود الجواهر

‘Uqūdu'l-jawāhir.

II 426.

A short versified school dictionary of the most common Arabic words. It is divided into 51 *qit'as* which, in addition to the lexicographical material which they contain, serve also as specimens of different metres. In a prose introduction, the author calls himself 'Abdu'l-Jalīl b. Rashīdī'd-Dīn 'Umar al-Waṭwātī:

he dedicates the work (f. 2v) to the Turkish sultan Murād (II) b. Muḥammad b. Bāyazīd b. Murād b. Ūrkhān b. ‘Uthmān (824–855/1421–1451). See R 507. This version is probably slightly different from the one in the British Museum copy, as the latter contains only 50 *qiṭ‘as*. It may be identical with the one described in Hājji Khalifa, vol. IV, p. 239, No. 8230. Beg. of the prose preface:

الحمد لله مبدع البدايع ومنشي الصنایع الخ ... اما بعد، جنين  
كويد الخ

Beg. of the treatise itself (f. 2v):

ابتدا و افتتاح و فاتحه آغاز کار، استمالت دلخوشی دادن موافق سازگار

Dated Zatarābād (Bīdar), the 21st Sha‘bān 1098/ the 2nd July 1687, copied by Muḥammad Ja‘far b. Muḥammad Qāsim Tīhrānī. Many marginal notes. Ff. 33v–34 were left blank (text not interrupted), and afterwards used for stray quotations, in Hindustani. Fragments of a darwish *risāla* at the end.

Ff. 38; S 7,75 × 4,5; 6 × 2,75; ll 15, no *jadwals*. Brownish Or. pap. Ind. nast Cond. not good. Worm-eaten and repaired.

## 541.

تاج الاسامي

Tāju‘l-asāmī.

I 122.

An Arabic and Persian dictionary, dealing only with nouns, alphabetically arranged according to the first and the last letters of the words. There are no indications as to the name of the author, the date of composition, and the real title of the book. The title as above is given on f. 1, apparently by the same hand as that by which the bulk of the MS. is copied. See EB 1634. *Ind. libr.* Bh 249. Beg.

الحمد لله المكمود بجمع الوصاف و الاسماء الممدوح بأنواع الكرم الخ

Dated the 9th Šafar 1053 the 29th Apr. 1643. at Lahore, copied by Fīr Muḥammad b. Muḥammad Sharif Mīl (مول).

Ff. 134; S 10 × 6; 7,75 × 3,75; ll 25, no *jadwals*. Brown Or. pap. Ind. nast. Cond. would be good, but the ‘repairs’ have spoiled it, as portions of many pages are now illegible.

## 542.

معدب الاسماء

Muhadhdhibu‘l-asmā’.

I 1030.

An Arabic and Persian dictionary, arranged according to the first and the last letters of the words, by (Mahmūd) b. ‘Umar b. Maḥmūd (b.) Maṣṣūr al-Qadī az-Zanjī as-Sijzī (ثم العبي), cf. Hājji Khalifa, vol. VI, p. 273, No. 13459. The date of completion is not given; the copy was probably transcribed from an



original defective in the beginning so that some places are left blank on the first two pages. The authorities referred to on f. 1v are mostly early compositions (like *as-Sāmī fī'l-asāmī*, cf. Brock. I 289); several of them cannot be properly identified. The *Tarjumānu'l-Qur'ān*, referred to here, may belong to Suyūṭī (Brock. II, 145,5). As the work is mentioned by Ḥājji Khalīfa, it seems probable that it was not composed later than the X XVIc. Prefixed to the dictionary is a short *bāb* on the names of God, and at the end there is another *bāb*, dealing with numerals and calendary terminology. Beg.

الحمد لله الذي خلق الخلايق بقدرة الخ ... قال العبد الضعيف الخ

Copied apparently in the beg. of the xii xviii c. A seal on f. 1 is dated 1143 1730-1731.

Ff. 140: 8 10.5 × 6.5: 8 × 4.25; ll 23, within *jadwals*. Brownish Or. pap. Ind. nast. Cond. good. Worm-eaten, traces of moisture in some places. A very few marginal glosses.

## 543.

منتخب اللغات شاهجهانوي

Muntakhabu'l-lughāt-i-Shāhjahānī.

III 98.

The well-known Arabic and Persian dictionary, by 'Abdu'r-Rashīd (b. 'Abdī'l-Ghafūr) al-Ḥusaynī al-Madanī at-Ṭatawī (cf. f. 3), who is better known as the author of the *Farhang-i-Rashīdī* (cf. IvASB 1431), and who died shortly after 1069/1658-1659. This dictionary has been compiled in 1046 1636-1637 (as mentioned in many other copies; in this one the date is not given), and dedicated to Shāhjahān (f. 2v). The words are alphabetically arranged, according to the first and second letters. See Bl 956-958, EIO 2398-2403, Br 158, 159, EB 1672, 1673, Pr 200, R 510, Leyden C V, p. 150, etc. *Ind. libr.* Bh 252. Several times lith. and printed in India: Calcutta 1808, 1836: Lucknow, 1835, 1845, 1869, etc.: Bombay, 1862, 1879: Tehran, 1874, etc. A rearrangement of this work has been published by J. H. Taylor, Calcutta, 1816. Beg. as usual:

ستایش و سپاس مالک الملکی که تذکر آلاء بی احصاء الخ

Dated the 2nd Sha'bān 1223 the 23rd Sept. 1808. Lucknow: copied by Rājā-rām Pandit.

Ff. 301: 8 8.75 × 6: 7.25 × 4.25, ll 21, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten, traces of moisture. Occasional additions and emendations on the margins.

## 544.

The same.

II 203.

A fragment of the same, breaking off with the letter ت. A worthless modern copy mostly written in bad, dotless *shikasta*. Beginning like the preceding transcript.

Copied in the middle of the xiii/xix c.

\* Ff. 92v-146v; for measurements, etc., see below, No. 562.

## 545.

( لغت فارسی و عربی )

(Lughat-i-Fārsī wa ‘Arabī).

II 424.

A dictionary of Persian common words with their Arabic, and occasionally Turkish, equivalents. There is no introduction and no colophon, no mention of the title of the book, the author's name, or the date of composition. The words are arranged only under the first letter. At the end there are a few notes on some special terms. Beg. abruptly :

باب الالف مع الالف، اب ماء شب نشب الخ

Copied, by different hands, about the middle of the xiii/xix c.

Ff. 189; S 11 × 6,5; 7,5 × 4,5; ll 11, no *jadwals*. Or. pap. Ind. nast., bad and stumbling in the beg., and coarse and often dotless in the greater part of the volume. Cond. good. A few additions and glosses on the margins.

(c) *Panjābī-Persian*.

## 546.

( لغت پنجابی )

(Lughat-i-Panjābī).

I 854.

A dictionary of Punjabi, with equivalents in Urdu and Persian, apparently compiled in the beg. of the XIII/XIXc., by one Ajūd'hā Prashād, a *taḥṣildār* in the Lahore district, for Major George MacGregor ( میجر جارج میگریر ), Deputy Commissioner of Lahore. The preface is written in Urdu; the dictionary is arranged alphabetically, but there are several *maqālas* added, containing some special terms and expressions. Beg. of the preface :

بعد ادای هزاران شکر جناب حق الخ

Copied in the xiii xix c.

Ff. 406; S 12 × 7,5; 11 × 6; ll 10, within *jadwals*. Eur. pap. Ind. nast. Cond. tol. good.

(d) *Urdu-Persian.***547.**

غرائب اللغات

**Gharā'ibu'l-lughāt.**

II 421.

A concise Urdu and Persian dictionary, by 'Abdu'l-Wāsiḥ Hānsawī, who flourished in the second half of the XII/XVIIIc. (cf. IvASB 1477 and R 1096). The words are alphabetically arranged only according to their first letters. The title as above is given in the colophon. Beg.

سبحان ربك رب العزت عما يصفون ... ميكويد كرفتار كفتار و معني  
و كردار لا يعنني عبد الواسع هانسوي كه النح

Copied towards the end of the xii/xviii c.

Ff. 81; S 7,25 × 4,25; 5,5 × 2,75; ll 15, within double jadwals. Brownish Or. pap. Ind. nast. Cond. good. Stray notes on fly-leaves.

**548.**

The same.

Ia 212.

Another copy of the same work, slightly incomplete at the end (breaking off at f. 69v, l. 9 of the preceding copy). Beg. as in No. 547.

Copied in the beg. of the xiii/xix c.

Ff. 62; S 8,5 × 5,5; 6,5 × 3,5; ll 11, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few glosses on the margins.

**549.**

فتح القلم

**Fathu'l-fahm.**

II 120.

A brief versified Urdu vocabulary, for the use of beginners. The name of the author is not given, and the date of composition is not clearly expressed. It is most probably 1206/1791-1792, as may be concluded from one of the concluding lines: هامي را بيرون ( تاريخ ) 1211 , i.e. 1211 minus 5 ( ۵ ) . Beg.

بعد از حمد و ثناء مر بادشاه بي نشان،

الدي اوجد عديما في الدهر از انس و جان،

Copied in the beg. of the xiii xix c.

Ff. 18; S 8,25 × 4,75; 5,5 × 2,75; ll 11, within jadwals. Or. pap., and new margins, of Europ. pap. Ind. nast. Cond. good. Occasional interlinear glosses.

## 5. Grammar.

(a) *Persian.*

550.

Muthmir.

مثمر

I 877.

A large work on Persian grammar, orthography, phonology, and style, by the well-known Sirāju'd-Dīn 'Alī Khān Ārzū (d. 1169 1756). As he states in the preface, it is an imitation of a similar work concerning Arabic philology, called *Al-miz'har fī 'ulūmī'l-lughat*, by Jalālu'd-Dīn as-Suyūṭī. cf. Brockelmann, II. 155. The work is, as stated in the preface, divided into 41 *aṣls*, which are of uneven length, subdivided into *faṣls*, and containing a great many illustrations from classical and modern poetry: (1), on f. 2, explanations of the terms Fārs and Fārsī: (2), f. 3, on the *ḥadīths* concerning the Persian language; (3), f. 6, on the general character of the Persian language and its division into the traditionally recognised dialects, etc., with many interesting remarks concerning the evolution of the poetical style up to the author's time; (4), f. 12, on lexicography; (5), f. 13, on style and rhetoric; (6), f. 16v, on some principles of arrangement in dictionaries; (7), f. 20, on the formation of compound words: (8), f. 26v, on simple words: (9), f. 28v, on pronunciation and orthography; (10), f. 29v, on loan words, etc.: (11), f. 32, on the different meanings of words: (12), f. 34v, on the difference in pronunciation of sounds and other phonetic changes: (13), f. 43v, on some other phonetic changes, etc.: (14), f. 46, on transpositions of sounds and syllables in words: (15), f. 61v, on loan words: (16), f. 97v, on vocalisation (*i'rāb*): (17), f. 98, on simple suffixes, etc. (*ḥurūf*), in alphabetical order; (18), f. 161, on compound words: (19), f. 258v, on various idiomatic expressions, proverbs, etc. It is possible that the headings of many minor subdivisions have not been properly distinguished in the text, and that some *faṣls* are also included in the number of 41 principal sections. Beg.

مثمر سعادات و مزهر خیرات سیاس زبان آفرینست که الخ ... اما بعد  
این نسخه ایست در علم اصول لغت مسمی بمثمر الخ

Copied in the beg. of the xui'xix c.

Ff. 292; S 8.25×5.5; 6×3.25; ll 15, no *jadwals*. Or. pap. Ind. nast., different hands. Cond. bad. Slightly worm-eaten, but much injured by repairs, pasting to new margins, etc.

551.

Qawā'id-i-Fārsī.

قواعد فارسی

II 377.

A versified Persian grammar, arranged in the alphabetical order of suffixes, prefixes, etc., used in the formation of nouns

and verbs. In the colophon its authorship is ascribed to the same Sirāju'd-Dīn 'Alī Khān Ārzū (see No. 550). It is difficult to pronounce on the correctness of this statement, as the name Ārzū is not mentioned in the text itself and the work seems to be incomplete at the beg. and the end (although not at first sight). In this copy much space is left between the lines to be filled with a commentary, which is not everywhere written. Beg.

الف کثرت فاعل و مصدر قسم ، اتصال و عطف و تحسین کلم

Dated the 29th Jum. I 1242 'the 29th Dec. 1826, at Bejā (بیجا), copied by Dhū'l-fiqār 'Alī al-Mūsawī.

Ff. 10; S 9 × 5,5; 7 × 4: ll 5, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

## 552.

رساله فارسیه

Risāla-i-Fārsiyya.

II 379.

A very short work on Persian grammar, by Afdalī Allahābādī, who composed it in 1202/1787–1788 (see the chronogram at the end, رساله خوش). Beg.

بعد از حمد و اهدب رساله و صلوة صاحب النعم

At the end a *lithographed* table of different metres is added.

Dated the 14th Ramaḍān 1242 'the 11th Apr. 1827, at Bāndā.

Ff. 4; S 9 × 5,5; 7,5 × 4,5: ll 13, no jādvals. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

## 553.

(ازالة اغلاط کلمات فارسی)

(Izāla-i-aghlāt-i-kalimāt-i-Fārsī).

I 927.

A short vocabulary of common Persian words written for the special purpose to establish their correct pronunciation. The compiler gives his own name as Ḥabību'l-lah Mudarris (f. 1), and states that he composed the present work on the lines of his similar compilation concerning Arabic words, with the title *Muzīlu'l-aghlāt* (f. 1), dedicated to a nawwāb whose name is not mentioned. The work cannot have been written earlier than the end of the XI/XVIIc., as the *Burhān-i-qāṭi* is mentioned amongst the authorities (f. 1v, top). In the colophon the title of the work is given as *Muzīlu'l-aghlāt*, but this seems to be incorrect. Beg.

حمد و ثنای سخن افزینی را که سخن را انعم

Dated the 25th Dhī'l-Qa'da 1261 'the 25th Nov. 1845.

Ff. 10; S 9 × 5,75; 7,25 × 3,75: ll 13, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. Additions and emendations on the margins.

554.

(الفاظ املآ)

(Alfāz-i-implā).

II 117.

A short treatise on the Persian orthography of words of purely Persian and of Arabic origin, together with some rules of Persian grammar. The work was composed in 1268 1851-1852 (f. 57), at the request of one Muḥammad Husayn. The author does not mention his own name. It is divided into three *qisms*. I, on the correct use of single letters (f. 36); II, on the correct use of groups of letters (f. 43); III, on habitual and common misspellings (f. 50, there called *guftār-i-duwum*); and a *khātima* (f. 52), on some grammatical rules, with a table of corrections to some particular printed edition of the *Gulistān*, the mistakes of which were originally the cause which moved the author to undertake the compilation of this work. Beg.

له الحمد فى البدور الرجعى و السلام على عباده النخ

On ff. 58v-61 there is a vocabulary, alphabetically arranged, of Persian and Arabic words, probably a *farhang* to some particular work.

Copied towards the end of the xiii xix c.

\* Ff. 34v-61: S 12.5 × 6.75; 8.75 × 3.75; ll 14, within *jadwals* Or. pap. Ind. nast. Cond. tol. good. A few marginal and interlinear glosses.

555.

آمد نامه بدیع

Āmad-nāma-i-badī'.

II 369.

A Persian grammar, with numerous examples taken from classical poets. It seems to be only a fragment, and goes as far as the 11th *faṣl*. In the beginning apparently several lines are lost, and although the title, as above, is given, the name of the author and the date of composition are missing. There are no allusions to these in the text itself, but from the author's incidental references to Hindi it is clear that he was in some way connected with India. The general impression is that the work is of modern origin. Beg. abruptly:

... حروف و غیفته و بعضی از الفاظ متغیره پارسی را از کتب معتبره

جدا نموده بقید فصول در آورده این رساله را موسوم بآمدنامه بدیع ساخت النخ

Copied in the beg. of the xiii xix c.

Ff. 23; S 9 × 5.75; 7.5 × 3.5; ll 16, no *jadwals*. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

**556.**

(رسالة آمدن)

**(Risāla-i-āmadan).**

II 373.

A list of Persian irregular verbs and their principal forms, with Urdu equivalents added as interlinear and marginal glosses, similar to IVASB 1473, 1474, etc. On f. 1 it is called *Nuskha-i-āmadan*, and, in a quite modern handwriting—*Fawā'idu's-ṣibyān*. The name of the author and the date of completion are not given. Beg.

آمدن، آمد، بیاید، می آید، الخ  
آونان، آیا، آوی، آوتاھي، الخ

Copied in the beg. of the xiii/xix c.

Ff. 19: S 6.25 × 4; 5.5 × 2.25; ll 9, no jadvāls. Or. pap. Ind. nast. Cond. bad. Worm-eaten, some folios torn away. A seal on f. 1v.

(b) Arabic.

**557.**

سراج المتعلمين

**Sirāju'l-muta'allimīn.**

I 585.

A detailed Persian commentary on the *Kāfiya*, the famous school book on Arabic grammar, with its full title *Al-Kāfiya fī'n-naḥw*, by Ibnu'l-Ḥājib (Jamālu'd-Dīn 'Uthmān b. 'Umar, d. 646/1248-1249), cf. IVASB 1447. The author calls himself Burhānu'd-Dīn b. Shihābi'd-Dīn 'Abdu'l-lah al-Jānī (in No. 558 the last part of the name can also be read as al-Jāmī). There are no indications as to the date of composition. The title as above appears in No. 558, but is omitted in the present copy. After a short preface explanations of the *bismilla* are given, and the text of the body of the work begins on f. 2, as usual: الكلمة قُط. وضع الخ. Beg. of the preface:

الحمد لله (sic) ... قال، جندين كويد مكر ابن عدال الخ

Dated the 27th Muharram 1233 the 7th Dec. 1817.

Ff. 185: S 10 × 6.5; 7.5 × 3.75; ll 19, within jadvāls. Or. pap. (margins of it, 137-end are new, of Eur. pap.). Ind. nast., different hands. Cond. tol. good. Worm-eaten and repaired. A few marginal glosses.

**558.**

The same.

I 487.

Another copy of the same work as the preceding one (No. 557), beg. as in that transcript.

Copied in the beg. of the xiii/xix c.

Ff. 241: S 8.75 × 4.75; 6.25 × 3.5; ll 15, no jadvāls. Or. pap. Bad Ind. nast., diff. hands. Cond. bad. Worm-eaten, repaired, dirty. Many marginal and interlinear notes, glosses, and corrections; a seal on f. 1.

559.

شرح شافیه

Sharḥ-i-Shāfiya.

I 557.

A detailed Persian commentary on another grammatical work of the same Ibnu'l-Ḥājib (cf. No. 557), called *Ash-Shāfiya*, by Muḥammad Hādī b. Muḥammad Ṣāliḥ Māzandarānī, who flourished ca. 1088/1677-1678. See EIO 2435. Beg. as usual:

الحمد لله ... و بعد، چنین گوید ذرّه بيمقدار تراب اقدام شيعيان النخ

Copied in the beg. of the xui xix c.

Ff. 231: 8 9 × 5.75; 7.25 × 3.25: ll 27, no jādvals. Or. pap. Pers. nast. Cond. not quite good. Worm-eaten, notes and additions on the margins.

560.

شرح شافیه

Sharḥ-i-Shāfiya.

II 384.

Another detailed Persian commentary on Ibn Ḥājib's *Shāfiya*, see No. 559, also composed towards the end of the XI-XVIIc. The editor, Ghulām 'Alī (f. 1v), states that it was written by his murshid and teacher, Ghulām Muḥammad b. Allahyār al-Murīdī (? or ar-Rindī) al-Amrohawī (who had died in 1098 1686-1687), for the special purpose of the instruction in Arabic grammar of Aurangzib's eldest daughter Zibu'n-nisā' (cf. above, No. 281). This shaykh was also a teacher to Muḥammad Akbar, son of Aurangzib (cf. f. 2). The leaves of the original copy of this translation and commentary had become scattered, but the remaining portions had been collected, arranged, and re-written by the editor, as stated on f. 324, at Burhānpūr, in 1098 1686-1687, at the time of the visit to that city by Aurangzib, on his Golkonda expedition. Beg.

الحمد لضارب المسان مصدر الا كلمات (sic) المركبة بالحروف النخ

The copy is apparently Ghulām 'Alī's autograph.

Ff. 324: 8 8.25 × 4.5; 5.75 × 3: ll 15, no jādvals. Or. pap. Incl. nast. Cond. tol. good. Slightly worm-eaten, but more injured at the end.

561.

(مجموعه در ناهو)

(Majmū'a dar naḥw).

II 375.

Two short works on Arabic syntax (*naḥw*):

1. (ff. 1v-4). (*Manẓūma-i-Mī'at-āmil*). A Persian versified paraphrase of the famous *Mī'at-āmil*, or *Al-awāmil fī'n-naḥw*, by 'Abdu'l-Qāhir b. 'Abdi'r-Rahmān al-Jurjānī (d. 471.1078), see



Brockelmann, I, 287; cf. IVASB 1728. The name of the author is not mentioned. The work is dedicated to a prince whose name appears as Mu'izzu'd-Dīn Husayn. The first word is suspect, having been altered. There were many princes of the name of Husayn, but apparently none is known with the surname Mu'izzu'd-Dīn. This is the same work as the one described in EB 1658 and Aum 52. Beg.

بعد توحید خداوند و درود مصطفی، نعت ال پاک پیغمبر رسول مجتبی،

2. (ff. 6v-36). *Nahw-i-Mir*. The well-known work on Arabic grammar, ascribed to Mir Sharīf Jurjānī (d. 816 1413-1414), the same as the one described in IVASB 1457, where references to other catalogues are given. Beg. as usual:

الحمد لله ... اما بعد، بدانکه ارشدک الله تعالی ... که این  
مختصریست النح

On ff. 4v-5v there is a *fihrist* to this work; on f. 36v there begins another *fihrist* of which the end is missing.

Dated the 23rd Rajab 1227 the 2nd Aug. 1812.

Ff. 36; S 7 × 4.25; 5.25 × 2.5; ll 11. no padwals. Or. pap. Ind. nast. Cond. good. A few additions and emendations on the margins.

## 562.

(رسائل صرف)

(Rasā'il-i-ṣarf).

II 203.

Two treatises on Arabic grammar, one in prose. and the other versified.

1. (ff. 46v-81v). *Qā'idā-i-Raushan 'Alī* (as it is called in the colophon). A treatise on Arabic grammar, based on the *Shāfiya* and the *Fuṣūl-i-Akbarī*. The name of the author is given as Raushan-'Alī, who was already dead at the time of copying. He is apparently identical with Raushan-'Alī Jaunpūrī, d. at Calcutta ab. 1810, whose treatise on Persian grammar is described in R 857. Beg.

الحمد لله ... اما بعد، این رساله ایست در صرف انتخاب شافیه

و فصول اکبری بقدر ضرورت برای تعلیم طالبین، بدانکه جمله مصادر و افعال النح

2. (ff. 85v-91v). (*Manẓūma dar ṣarf*). A fragment of a versified treatise on Arabic grammar, all through rhyming in -الم.

The name of the author, the date of composition, and the exact title of the work do not appear. Beg.

حمد یزدان راست گفتن بهترین از هر کلام  
زان سپس خواندن بفتت هادی و مهدی علام

The first item is dated (f. 81v) the 17th Šafar 1242 the 20th Sept. 1826, or the 21st year of (Muḥammad) Akbar, at Shāhjahānābād. The name of the scribe is erased. A seal on f. 85, dated 1243 AH.

\*Ff. 46-91 (ff. 82-84 are left blank); S 11.5 × 6.75; 9 × 4.5; ll 19, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

## 563.

فوائد مفروعه در شرح منظومه

Fawā'id-i-marqūma dar sharḥ-i-manẓūma.

II 372.

A treatise on Arabic grammar, consisting of a general introduction and a versified tract, with a commentary on it, mostly in catechetic form. The author calls himself Muḥammad Raḥmatu'l-lah b. Ni'mati'l-lah al-Husaynī aṣ-Šādiqī al-Aṭṭārī al-Aurang-ābādī al-Bukhārī; he completed it (see f. 40v) on the 2nd Ramaḍān 1221 the 13th Nov. 1806. Beg.

محامد و اثنيہ مضاعفہ بصرف القلوبیکہ ... اما بعد، پس التماس

فقیہ

فقیر السخ

Beg. of the versified treatise (f. 8v), which has the rhyme ال-  
all, through:

واو ساکن قبل او مکسور باشد هر کجا، یا بکود غیر مدغم کر بود در کل حال،

On f. 35 a *khātima* begins, on some additional grammatical rules concerning verbs.

Dated the 14th Rab. I 1272 the 24th Nov. 1855, copied by Najmu'd-Dīn b. Muḥammad Ḥusayn b. Najmī'd-Dīn Hasan, etc. According to a note on the margin it was transcribed from a copy of the author's son, dated 1224 1809.

Ff. 40; S 8.25 × 6.25; 5.5 × 4.25; ll 13, no jadvāls. Blue Europ. pap. Ind. nast. Cond. good. A few additions on the margins.

## 564.

(مجموعه در صرف)

(Majmū'a dar ṣarf).

III 174.

A fragment, or probably a collection of fragments, dealing with Arabic grammar. Apparently extracts from different works have been transcribed without being marked off, the one from the other. The first is *Faṣl-i-panjūm dar shinākhtan-i-khāṣṣiyyat-i-bābhā*, but on f. 9v there is the third *faṣl*, the fourth on f. 12, then

again a fifth on f. 12v, etc. It ends abruptly (f. 31v), and at the end there is a short fragment on ethics.

Copied in the beg. of the xiii 'xix c.

Ff. 49; S 9 × 5,5; 6 × 3; ll 15, no jadvāls. Or. pap. Ind. nast., different hands. Cond. very bad; almost entirely destroyed by worms.

## 6. Astronomy and Mathematics.

565.

(رساله در هندسه)

(Risāla dar handasa).

Ia 101.

A short exposition of the elements of Euclid. The editor, a disciple of Avicenna, 'Abdu'l-Wāhid Jūzjānī, who flourished in the beg. of the V Xic., states in his preface that, while editing his master's work *Dānish-nāma-i-'Alā'ī*, he had some additional short notes of Avicenna on different subjects. Those on geometry were combined by him into this *risāla*. Beg.

الحمد لله ... چنین گوید خواجه بزرگوار عبد الواحد جوزجانی ... که

آنکه که بخدمت رئیس قدس الله روحه بودم الخ

Dated the 27th Rab. I 1228 the 30th March 1813

Ff. 20; S 8 × 5; 6 × 3; ll 15, within double jadvāls. Or. pap. Ind. nast. Cond. fairly good. Notes on the margins.

566.

کفایة التعلیم

Kifāyatu't-ta'līm.

I 826.

A treatise on the principles of astronomy and astrology, by Abū'l-Mahāmid (on f. 2, top. Abū'l-Majāhid) Muḥammad b. Mas'ūd b. Zakī Ghaznawī. It is the same work as that of which a fragment is described in IvASB 1500, 1. See also Bl 904; Hājji Khalīfa refers to it in vol. V, p. 219, No 10779, and gives the name of the author as Imām Zahiru'd-Dīn Abū Mahāmid, etc. Probably the same writer is also referred to by H. Kh. in vol. II, p. 39, No. 1755, in connection with a treatise on grammar, *Al-badī' fī'n-naḥw*, by Ibn Athīr al-Jazarī (d. 306 1209-1210), apparently as the latter's collaborator: his name is given in a slightly corrupt form, as Muḥammad b. Mas'ūd الغزوی. The present work has been compiled apparently towards the end of 541 and beg. 542 1147; on f. 90v the author mentions that he writes these lines on the 1st Muḥarram 542/the 2nd June 1147. The copy in the Society's collection, IvASB 1500, 1 (Ob 3), corresponds only to f. 2 top-f 29, l. 8 of the present one.

The book is divided into unnumbered *faṣls*, *maqālas*, *qisms*, etc. The original diction has been thoroughly modernised. The texts of this copy and of IvASB 1500, 1, differ considerably in wording. Beg.

سپاس و ستایش مَرِ خدایرا که افردگار است ... ابوالمکرم محمد

بن مسعود بن زکی غزنوی اعلیٰه الله لمروغاته میگوید الخ

Dated the 3rd Ramadān 1147 (the 17th year of Muhammad Shāh's reign), i.e. the 27th January 1735, at Peshawar, transcribed by Ranjīt Rāy, who mentions that he "corrected" the diction which he found in the original being *مربوط عبارت*. In the middle of the last page, in red ink, there is a note about this copy being submitted to and entered into the library of Muḥammad Ṣafawī, who is called *خديو دولت کشور* and *سلطان*, on the 19th Rajab 1224 the 30th Aug. 1809; he probably was a Safawide exile in India.

Ff. 168; S 8,75 × 5,25: 7 × 3,75; ll 19, no jadwals. Or. pap. Ind. nast. Cond. fol. good. A few marginal notes. A seal, dated 1167/1754, on f. 1v. Another seal and notes, on f. 1.

## 567.

The same.

III 75.

Another copy of the same work, see No. 566. The wording of the initial lines is slightly different:

شکر و سپاس خدایرا که افروخته کار است الخ

The present MS., as stated in the colophon, f. 174, is transcribed from a copy dated the 16th Sha'bān 729 the 15th June 1329, which was a transcript of the autograph. The latter was dated the 13th Rab. I 543 the 1st Aug. 1148; this may be true.

At the end, on ff. 174v–200, there is a series of short *risālas* on the same subjects:

1. (ff. 174v–182). (*Risāla dar mar'ifat-i-tālī'*). A short treatise on horoscopes, apparently of an early origin as, probably in illustration of the rules, the date of the birth of one Abū'l-Qāsim is given as the 20th Jum. I 501 the 6th Jan. 1108. The name of the author is not mentioned. Beg.

معرفت طالع تخمین دانستن بروز به ساعت الخ

2. (ff. 182–185v). (*Risāla dar athar-i-kavākib*). A short treatise on the influence of the planets, on methods of reading other people's thoughts, etc. The name of the author is not given. Beg.

الحمد لله ... بدید دانست که هر یکی از کواکب سیاره را الخ

3. (ff. 185v-187v). *Kunūzu'l-muazzimīn* (so the title is given in the heading), ascribed to the authorship of Avicenna, also on the influence of the planets. Beg.

حمد و سپاس خدايِ را که افزوده کار جهانست الخ

4. (ff. 187v-189v). *Aḥkām-i-sālḥā-i-Turkān*. A short note on the Turkish system of calculating time.

5. (ff. 189v-200). (*Risāla dar hay'at*). Another treatise on astrological matters; the title of the work and the name of the author are not mentioned. Beg.

الحمد لله ... اما بعد، بدانکه حکماء زمان و فیلسوف جهان الخ

Copied apparently early in the xii/xviii c. On f. 174 the date is given as the 15th Rajab 1601, which may stand for 1661. This date, 1061/1651, seems quite probable.

Ff. 200; S 9,5 × 6,25; 6,5 × 3,5; ll 19, no jādvals. Or. pap. Ind. nast. Cond. good. Traces of moisture. Notes on the margins.

## 568.

بیست باب

Bist bāb.

I 451.

The well-known treatise on the astrolabe, by Naṣīru'd-Dīn Tūsī (d. 672/1274), see IVASB 1484, where references to other catalogues are given. Beg. as usual:

الحمد لله ... اما بعد، این مختصری است در معرفت اسطرلاب الخ

Copied towards the end of the xi. xviii c. Numerous marginal notes.

Ff. 22; S 7,75 × 4,25; 5,25 × 2,5; ll 15, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten, slightly damaged by moisture.

## 569.

شرح بیست باب

Sharḥ-i-Bist bāb.

I 533.

A detailed commentary on the preceding treatise (No. 568), by (Nizāmu'd-Dīn) 'Abdu'l-'Alī b. Muhammad al-Birjandī, who d. ca. 930/1523-1524, completed by him in Jum. II 889/July 1484, as expressed in the chronogram (on f. 130v) جمید الآخر. See Bl 783 (2), R 453, cf. Dorn C. 111: *Ind. libr.* Bh 226. Beg.

فآئحه خطاب در هر باب و خاتمه مقال ... اما بعد، فیقول الفقیر الی

ربه الهادی عبد العلی بن محمد البرجندی الخ

Dated Lucknow, the 3rd Rab. II 1206 (? or 1260 ?) in the reign of a 'pādshāh ghāzī' with the name of Wājid 'Alī Shāh (apparently he never was in reality an independent ruler), or the 30th Nov. 1791. This copy was transcribed, by 'Alī Ridā b. Sayyid Najaf 'Alī al-Mūsawī, from an earlier MS., completed in 951/1544-1545, written by Qāsim b. 'Abdī'l-'Alī al-Birjandī, apparently a son of the author. Many marginal notes and drawings.

Ff. 131; S 7,25 × 4,75; 5 × 2,5; ll 17, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

570.

رساله در علم حساب

Risāla dar 'ilm-i-ḥisāb.

Ia 100.

A treatise on arithmetic and geometry, by 'Alī b. Muḥammad Qūshchī (d. 879/1474-1475), see EIO 2242-2245, EB 1528-1533, Pr 151, No. 6. In the present copy the name of the author is not given. It is divided into three *maqālas* :

۱ (f. 1v) در حساب اهل هند،

۲ (f. 17) در حساب اهل تنجیم،

۳ (f. 28) در مساحت،

Beg. as usual :

الحمد لله ... اما بعد، این کتاب مشتمل است بر سه مقاله الخ

Dated 958/1551. Many marginal notes. A fragment of astrological contents on f. 1, and several stray notes on the fly-leaves at the end.

Ff. 32; S 7,5 × 5; 5 × 2,5; ll 17, no jadvāls. Old Or. pap. Persian nast. Cond. tol. good.

571.

رساله در هیئت

Risāla dar hay'at.

II 452.

The well-known treatise on elementary astronomy, by the same 'Alā'u'd-Dīn 'Alī b. Muḥammad Qūshchī, see No. 570. It was written for Sultān Muḥammad II of Turkey (855-886/1451-1481). The name of the author and the dedication are not found in the present copy. See IvASB 1489. It was repeatedly commented upon and translated into Turkish and Arabic (cf. EIO 2240). The work is divided into a *muqaddima*, two *maqālas* (ff. 4 and 23v), and a *khātima*. Beg. as usual :

الحمد لله (sic) حمد الشاکرین ... اما بعد، این کتاب مشتمل است

بر یک مقدمه الخ

Copied in the middle of the xiii xix c.

Ff. 39; S 8,25 × 5,25; 6,25 × 3,25; ll 16, no jadvāls. Blue Europ. pap. Ind. nast. Cond. good. A few marginal additions. On several folios space was reserved for drawings, but they have not been executed.

572.

درة المساحة

Durratu'l-masāḥat.

I 368.

A treatise on the elements of geometry and practical rules concerning mensuration, by Ghiyāthu'd-Dīn 'Alī b. 'Alī Amīrān

(Husaynī Iṣfahānī). His work was compiled at the request of a wazīr, Nizāmu'd-Dīn Darwīsh-'Alī, for the direction of Shihāb-u'd-Dīn Khwājagī, an architect, and dedicated to Abū'l-Fath Sulṭān Maḥmūd Ghāzī, 'the ruler of Iran and Turan,' in 890/1485 (as here given در سال و رخی). The Sulṭān Maḥmūd in question is undoubtedly the Timuride prince who ruled in 899-900/1494, but was a governor of Mazandaran since 864/1460. This identification helps to settle an old-standing puzzle, viz. the exact date of the *Dānish-nāma-i-jahān*, on the physical sciences, also by the same writer, dedicated to the same ruler (cf. IVASB 1363 and Pr 373). Another tract, of cabbalistic contents, by the same author, written in 870/1465-1466, was dedicated to Abū Bakr, Maḥmūd's brother, who was a governor of Badakhshān in about 865-884/1460-1479 (see Br 133, p. 219.).

The work is divided into a *muqaddima* (f. 2), on the general principles of mensuration: four *maqūlas*: the first (f. 29), on the measurement of plain surfaces; the second (f. 40v), on the measurement of spherical surfaces; the third (f. 43), on the measurement of irregular curved surfaces; the fourth (f. 45), on the measurement of the surfaces of solid bodies; and a *khātima* (f. 51v), on some elementary algebraic rules. Beg.

بندگی حقیقی تعلیم حکیمی را که خواص بندگان را

Dated Jum. II 953 Aug. 1546. A good old copy, with many marginal notes in old handwriting.

Ff. 54: 8 8.75 x 5.75; 7 x 3.75; II 18, no jadwals. Brownish Or. pap. Khorasani nast. Cond. not quite good. Injured by moisture and repairs.

## 573.

(رساله در معدل قمر)

(Risāla dar ma'dal-i-qamar).

I 481.

Tables of lunar phases, with some appendices on the positions of the sun, etc. There are only two pages of explanations, at the beginning, containing no preface, no indication of the exact title of the book, the name of the author, and the date of composition. On f. 1v the year 871/1466-1467 is referred to, to illustrate the explanation of some rules. Most probably it was taken for this purpose because of being current at the time of composition. At the end, on ff. 61-62, there are tables of solar positions, calculated for the years 904-1089/1498-1678; there are, however, no direct indications that these tables are part of the main treatise. On ff. 1 and 1v the book is called *Tas'hīl-i-qamar* and attributed to one Mullā 'Imād. On f. 61, in two astrological tables, which may belong to the work itself, the name of their author is given as Maḥmūd b. Aḥmad, surnamed Humām al-Fārī.

Beg. of the introduction :

طريقة استخراج تعديل معدل قمر ازین جدول النجم

Copied apparently in the beg. of the x xvi c. On f. 1 a seal is dated 998 1589-1590. Numerous marginal notes and additions, by a different and later hand.

Ff. 62: S 10 × 7.25: 8.5 × 5.75: ll 33, within jadvāls. Brownish Or. pap. Khorasani (?) nast. Cond. tol. good. Slightly injured by moisture.

574.

(رساله در هیئت)

(Risāla dar hay'at).

III 79.

A treatise on astrology, with a detailed horoscope for a nobleman, or a high official. Shaykh Ḍiyā'u'd-Dīn Muhammad (born, apparently, in 888/1483, was alive in 923 1517, cf. f. 16). The name of the author does not appear. At the end it is stated that the work was completed in Jum. I 923 May-June 1517, at Samarqand (f. 77v). It is divided into five *bābs*, but there are lacunas in the middle of the book and only of I (f. 8), IV (f. 32), and V (f. 68), the headings are given. It is peculiar that in the heading of the first *bāb*, this section is said to belong to the "second part":

باب اول از قسم ثانی در احکام طالع همایون.

(the word ثانی, however, is left without dots, as if it has caused some doubt to the scribe). Every *bāb* is subdivided into a different number of *faṣls*. The authorities are mentioned on f. 8, but occasional references are found in many other places. The latest of them seems to be Jalālu'd-Dīn Dawānī (d. 907/1501-1502), see f. 22. The earlier treatises consulted by the compiler are: *Kitāyatut-ta'lim*, by Abū'l-Maḥamid Ghaznawī (f. 8); *Rauḍatut-t-munajjimīn*, by Shāh-Mardān al-Jīlī (f. 8); *Jāmi-i-shāhī*, by Shajarī(?); *Mawālīd-i-kabīr*, by Abū Ma'shar (Balkhī); *Talkhīṣ*, transl. by Ḥusayn b. Fārisī; *Thamarat-falak*, with a commentary on it by Naṣīru'd-Dīn Tūsī, also *Nukat* (?), by the same; *Muimalut-t-ahkām*, by Abū'l-Hasan Kiyā Sa'īd Gūshyār; *Sirru'l-asrār*, by Muḥammad Balkhī; *Athmāru'l-ashjār* and *Ahkām-ul-arwām*, by 'Alī Shāh Bukhārī; *Ahkām-i-Bayhaqī*. Beg. of the treatise:

الحمد لله الذي حكمه المبرم اعوب احكامه و كلامه انج

Transcribed in Samarqand, apparently from the draft of the author, immediately after the completion of the work, by Muḥammad Yūsuf b. Shamsu'd-Dīn Muḥammad (فدیم بعض من هذا الاجزاء بعد ما كتب استادی النج), and finished the 10th Jum. II 923 the 30th June 1517.

Ff. 77: S 10 × 6.25: 6.75 × 3.5: ll 17, within jadvāls. Or. pap. New margins, of Europ. pap. Khorasani nast. Cond. tol. good. Slightly worm-eaten, injured by moisture. A seal on f. 1, erased. In the first and last folios pieces of paper are cut from the leaf, and patched, the text being re-written by a modern hand.



575.

الرسالة المعينية

Ar-risālatu'l-Mu'iniyya.

II 453.

A short treatise on astronomy, divided into four *maqālas*. It may be of early origin and is apparently the same as the one referred to by Ḥājji Khalifa (vol. III, p. 444, No. 6362). The name of the author and the date of composition are not mentioned; the dedication to one 'Abdu'r-Raḥīm b. Abī Maṣṣūr, whom Ḥājji Khalifa calls شهریار ایران, and his son, Mu'īnu'd-Dīn Abū Shams b. 'Abdi'r-Raḥīm, is not found here (the text seems to have been copied from a disarranged original). At the end also (f. 80v) this prince's name is omitted:

... رساله را برین فصل و مقاله ختم کنیم اگر پسندیده خاطر بزرگوار ...  
 ... الدین ضاعف الله علاه آید غایت سعادت این بنده مخلص روی نموده  
 باشد النج

The name probably refers to some local governor, as there was no prince of this name who ruled over any considerable part of Persia. Beg. سپاس و ستایش حضرت عزت ذوالجلال را که النج

At the end several folios are occupied with kitchen accounts.

Copied in the xiii xix c. Many marginal notes. On many folios space is left blank, probably for drawings, which were not inserted.

Ff. 80: S 7.5 x 5; 5.75 x 3; ll 15, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired.

576.

رساله در تحقیق سمت قبله

Risāla dar taḥqīq-i-samt-i-qibla.

II 403.

A short treatise on practical methods to determine the *qibla*, i.e. direction of Mekka. The name of the author and the date of composition are not mentioned. Beg.

حمد بیکد و غایت و سپاس بی فیاں و نهایت النج

Copied apparently in 1005 1597, because it bears a note of collation dated Lahore, the 19th Dhī'l-Qa'da 1005 the 4th July 1597 (this date seems suspiciously early for the character of the handwriting).

Ff. 5: S 8 x 4.25; 5 x 2; ll 17, no jadvāls. Or. brownish paper. Ind. nast. Cond. tol. good

577.

( مجموعه در هیئت )

(Majmū'a dar hay'at).

Ia 56.

A scrap-book, chiefly containing astronomical and astrological fragments and extracts :

1. (ff. 1-9). Fragments on lucky days, some horoscopes, notes on eclipses, and other similar matters.

2 (ff. 9v-16). *Dar ma'rifat-i-ta'rikh-i-Khatāy*. On the Turkish and Chinese calculation of years, written in 1094/1683. Beg.

بدانکه حکمای خطای و ترک را سه دور است الخ

3. (ff. 16v-20). Scraps of astrological contents.

4. (ff. 20v-43v). Astronomical tables for 1092, 1681, and some other years.

5. (ff. 44-59). Scraps, of the same kind. Tables of the positions of moon with regard to different planets (f. 50).

6. (ff. 59v-61). Apparently a preface to an astronomical treatise, composed in Bukhara, and begun the 22nd Sha'bān 1089/ the 9th Oct. 1678, by Bābā Khwāja b. Khwāja 'Arif Samarqandī. Beg.

حمدی که جون آمدن تابان اشعه لمعات الخ

7. (ff. 61v-92). Short notes, tables, and calculations of astronomical and astrological contents.

8. (ff. 92v-98v). *Dastūr-i-istikhrāj-i-sahāmāt*. A note on a peculiar form of divination, with tables, dated 1090 1679-1680, at Bukhārā.

9. (ff. 99-110). More horoscopes, notes, etc.

10. (ff. 110v-115). (*Ar-risālat fī'l-hikmat*). A short treatise, in Arabic, on metaphysics. The name of the author is not mentioned. Beg.

سبحانک اللهم یا واجب الوجود الخ

11. (ff 116-118v). *Dastūr-i-istikhrāj-i-ru'yat-i-hilāl*. A short note on the determination of the time of the new moon. Additional scrappy notes on the margins and at the end.

Not all the entries are of the same date, and some quite modern notes have been added by a later hand. Some of them are in Nagari characters.

Written about 1090-1096 1679-1685

Fl. 118: S 6.5 x 4. Brownish Or. pap. Khorasani and Ind. nast. Cond. tol. good. Dirty

578.

رساله در عمل ربع مجیب

Risāla dar 'amal-i-rub'-i-mujayyab.

I 673.

A treatise on the use of the quadrant, different from R 827 and IvASB 1500 (3). It is divided into 70 short *faṣls*. The name of the author and the date of composition are not given. It must have been completed earlier than the middle of the XII/XVIIIc., as the present copy dates from that time. Beg.

الحمد لله ... اما بعد، این رساله ایست در معرفت عمل ربع مجیب

که این ربع دستور خوانند الخ

Dated the 25th Rajab of the second year of 'Ālamgīr II, i.e. 1168 the 7th May 1755, copied by Shāh Murād.

Ff. 38; S 8.75 × 6; 7 × 4.5; ll 23, no *jadwals*. Or. brownish pap. Ind. nast. Cond. tol. good. Slightly damaged by worms and repairs. Stray notes and quotations at the beg. and end.

579.

(مجموعه در حساب)

(Majmū'a dar ḥisāb).

I 433.

1. (ff. 1v-7). A short extract from a larger work on algebra, giving a few general rules in versified form, with a number of examples of their application (in prose). The name of the author and the title of the original work are not mentioned. Beg. of the versified portion:

ای آنکه تراست ذهن ثقیب، در ای مصیب (?) در عوافب،

2. (ff. 7v-8v). *Qā'idat-i-istikhrāj-i-kub*. A short note on the rules for extraction of cubic roots, apparently an extract from a larger work, ascribed in the opening lines to Qāḍī'l-quḍāt Muḥammad (b.) Najmī'd-Dīn Khān, who flourished in the beg. of the XIII XIXc., and was the author of a treatise on eras, see R 1013 and IvASB 1504, and other works, cf. IvASB 1061. Beg.

بدانکه هر عددی را که فی نفسه ضرب کنند الخ

Copied in the beg. of the xiii xix c.

Ff. 8; S 9.5 × 6; 8 × 4.25; ll 19, no *jadwals* (in some places the lines are written obliquely). Or. pap. Ind. nast., often dotless. Cond. good.

580.

جامع بقادر خانی

Jāmi'-i-Bahādur Khānī.

II 299.

A large compendium of the principles of geometry, arithmetic, trigonometry, astronomy, etc., by Abū'l-Qāsim (also surnamed Ghulām Ḥusayn) b. Fath-Muḥammad al-Karbalā'ī Jaunpūrī (f. 3).

who began his work on it (the 15th Ṣafar) 1248 the 14th June 1832 (cf. f. 4v where the chronogram for this date is given as stated on f. 701v), the 15th Jum. II 1249 the 29th Oct. 1833 (in the 27th year of Muḥammad Akbar). An extract from it is referred to in R 1038. The work is divided into a *muqaddima*, six *khazīnas*, and a *khātima* :

۱ (f. 8) در علم هندسه

۲ (f. 109v) در علم الابصار

۳ (f. 157v) در علم حساب

۴ (f. 327v) در منتجات فنون ثلثه متقدمه بر سیدیل ترکیب از مساحت

و استخراج مفادیر النج

۵ (f. 601v) در علم هیئت اجرام علویه و بسائط سفلیه

۶ (f. 665) در تبیین موامرات زینج و تقویم

Beg. of the preface :

عزیزین طرازی که از نوک خامه وجدان بر سطح فرطاس بدین ... اما

بعد، بر لوح صافی طبع دانایان اسرار النج

There are many drawings, some of them in European style. Some sections are incomplete, and there are many blank leaves, usually at the beginning or end of them, probably reserved for additional notes or tables.

Copied probably soon after the completion of the work, i.e. in the middle of the xix c.

Ff. 702 : S 10.5 × 6.75 ; 7.25 × 3.5 ; ll 15, no jadvāls. Or. pap. Ind. nast Cond. tol. good. Worm-eaten, especially in the middle.

## 581.

معیار الزمان

Mi'yāru'l-azmān.

I 958.

A treatise on eras, by Ratan Sing'h, son of Rāy Bālak Rām, with the *takhalluṣ* Zakhmī, who completed it the 25th Jum. I 1234 the 21st March 1819 (cf. f. 98v). He died ca. 1267 1850–1851, cf. R 962, 1096, where his other works, i.e. *Sultānu't-tawārīkh*, on the history of Oude, and *Jām-i-gīlī-numā*, on philosophy are mentioned. The present treatise is divided into a *muqaddima*, two *maqālas*, and a brief *khātima*. At the end is added a comparative table of equivalents in different eras for the year 1234 1819. Beg.

الهم لك نعمد و بك نستعين ... اما بعد ، اين مختصر يست در مدين

(sic) مبدی تواریخ مشهوره الخ

Copied probably shortly after the completion of the treatise, i.e. about the middle of the xiii c.

Ff. 101 : S 13 x 8 : 7 x 3.5. ll 15. within jādvals. Or pap., new margins of Europ. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Ugly vignette

## 582.

تحفة الرشاد

Tuḥfatu'r-rashād.

II 300.

A short treatise on fractions, apparently of very modern origin, dedicated to one Bālāprashād, son of Chāndūla<sup>1</sup> (f. 3). There is no indication of the name of the author or any exact date of composition. It is divided into six *muqaddimas* and six *fasls*. Beg.

موجودی که کدش با کده هم موجود الخ

Copied towards the end of the xiii c.

Ff. 20 : S 7.5 x 4.5 : 5.5 x 2.75. ll 12. within double jādvals. Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired. Bad vignette.

## 583.

تقویم سال ۱۲۲۶

Taqwīm-i-sāl-i-1226.

I 482.

An almanac for the fifth year of Muhammad Akbar's reign, from the 26th Šafar 1226 the 20th March 1811 (cf. f. 6), with various predictions, tables of lunar phases, and other astronomical matters. The months are given according to the Ilahī era. The name of the author is not mentioned. Beg.

چون تکوین امداد عالمات روز بنجستند یست و ینجم الخ

Copied apparently at the same time that it was composed.

Ff. 18 : S 9.75 x 6.25 : 5.75 x 4.25. ll 15. or more. within jādvals. Or. pap. New margins. of Europ. pap. Ind. nast. Cond. tol. good. Notes on the first and last folios.

## 584.

روز نامه سال ۱۲۴۸

Rūz-nāma-i-sāl-i-1248.

II 454.

An almanac with predictions, for 1248 1832-1833, or the 8th year of the reign of Muhammad Akbar. The name of the author is not mentioned. The predictions are given on ff. 1v-3v, and at

the end there are two short notes on eclipses. It opens with a quatrain, beg.

از سر نو خجسته سال رسید  
از برای شرف ز گردش خویش

Copied apparently in the same year, 1248/1832.

Ff. 16: S 7.5 × 6; 6 × 3.75: ll 20, no jadvls. Eur. pap. Ind. nast. Cond. tol. good.

## 7. Medicine.

585.

ذخیره خوارزم شاهي

Dhakhīra-i-Khwārizm-shāhī.

II 297.

The well-known exposition of medical science, by (Zaynu'd-Dīn Abū Ibrāhīm) Isma'il b. Ḥusayn b. Muḥammad b. Aḥmad al-Ḥusaynī al-Jurjānī (d. 531 or 535/1136-1141). The treatise was completed in 504/1110-1111, and dedicated to Qutbū'd-Dīn Muḥammad, Khwārizm-shāh (490-522/1097-1128). See IVASB 1530, where references to other catalogues are given. In the present copy the introduction differs slightly from the usual version. The date of the beginning of compilation is given as the month of Rab. II 526/Febr.-March 1132. The Khwārizm-shāh at whose request the book was compiled is not mentioned by name. Beg., not as usual:

الحمد لله المنفرد بالوحدانية خالق الخلق ... چون از بنده دگروی  
جمع کفنده این کتاب اسمعیل بن الحسین النخ

Of the nine books (*kitāb*), into which the treatise is divided, the first begins on f. 3; II on f. 40v; III on f. 7v; IV on f. 150v; V on f. 168v; VI on f. 207; VII on f. 412v; VIII on f. 44v; IX on f. 450v (although in all colophons of the preceding *kitābs* the work is regarded as consisting of only 8 books); X on f. 465v. The last section is not regarded here as a book, but as an appendix, and is called *Qarābā'īn*, in three parts.

Transcribed between Shawwāl 1064 and Rajab (or a little later) 1066/Aug. 1654-Apr. 1553, as can be seen from the dates in the colophons of separate sections. see ff. 40, 76, 149v, 206v, 238, 264, 321, 442, 464v, 494.

Ff. 533: S 16 × 10; 12 × 6.25; ll 29, within jadvls. Brownish thin Or. pap. Ind. nast. Cond. remarkably good for an Indian MS. of this age. Only slightly worm-eaten. Mezzere and bulvignettes of Indian gaily colouring, at the beginning of every big section. Seals on f. 1, erased.

586.

The same.

II 298.

Another copy of the same treatise, with the usual version of the preface, in which the date of the commencement is given as

504/1110-1111, and the name of the Khwārizm-shāh as Arslān Tegīn Muḥammad. Beg. as usual:

الحمد لله رب العالمين حمد الشاكرين ... و چون تقدیر ایزد تعالی السبح

The books begin: I on f. 4; II on f. 71v; III on f. 128v; IV on f. 248v; V on f. 274v; VI on f. 336v; VII on f. 354v; VIII on f. 411v; IX on f. 428v; the *Qarābādīn* on f. 446v. The text seems to be slightly abbreviated.

Copied in the xii xviii c. Many marginal notes, especially in the second half. A great number of glosses in Portuguese or Spanish, many Persian terms are written transliterated into Latin letters. A *flhrst* is added at the beginning.

Ff. 546: S 12.5 × 8.25; 9.5 × 5. ll 21, within double jawals. Brownish Or. pap. Ind. nast., different hands. Cond. tol. good.

## 587.

The same

Ia 67

Another, incomplete copy of the same work. It begins with the preface in the same version as that in No. 586, and contains only the following books: I on f. 5v; II on f. 116; VII on f. 213v; VIII on f. 301v; IX on f. 326. Beg. as in the preceding copy.

Copied towards the end of the xii xviii c., or the beg. of the xiii/xix c. A few notes on the margins.

Ff. 362: S 10.75 × 6.5; 7.25 × 3.75; ll 17, no jawals. Or. pap. Ind. nast. Cond. good. Slightly water-damaged.

## 588.

اختیارات بدیعى

Ikhtiyārāt-i-Badī'ī.

I 20.

A treatise on simple and compound medicines, by 'Alī b. Husayn al-Anṣārī, surnamed Hājji Zaynu'l-Atṭār (born 730/1330, d. 806/1403-1404): he compiled it (according to EIO 2289; here the date is not given) in 770/1368-1369, chiefly from his own earlier work, the *Miṣṭāḥu'l-khazā'in* (completed 767/1366). It is dedicated to a princess Badī'u'l-Jamāl (f. 2), who cannot be properly identified. See BI 836-843, EIO 2289-2294, Br 128, EB 1581-1584, R 469, Leyden C. III, 277-278, Mehren, p. 13, cf. also R. Seligmann, Ueber drei seltene Persische Handschriften, p. 24; etc. Ind. libr. Bh 229, 230. Lith. Cawnpore, 1879. The work is divided into two *fasls* (in some copies called *maqālas*; here the second is so called). Their headings:

۱ (f. 3) در مفردات ادویه و ذمائی آن و اندال و اصلاح و مضاع آن و

ترتیب حروف

۲ (f. 217v) در مرکبات مستعمل

The first *jaṣ'* contains the names of drugs alphabetically arranged; in the second they are given in 16 *bābs*, arranged under the principal groups of medicines, beg. with purgatives and ending with unctions (*marham*).

The beginning of the treatise is slightly different from the usual one :

حمد بی حد و سبّاس بی عد مبدعی را که آثار اندام او بر هر دردی از  
اوراق ... اما بعد، در این باب فطنت و اصحاب حکمت انج

Copied in the beg. of the xi xvii c. (the name of the scribe is erased): many marginal notes and glosses. Seals and notes on f. 1.

Ff. 236: S 13 × 7: 8.5 × 4; ll 23, within *jadwals*. Or. pap. Good careful Ind. nast. Cond. tol. good. Slightly worm-eaten: traces of moisture: ff. 163, 164, 174, are decaying, paper begins to crumble.

589.

کفایة مجاهدیه

Kifāya-i-Mujāhidiyya.

I 831.

The well-known treatise on medicine, by Mansūr b. Muḥammad b. Aḥmad b. Yūsuf b. Faqīh Ilyās (f. 4, top), dedicated to Zaynu'l-Ābidīn, a ruler of Kashmīr (826-877 1423-1472) (in this copy his name is omitted), see IvASB 1536. It is divided into two *fanns*, the first beg. on f. 9v: the second is not clearly marked (approximately somewhere near f. 380). The first *fann* is divided into two *qisms*: I on f. 9v, subdivided into four *maqālas* (ff. 9v, 34v, 41, 62v); the second *qism*, on f. 84, subdivided into five *maqālas* (ff. 84v, 115, 293, 322, 357v). The second *fann* is subdivided into two *maqālas*: ff. 380 (?) and 398. Beg. as usual:

شکر و سپاس مر خالق را که در خلقت انسان دقایق حکمت انج

Dated the 12th Rajab 1104 the 19th March 1693. A *fibrest* is added in the beg.

Ff. 473: S 6.5 × 3: 4.5 × 1.75. ll 12, within *jadwals*. Or. pap. Ind. nast. Cond. tol. good. A few marginal and interlinear glosses, especially in the beginning. A few notes

590.

معدن الشفاء

Ma'danu'sh-shifā'.

II 288.

A treatise on medicine and description of drugs, based on Indian sources. The beginning is that of the well-known *Ma'danu'sh-shifā'* of Bhūwa b. Khawāss Khān (f. 2, top), composed in 918/1512-1513 (f. 2v), and dedicated to Sikandar Lodi, see IvASB 1540. There are lacunas corresponding to f. 2, l. 10 to f. 2v, last line, and f. 3, bottom, to f. 5, l. 6, of G 55 (IvASB 1540). There is one leaf more, written by the same hand (f. 3), the origin



of which has not been identified. Then begins the main body of the volume, which contains *faṣls* 3 to 73, apparently belonging to a work quite different from the *Mardanu'sh-shifa'*. It deals chiefly with medicines, classed under the diseases against which they are used. Beg. of the *Mardanu'sh-shifā'*, as usual:

حمد مَرِ خدایرا که بحکمت بِلُغَةٍ و فِذَرَت کَامِلَه النِّحْم

Beg. of the third *faṣl* of the other work (f. 4, here marked as 3):

فصل سیوم در اسماء بعضی داروها النِّحْم

Copied by different scribes, apparently in the xii xviii c. In the colophon the date is given as the 29th Ša'ar 1086. This date is unreliable, as it has apparently been intertered with. Originally there was perhaps 1186, i.e. the 1st June 1772.

Ff. 322; S 8,5 × 5,25; 6,2 × 3,25; ll 20, no *jadwals*. Or. pap. Ind. nast. (different hands). Cond. tol. good, except ff. 241–246, which are crumbling. Numerous marginal notes and glosses; often headings of *faṣls* are repeated on the margins.

## 591.

ریاض الادویه

Riyāḍu'l-adwiya.

I 471.

A treatise on simple and compound drugs, comp. in 946/1539–1540, by Yūsufi, or Yūsuf b. Muhammad b. Yūsuf Harātī (flourished in the first half of the X-XVIc.), cf. IvASB 1543, and dedicated to Humāyūn. See R 840. The work is divided into two *bābs*. The names of medicines are alphabetically arranged. The present copy contains only the first *bāb*. Beg.

الحمد لله الذي خلق لكل دواء وجعل النِّحْم

On ff. 58v–69v, there is an appendix, probably an extract from some larger work, with the heading:

مفاتیح دویم در (sic) فصل اول در شناختن طبع و مزاج دواب

It begins abruptly with descriptions of different cereals.

Dated (see f. 58v), the 7th Ša'ar of the 16th year of 'Ālam Shāh's reign, or 1188 the 19th Apr. 1774. The colophon on f. 69v is dated the 22nd Ša'ar of the same year, i.e. the 4th May.

Ff. 69; S 9,5 × 6,25; 7 × 4,5; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

## 592.

فوائد الإنسان

Fawā'idu'l-insān.

II 287.

A versified treatise on pharmacology, by Dawā'ī (f. 2, top), or 'Aynu'l-Mulk Shīrazī, a high official under Akbar. According

to Badaoni (*Muntakhabu't-tawārīkh*, vol. III, tr. by T. W. Haig, pp. 229-230 and 320-322, cf. also vol. II, text, p. 403), he died the 27th Dhī'l-Ḥijja 1003/ the 2nd Sept. 1595. In the present work, which is dedicated to Akbar, the date of composition is given as 1004/1595 (f. 3, top): شد اسمش نواید الانسان. This is probably an approximate date, and some freedom may have been allowed on account of the fact that the title was given by Akbar himself (ff. 2v-3). The names of the drugs are here arranged alphabetically. The descriptions of some of them form acrostics, the initial letters of every verse also spelling the name of the medicine, dealt with in the passage. Beg. of prose preface:

الله اكبر اين چه حكمت است همايون و نعمت است الخ

Beg. of the versified text (f. 3):

نامه از بعد ذكر نام اله، شد موشع بنام اكبر شاه،

Copied towards the end of the xii-xviii c. Many notes and glosses on the margins.

Ff. 144; S 7 × 4.25; 4.75 × 2.75; ll 13, no jadvāls. Or pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

593.

ميزان الطبائع قطب شاهي

Mizānu't-ṭabā'i'-i-Quṭb-shāhī.

II 289.

A rather rare medical treatise, by Taqiyyu'd-Dīn Muhammad b. Ṣadri d Dīn 'Alī, who re-arranged it from his earlier work on the same subject (f. 2), and dedicated it to Muhammad Quṭbshāh (989-1020/1581-1611), see JvASB 1551. It is divided into a *ṣughā*, a *kubrā*, a *natija*, and a *lāzima*, subdivided into *mugāddimas* and *qisms*. Their beginnings are not properly marked in the text. The treatise apparently ends on f. 215v, and there is an appendix, on various drugs, on ff. 215v-218. Beg. of the treatise:

زوب ديلاجۀ هر بسالۀ بستائيش مانع حكيمى راست الخ

Copied towards the end of the xi-xvii c., in Dihli.

Ff. 218; S 9.75 × 6.5; 7.75 × 4; ll 21, no jadvāls. Or. pap. Ind. nast. Cond. not good. Worm-eaten and injured by moisture. Many marginal notes. On several folios space is left blank, probably due to lacunas in the original.

594.

الفاظ ادويه

Alfāz-i-adwiya.

II 415.

A brief pharmacology, with the names of drugs alphabetically arranged. It was composed by Nūru'd-Dīn Muhammad (b.) 'Abdī'l-lah Ḥakīm (b.) 'Aynī'l-Mulk Shīrāzī (f. 3v), in 1038/1628-

1629 (f. 4, the title is a chronogram), and dedicated to Shāhjahān (f. 3). See IVASB 1555. For a detailed description of this work see EIO 2325; the *khātima*, mentioned there, is not given in this copy. Beg. as usual:

هو الله الأحد الصمد که پایه حقیقت بیجوشش از دایره انجم

Dated the 1st Muharram 1231 the 3rd Dec. 1815 (1872 of the Sambat era). Many marginal notes and emendations, in addition to the names of drugs dealt with on the pages, written in red ink.

Ff. 146; S 11 × 6.75; 8 × 4; ll 19, within jawdwal. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten

595.

عين الحیوة

‘Aynu’l-ḥayāt.

II 286.

A treatise on the so-called ‘China root,’ and on the bezoar-stone, and their effects on various diseases. The title as above, and the name of the author, Muhammad Hāshim (b. Muhammad Ṭāhir) Tihrānī, are given in the colophon, and the treatise is apparently identical with EIO 2336, 1. In this copy the preface is omitted, and the work begins abruptly with the *muqaddima*. The identity cannot, therefore, be definitely decided. Judging from the description of the fuller copy in the India Office library, the work is dedicated to Sulaymān Ṣafawī (1077–1105, 1667–1694). For another work by the same author, *Mifāḥu’l-khazā’in*, see BI 865.

According to H. Ethé’s description, the work consists of two *maqālas*: a separate work, called *Tuhfa-i-Sulaymānī*, on the bezoar-stone, is appended (EIO 2336, 2). In the present copy there are three *maqālas*, and the last one deals with bezoars, etc. Most probably the two works described in EIO 2336, were combined into one by the author himself, or by one of the editors. Here the contents are:

مقدمه، در بیان کیفیت اطلاع بر بیدار چینی (f. 1v)

(no special heading) (مذلل اول؟) (f. 2v)

مذلل دوم، در بیان تشبه معریه و مزاج نو (f. 41v)

مذلل سیم، در خواص جدوار و فو، هرة و غیره (f. 44v)

These *maqālas* are subdivided into *bābs*, and these into *faṣls*. Beg.

مقدمه، در بیان کیفیت اطلاع بر بیدار چینی، بدانکه انجم

Dated the 6th Dhī’l-Hijja 1265 the 23rd Oct. 1849, copied by Wazīr ‘Alī.

Ff. 55; S 9.25 × 6.25; 6.5 × 4; ll 15, no jawdwal. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

596.

تحفة المؤمنين

Tuḥfatu'l-mu'minīn.

II 295.

The well-known treatise on medicine, by Mīr Muḥammad Zamān Tankābunī Daylamī, who dedicated it to Sulaymān Ṣafawī (1077-1105/1666-1694), cf. f. 2v, top, see IvASB 1562. It is divided into two parts, the first contains five *tashkhīṣ*: the second is divided into three *qisms*. The first *tashkhīṣ* of the first part begins on f. 2v; II on f. 4v; III on f. 8v; IV on f. 269v; V on f. 275v. The second part, called *Dastūrāt*, begins on f. 277 (*qism* I on f. 277. II on f. 302v). Beg. as usual:

سبحن الله يا قدوس و يا طيب النفوس الخ

On the margins of ff. 269v-309v there are several extracts (in Arabic) from different medical works such as *Zubdatu'l-ḥukamā'*, *Baḥru'l-jawāhir*; another Arabic work on the hygiene of the child (f. 303), etc. There are a great many notes, glosses, and emendations on the margins and on the fly-leaves at the beg. and end.

Dated the 21st Shawwāl 1186/ the 15th Jan. 1773.

Ff. 387; S 11.75 × 7.25; 8.75 × 4.5; ll 22, within double jādwal. Brownish Or. pap. Ind. nast. Cond. good. Slightly worm-eaten Bad vignettes on f. 1v, 269v, 301v.

597.

The same.

II 296.

Another copy of the same work, beg. as usual, see No. 596. There are only very few glosses on the margins and at the end.

Dated (see f. 525v) the 9th Jum. II 1261 the 15th June 1845. copied by Muḥammad Taqī (?).

Ff. 809; S 7.5 × 4.75; 5.75 × 3; ll 15, no jādwal. Europ. pap. Ind. careful nast. Cond. good

598.

The same.

I 155.

Another copy of the same work, beg. as usual, see No. 596. It contains only the first three *tashkhīṣ*, i.e. only half of the work.

Dated the 18th Shawwāl 1262 the 9th Oct. 1846. copied by Muḥammad Isma'il b. Abī'l-Muḥsin b. Abī Ja'far b. Nasrī'l-lah.

Ff. 247; S 11.75 × 7.5; 7.75 × 4.5; ll 25, no jādwal. Europ. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired.

599.

(قرابادین)

(Qarābādīn).

II 506.

A portion of a large pharmacological work, dealing with compound medicines. The present copy contains only the second *ganjwar*, incomplete at the end, subdivided into 8 *naqds* which are, in their turn, subdivided into numerous *aqds*, etc. Most probably it belongs to the same work, several fragments from which are described in IVASB 1597, 2. There is no mention of the real title, of the author's name, or of the date of composition. The latter may be approximately fixed as belonging to the end of the XI/XVIIc., or a little later. Many authors of the X/XVIc. are referred to, such as Kamālu'd-Dīn Husayn Shīrāzī, 'Imādu'd-Dīn Mahmūd Shīrāzī, Yūsufī, etc. Shāh 'Abbās (probably the first) of Persia (d. 1037/1628), is referred to here (f. 21v), as *Wālī-i-Īrān*, a humiliating title which used to be given to the heretical kings of Persia during the strained relations with India in the reign of Aurangzib. Beg. of the volume:

کنجور دوم در ذکر تراکیب عظمی از توفات و افیونات و معالجین انج

Copied in the xii/xviii c. A few marginal notes and additions.

Ff. 277; S 10,25 × 5,25; 7 × 3; ll 20, no ja lvals. Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired: traces of moisture.

600.

طب اورنگ زیبی

Ṭibb-i-Aurangzībī.

II 292.

A treatise on medical science, by Darwīsh Muhammad Amnā-bādī, dedicated to Aurangzib. The exact date of composition is not mentioned. It is based on Indian sources and is divided into seven *bābs*, which are subdivided into *fasls* and *qisms*:

۱ در بیان ارگان عناصر و اخلاط ثلثه (f. 2v)

۲ در معالجات امراض (f. 23v)

۳ در دفع امراض بدن (f. 141)

۴ در بیان کستان دشتامی (sic!) و صاف ساختن آن (f. 148)

۵ در بعضی تدبیرها که مدار طبابت بروی است (f. 151)

۶ در بیان ساختن معالجین و سفوف انج (f. 153)

۷ در معرفت مفردات (f. 167)

Beg. of the treatise:

حمد و ستایش سر حکیم را که بحکمت بالعه خود انج

A *fihrist* is added on f. 179v-181.

Copied by Jān Muḥammad, in the xii/xviii c.

Ff. 181: S 9 × 4.75; 7.5 × 3.5; ll 19, no jādvals. Brownish Or. pap. Good Ind. nast. Cond. good. Stray notes on fly-leaves.

## 601.

The same.

II 293.

Another copy of the same work, beg. as in No. 600. *Bāb* I begins on f. 6v; II on f. 49; III on f. 234v; IV on f. 245; V on f. 249v; VI on f. 253; VII is not properly marked.

Dated the 26th Ramaḷān 1238 the 6th June 1823, copied by Ḥasan 'Alī, at Miṣṣāwan (ميسون), in the Maḍḥupūr district.

Ff. 294: S 10.25 × 6; 7.5 × 3.75; ll 15, no jādvals. Greyish Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A *fihrist* is given on ff. 1v-5. Notes on l. 294v.

## 602.

خلاصة الشروح

**Khulāṣatu'sh-shurūḥ.**

II 505.

A condensed commentary on the *Mūjiz*, an extract by Ibn an-Nafīs (d. 687 1288) from the famous medical work of Avicenna, the *Qānūn* (cf. Brock., I, 457). It is based on several standard commentaries of the *Qānūn* as well as of the *Mūjiz*, especially those of Aqṣarā'i (d. ca. 800 1397), Faḍlu'l-lah Tabrizī, and Ḥakīm Shifā'i Khān, who is apparently identical with the well-known poet Shifā'i (d. ca. 1037 1628, cf. IVASB 729). The author calls himself Ghulām Imām b. Ḥakīm Banda 'Alī Khān (the latter was the translator of the *Mūjiz* into Persian). The exact date of composition is not given; therefore the second half of the XI or the first half of the XIIc./XVII-XVIII may be suggested. Cf. another work, apparently by the same author, No. 604. Beg.

بعد حمد شافى عز وجل و نعت رسول اكمل النسخ

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c. This transcript is not as accurate as the next one, but seems to be a little older.

Ff. 171: S 9 × 5; 7.25 × 3.75; ll 17, no jādvals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. Occasional marginal notes.

## 603.

The same.

I 358.

Another copy of the same work, beg. as in the preceding transcript.

Dated the 25th Mubarram 1276 the 24th Aug. 1859.

Ff. 204: S 9.25 × 6.5; 7 × 3.75; ll 15, no jādvals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired.

604.

معالجات نبوی

Mu'aliyāt-i-Nabawī.

I 952.

A description of various Indian drugs, which may be used as substitutes for the medicines mentioned in earlier works, which, as the author states, could no longer be procured in his time. The names are arranged alphabetically. In some of these notes *ḥadīths* referring to the drugs described in them are quoted. The author calls himself Ghulām 'Alī. He is probably identical with the compiler of the preceding work, No. 602. Beg.

مزمعه تحمید سزاوار حکیم مطلق که در ادراک قانون النخ

Copied in the end of the xii xviii c., or in the beg. of the xiii xix c.

Ff. 123; S 9.75 × 5.75; 8 × 4.5; ll 19, no jādvals. Brownish Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Many marginal notes and glosses. Notes on f. 1.

605.

فراہدین قادری

Qarābādīn-i-Qādirī.

II 290.

A most popular pharmacology, composed between 1128/1714 and 1130/1718, by Muḥammad Akbar Arzānī (d. 1134/1722). See IVASB 1573. Beg. as usual:

تذنی کہ شایان جذاب مستطاب حضرت الہی تعالیٰ النخ

Dated the 2nd Muharram 1183 the 8th May 1769, Ḥaydarābād.

Ff. 465; S 8.5 × 5.25; 6.5 × 3.75; ll 15, no jādvals. Or. pap. Ind. nast. Cond. fairly good. Traces of moisture in the first half of the volume.

606.

(ریسان در طب)

(Risā'il dar ṭibb).

II 291.

1. (ff. 1v-86v). *Zādu'l-musāfirīn* (!) (this title is given only in the *fihrist* to the work, at the beginning). A treatise on the preservation of good health, the prevention of diseases, and on first aid during journeys. The author calls himself (f. 2) Muḥammad Mahdī b. 'Alī Naqī Sharīf. He composed this treatise at Isfahān, during the Afghan invasion, and completed it the 10th Safar 1141 the 15th Sept. 1728 (f. 86v). The work is divided into two *maṭlābs*:

۱. (f. 2v) در تدبیر مسافرو فوائین حفظ صحت ایشان و تدبیر امور

کہ مسافرانرا غالباً اتفاق می افتد

۲. (f. ۸۷v) در معالجه عذقی چند از بعضی امراض کہ بدون مراجعت

طبییب توان معالجه نمود

Beg. of the treatise :

سپاس افزون از خواهش بیماران بشفا الخ

Then follow three short appendices, apparently by the same author, because the style seems to be the same as in the main work :

2. (ff. 87-89). *Mujarrabāt dar mu'ālīja-i-ba'dī amrād*. A short note on the cure of some specific diseases. The name of the author is not mentioned. The authorities referred to are : Hājji Husayn Jarrāh, Muḥammad Bāqir Qumī, and Muḥammad Ṣādiq b. Muḥammad Ja'far (Iṣfahānī). The full heading is :

رساله معجزات در معالجه بعضی امراض که اکثر نرا از اسرار نوشته

اند

3. (ff. 89-93v). Another *risāla*, with a similar heading, on the same subject as the preceding one. Beg.

نقل من خط المرحوم المبدور مؤلف (sic) هذه الرسالة الخ

4. (ff. 93v-95v). Another short note on some particular diseases, describing medicines to cure them. Nādir Shāh (d. 1160/1747) is referred to on f. 95. Beg.

عفت فرص رادع بجمه درد سر الخ

Dated the 12th Jun. 1226 the 4th June 1811. Stray notes and prescriptions on fly-leaves, at the beg. and end. Marginal notes. A *flhrst*

Ff. 95 : S 5,75 × 3,5 : 4,5 × 2,5 : ll 17, no *jadwals*. Europ. pap. Persian nast. Cond. tol. good. Slightly worm-eaten and badly 'repaired.'

## 607.

طب منظوم

*Tibb-i-manẓūm*.

I 646

A treatise on medicine, in versified form. The authorship is ascribed in the opening lines and the colophon to (Muḥammad) Ṣādiq b. Kāẓim Rīdāwī. There are no indications as to the date of composition, and no references to the authorities. The author is probably identical with the poet from whom a quotation is given in an anthology, dating from the XII/XVIIIc., described in *IVASB* 943, f. 93. The treatise is divided into four *maqālas*, dealing with different groups of diseases, subdivided into *guftārs* and *fa'sls*. Beg.

از پس حمد طیب حق و نعت مصطفی،

هم مديح اهلبيت پاک و اصحاب عفا.



صادق ابن کاظم رضوی همیکوید چنیسن  
که نمودم نظم طب را از برائی مومنین

Copied in the beg. of the xiii<sup>th</sup> c. (the place in which there may have been the date of transcription and the name of the scribe, is cut out).

Ff. 283; S 9.25 x 6; 7.25 x 3.75; ll 11, within jādvals. Or. pap. Ind. nast. Cond. good. A few alterations and marginal notes.

608.

(رساله در اصول طب)

(Risāla dar uṣūl-i-ṭibb).

I 789.

A treatise on physic and the principles of medicine, divided into a *muqaddima*, 12 *bābs*, and a *khātima*. There is no preface, and the book begins abruptly with the *muqaddima*. The name of the author, the title of the book, and the date of composition are not mentioned. In the beginning, on the top, is written by a different hand:

يقول العبد المحتاج الى يد الغني محمد صادق ابن محمد كاظم  
الرضوي

i.e. the same writer as mentioned in No. 607. There are, however, no means to ascertain from this copy whether this statement is correct. The work is based on Avicenna's treatises, and its mediæval commentaries. The contents are:

(f. 1) مقدمه، در بیان معنی روح و کیفیت توند آن

۱ (f. 2) در بیان معانی قوت

۲ (f. 3v) در عدد قوتهای کلیه و جزئیه

۳ (f. 13v) در بیان عدد ادواح و اعضاء این

۴ (f. 29v) در بیان خلافتی که میانه طب و حکم در محل فیضان قوا

۵ (f. 36) در بیان تقسیم متذولات غذا و دوا و غیر آن

۶ (f. 43v) در بیان شطری از احوال کیف و امری چند که متعلق

بآنست مانند مزاج و غیر آن

۷ (f. 53) در بیان بعضی از کیفیات و صفات دیگر که عارض ادویه میگردند

۸ (f. 62v) در تقسیم کیفیت مزاجیه ادویه باعتماد آن

۹ (f. 78v) در بیان معنی مواد مرکب از دوا

۱۰ (f. 87) در بیان خاصیت و معنی اجسام در انحصاریت

۱۱ (f. 91) در بیان برخی از حالات که عارض نفس باعتبار اقصاف

قلب و روح بعضی از صفات میکردند،

۱۲ (f. 93v) در بیان چگونگی جهت تاثیر ادویه قلبیه در قلب و روح

قلبی از تقویت و تقویر و نظایر آن،

خاتمه (f. 98v) در بیان معنی محتملة الارادة از طبیعة در اصطلاح حکما،

There is no colophon, and at the end of the *khātima* there is given a *fihrist* of the *bābs* in the work. F. 103 is blank. Beg. of the treatise:

الحمد لله ... مقدمه، در بیان معنی روح و کیفیت توند آن،

بدانکه اهل ملل النج

On ff. 103v-106v there is a short treatise on the effects of liquid drugs ( بیان مقادیر الشربیات من الادویة ), in Arabic. It is similarly ascribed, in an additional line, to the authorship of the same Muḥammad Ṣādiq, the author of the main treatise in this volume. Beg.

لله الحمد و المنة و هو العزيز الحكيم النج

Copied towards the end of the xii xviii c., or in the beg. of the xiii/xix c.

Ff. 106: S 9,75 × 6; 7 × 4; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few marginal notes.

609.

(قرابادین علوی خان)

(Qarābādīn-i-ʿAlawī Khān).

I 263.

A large pharmacological treatise, on compound medicines, in which descriptions of drugs, etc., are often mixed up with religious matters, *ḥadīths*, etc. The author calls himself Sayyid Muḥammad Ḥāshim (b. Muḥammad Hādī al-ʿAlawī); he bore the titles of ʿAlawī Khān and of Muʿtamiduʾl-Mulūk, and died (cf. R 382) in 1162/1749; cf. also EIO 2361. The present work may be identical with the *Jāmiʾuʾl-jawāmiʿ*, mentioned in EIO 2361. The work is divided into three *maqṣads*, of which the first two form, in fact, merely an introduction:

۱ (f. 1v) در ذکر ادویه مرکبه مذکوره در احادیث،

۲ (f. 11) در ذکر دواء عصمت که ذکر کرده معام اول ارسطاطالیس حکیم

در رساله که از برای اسکندر تألیف کرده،

۳ (f. 13) در ذکر دوائی کبد جامع المنافع،

Many earlier works are referred to. Beg. of the treatise :

الحمد لله ... اما بعد ، ميکويد السيد محمد هاشم المخاطب بمعتمد  
الملك علوى خان النخ

Copied in the end of the xii xviii c. A few glosses and notes on the margins.

Ff. 333 ; S 13,5 × 8,5 ; 9,5 × 5,25 ; ll 25, within jadwals. Or. pap. Ind. nast. Cond. bad. The second half of the volume is badly damaged by worms or white ants. Ff. 1 and 2 are of quite recent origin.

610.

تحفة المسيحي

Tuḥfatu'l-Masiḥā.

II 294.

A voluminous work on medicine, based on various standard works, Western as well as Muhammadan and Indian, such as those of Lazar, Ribeira, Avicenna (the *Qānūn*), Zakariyā Rāzī, Najību'd-Dīn Samarqandī (*Asbāb wa 'alāmāt*), Abū'l-Ḥasan Qarshī (*Mūjiz*), Ilāqī (*Mu'ālijāt*), Abū Maṣṣūr Zarrīn-dast (*Nūru'l-Uyūn*), Isma'il Jurjānī (*Dhakhīra-i-Khwarizmshāhī*), and many others (see f. 1v). The author, a Christian apparently connected with the Portuguese church, mentions that his ancestors came from Syria, from Ḥalab, or Aleppo. Some of them lived at Dihlī, but he had settled at Ūdaypūr, under the local raja Jagat-Sing'h, to whom the work is dedicated (f. 2). He gives his own name as Dominic Gregory Bautist, surnamed Dak'hanī Beg, s. of Rafa'il Bautist, surn. Nazar Beg, s. of Juan Bautist, surn. Yahyā Beg, s. of Ibrāhīm Beg, s. of Qaraqāsh Beg, s. of Yūnus Beg (f. 1v and in the colophon). He also refers to his teacher whom he calls Silvestre Zacharos (?) :

افضل علمى دوران سلويستر ذكروس عرف اعلم مسيح بن جبرى ذكروس  
(the word ذكروس is not clearly legible).

There is some doubt as to the exact date of composition. The date of the beginning of compilation is given on f. 2, top, as the 5th January ( ٥ جنير ) 1749 (so in figures and in words). But the equivalent in the Hijrī era, the 22nd Muḥarram 1160, or the 30th year of Muḥammad Shāh's reign, is in fact the 3rd Febr. 1747. The present copy is an autograph, dated the 5th Rab. II of the first year of Aḥmad Shāh's reign, i.e. 1162, or the 25th March 1749. Therefore the Hijrī date seems to be more reliable, and a mistake in the Christian date is probable.

The work is divided into three *maqālas*, subdivided into different numbers of *faṣls*, etc. :

١ (f. 2) اندر ياد کردن حد طب ومنفعت آن و ياد کردن مايهها  
و تشریح اندامها و قوتها و غير آن

۲ (f. 90) اندر یاد کردن طب معالجات که طیب از آن عمل تواند کرد،

۳ (f. 639v) اندر یاد کردن اعمال الید اعنی دستکاری،

Beg. of the treatise :

سپاس و ستایش مرخدای و عیسی مسیح را که ذات او بهیچ ذات  
نماند ... اما بعد، میکوید شکسته و دلخسته مسیحی درمذیک کرکوری الخ

The book is paged from the beginning to end, in red ink, and at the top of the pages are given page headings, in Persian, in the original characters or in transliteration, or, sometimes, in Portuguese; cf. on f. 2 “*Andar had tebque*” (اندر حد طب), etc. There are also very many marginal notes, in Persian, Portuguese, and transliterated Hindustani. A long note in Portuguese appears on f. 1. A complete *fihrist*, with references to pages, is added in the beginning, on eight leaves. On seven fly-leaves at the beg. there are: a note on Persian medical terms, with their Portuguese equivalents; on some alchemic matters, with drawings of various implements; on the properties of various plants; on the cultivation of some medicinal vegetables; a horoscope, etc.

At the end there are: some stray notes, of the same nature as above, on ff. 669v-672v. On ff. 672v-676v there is a treatise on the properties of the ‘China root,’ apparently an adoption of the well-known treatise of ‘Imādu’d-Dīn Maḥmūd Shīrāzī (cf. IvASB 1542), who is referred to in the text.

Ff. 677-679 are occupied with a note on farriery; the work from which it has been extracted is not mentioned. Some stray notes cover the last two leaves.

On ff. 3-27v, on the margins, there is placed the *Jāmi‘u’l-fawā'id* (sometimes also called *Tibb-i-Yūsufī*), a treatise on medicine, by Yūsufī, or Yūsuf b. Muhammad b. Yūsuf at-Tabīb Harātī, who flourished in the first half of the X<sup>XVI</sup>c., see IvASB 1543, 6. completed the 18th Ramaḍān 917/the 9th Dec. 1511. The beginning differs from that of IvASB 1543, 6 :

ای که خواهی تندرستی از در حکمت در آ،

تا بعلمت های کونا کون نگریدی مبتلا،

Dated, as mentioned above, the 5th Rab. II 1161 the 4th Apr. 1748, at Ūday-pūr, by the author himself.

Ff. 696; S 18×10; 13×6,5; ll 19, no jadvāls. Or. pap. Large Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired; traces of moisture. Seals at the beg. and end (erased).

611.

خلاصة العيش عالمشاهي

Khulāṣatu'l-'aysh-i-'Ālamshāhī.

II 285.

A large treatise on sexual intercourse, aphrodisiacs, diseases of the sexual organs, etc., by one Muẓaffar (f. 2), compiled by him in 1177/1763-1764 (f. 3), for presentation to Shāh 'Ālam (1173-1221/1759-1806), to whom it is dedicated (f. 3v). It is divided into two *maṭlabs*, each subdivided into 20 *bābs*. The work is chiefly based on Indian sources. See EB 1628. Beg.

حمد بيقیاس و ستایش با سپاس آفریدگاری را الخ

Dated the 13th Muḥarram 1233 the 23rd Nov. 1817.

Ff. 255; S 10 × 5.5: 8 × 4; ll 16, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Scrappy notes and medical prescriptions on fly-leaves, at the beg. and end.

612.

(مجموعه در طب)

(Majmū'a dar ṭibb).

I 157.

Treatises, in Persian and Arabic, connected with medical matters:

1. (ff. 1-11). *Tahqīqu'l-awzān*. Explanation of terms used in medical works in connection with weights, etc., by 'Abdu'l-lah b. Muḥammad Ashraf Ṣiddiqī. He wrote apparently in the second half of the XII XVIIIc., or beg. XIII XIXc., as many late works are referred to, such as *Qarābādīn-i-Qādirī* (comp. ca. 1130/1718), *Sirāju'l-lughat*, of Ārzū (completed in 1147/1734-1735), etc. Beg.

حمد و سپاس لایق کردگار یست که ... اما بعد، چنین گوید گرفتار علل الخ

Many marginal notes. Additional notes at the end.

2. (ff. 11v-13). (*Fuṣūl Buqrāt fi'l-buthūr*). A collection of 25 rules for the cure of pustules and ulcers, in Arabic, ascribed to Hippocrates, found by the editor in the sage's grave (!). Beg.

هذه فصول في البثور وجدت في قبر بفراط الخ

Additional notes of medical contents at the end, and on the margins.

3. (ff. 13-14v). *Bur'u's-sā'at*. A short treatise on medicine, in Arabic, by Abū Bakr Muḥammad ar-Rāzī (d. ca. 320/932), see Brock. I, 233-234, cf. IVASB 1552. In the colophon he is confused with Fakhru'd-Dīn Rāzī (d. 606/1209-1210), the famous theologian. Beg.

قال محمد بن ذکری (ذکریا، i.e. "رازى") فی کثرت عدد وزیر ابی الماسم الخ

Notes of medical contents, in Persian, on ff. 15-15v.

Dated (ff. 11 and 14v) the 7th Dhī'l-Qa'da 1249 the 18th March 1834, copied by Muḥammad Ḥasan, at Kākori (near Lucknow).

Ff. 15; S 9 × 7; 7 × 3.5; ll 19, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

613.

دستورات

Dastūrāt.

I 377.

A short treatise on the general principles of medicine. The title, as above, is given in the colophon. The name of the author and the date of composition are not mentioned. On f. 1 the book is ascribed to the authorship of one Ḥakīmu'l-Mulk Jīlānī, but the place is mutilated, and it is impossible to ascertain whether the statement is correct. The work seems to be of modern origin. There is no regular division into chapters. It begins:

الحمد لله و الصلوة على رسوله، بدانکه طب علم است باحوال ابدان الخ

Copied in the xiii/xix c.

Ff. 33: S 7,75 × 4,75: 5,5 × 3,25; ll 12, no jādvals. Or. and Europ. pap. Ind. nast. Cond. very bad. Worm-eaten and badly spoilt by 'repairs.' A seal on f. 1, dated 1262 1846.

614.

بستآن افروز

Bustān-afrūz.

II 432.

A short *risāla* on the curative properties of various Indian plants, by Sayyid 'Abdu'l-Fattāh (surnamed) Khwāja 'Abdu'l-lah Namakīn. There are no indications as to the date of composition, and apparently no references to earlier works on the subject. There is apparently no special arrangement. The author translates the ordinary names of plants into Arabic, or coins new Arabic names for them, and these new names are written in red ink as headings to the notes in which every particular drug is dealt with, cf. on f. 8v: انعكاس القمر، اعنى كل چاندني كه آن الخ: etc. Beg.

الحمد لله ... اما بعد، معلوم احب باد كه چون ادويه يونانيه الخ

Copied in the beg. of the xiii/xix c.

Ff. 15: S 9,5 × 6,25; 7 × 3,5; ll 15, no jādvals. Brownish Or. pap. Ind. nast. Cond. good.

615.

(رساله در طب)

(Risāla dar ṭibb).

Ia 99.

A fragment of a medical work, containing *maqālas* 3–8 (the last two incomplete). There are apparently no references to the earlier medical literature in the book. In order to facilitate identification, the headings of the *maqālas* are here given. Each *maqāla* is divided into a different number of *faṣls*.

- ۳ (f. 1) در احوال تن مردمست از تندرستی و بیماری و سببهای آن  
و علامتها که دلالت کننده است بران (five *faṣls*)  
۴ (f. 14) در بیان نبض و احوال آن (six *faṣls*)  
۵ (f. 24) در تدبیر نگاه داشتن تندرستی الخ (ten *faṣls*)  
۶ (f. 36) در بیماریهای سر (ten *faṣls*)  
۷ (f. 44) در بیماریهای اندامهایی که از سینه تا زیر ناف است (18 *faṣls*)  
(incomplete).  
۸ (f. 52v ?) در بیماریها با فنی اندامهایی و علاج آن (nine *faṣls*)  
(incomplete).

Copied in the xiii xix c.

Ff. 58; S 7,25 × 4,5; 5,75 × 3,25; ll 14, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

## 8. Zoology, diseases of animals, hunting, falconry, etc.

616.

باز نامه

**Bāz-nāma.**

Ia 19.

A detailed treatise on falconry, composed in 570, 1175–1176 (cf. f. 4, top). This date does not seem to be reliable, as *Bāz-nāma-i-Fīrūzshāhī*, which was comp. in 571, 1176 (cf. EB 1859), is referred to. The old diction and orthography are not preserved in this copy. The name of the author is not mentioned. The treatise is divided into 72 *bābs*; their list is given on ff. 4–5v. The last one breaks off just in its beginning, but the alphabetical vocabulary of veterinary and medical terms, given on ff. 237v–244v, apparently forms part of it. Beg.

الحمد لله ... بعد این کتاب مستطاب باز نامه آداب الصيد الخ

Beg. of the first *bāb* (f. 5v) :

طریق آراستن دست کش جانوران، باید که هر روز الخ

Copied in the xiii xix c.

Ff. 244; S 11 × 6,75; 8,5 × 4; ll 15, no jadwals. Greyish Or. pap. Ind. coarse nast. Cond. good. Slightly worm-eaten.

617.

شکار نامه ایلخانی

**Shikār-nāma-i-Īlkhānī.**

Ia 179.

A treatise on hunting and the animals trained for this purpose, by 'Alī b. Maṣṣūr al-Ḥalwā'ī (f. 13); he dedicated it to the

Mongol prince Tughāy Tīmūr Khān (f. 13), who reigned in 739-752/1338-1351. The work is divided into two *muqaddimas* and 27 *bābs* (cf. ff. 22-24, where their list is given). It seems, however, that this means that the 27 *bābs* constitute these two *muqaddimas*, the first containing 22 of them, dealing chiefly with falconry, and the second (f. 120), five *bābs*, on different quadrupeds which may be trained for hunting. In the first *muqaddima* the last *bāb* of which the heading is distinctly marked, is the 15th, on f. 59v. The *bābs* 16-22 have no headings, although the text is apparently complete. The authorities on which the book is based are given on ff. 15-15v. The treatise is an expanded version of the *Ṣayd-nāma-i-Malikshāhī*, which is supplemented from various apocryphal books of Jāmāsp, Hippocrates, Galen, Buzurjmihr, etc.; also from authors or works as follows: the *Jawāriḥ-nāma* of Abū'l-Bukhturī (?), Dihqān Shakanī (شکنی); a *Risāla* of Abū'l-Fawāris Fitāwardī; *Shukra-nāma* of Abū'l-Faraj Bāz-dār, Dihqān Bā Tegīn; *Ṣayd-nāma* of Abū Dakrī, Dihqān Bukhārī (بکاري), Rāfi Sāyyār, etc.

The work contains a great many Mongol and Turkish terms and may be interesting from a linguistic point of view. The diction in this copy is modernised, but almost exclusively with regard to the orthography. A fragment of the same work is described in EIO 2979, 5. Beg.

حمد و سپاس بیکد که سیمرخ و هم و شهسوار عقل الخ

Copied towards the end of the xiii/xix c., or in the beg. of the xiv/xx c.

Ff. 137; S 9,75, x 6: 6,5 x 3,5; ll 10, no jadwals. Bad machine-made paper. Ind. nast. Cond. good.

618.

مضمار دانش

Midmār-i-dānish.

I 714.

A treatise on farriery, by Nizāmu'd-Dīn Aḥmad (f. 4v), dedicated to 'Abbās II (f. 4), written in 1071/1660-1661 (cf. R 483). Besides, the present copy gives the colophon of its original, of which the transcription was completed the 2nd Jum. II 1080 the 28th Oct. 1669, so that (if this colophon is not entirely fictitious) the work must have been completed before that date. See IvASB 1605 where a small extract from this work is described. Also EB 1867, Pr 591, Ros 319, R 482-483, etc. It is divided into a *muqaddima*, three *marḥalas*, and a *khātima*. Beg. as usual:

سپاس بقیاس خداوند جهانرا که ابلق یل و نهار الخ

Copied towards the end of the xiii xix c., or in the beg. of the xiv, xx c.

Ff. 96; S 9,75 x 6,25; 6,5 x 3,5; ll 10, no jadwals. Cheap Europ. pap. Ind. nast. Cond. good.



619.

(مجموعه)

(Majmū'a).

Ia 60.

A collection of extracts from different treatises on falconry :

1. (ff. 1-36v). *Dastūru'ş-şayd*. A treatise on falconry, by Muḥammad Riḍā b. Muḥammad Yūsuf, who wrote it (cf. f. 1v) in 1083/1672-1673, and dedicated it to Aurangzib (ibid.). The treatise is divided into 77 short *bābs*: their list is given on ff. 1v-2v. Beg.

حمد بیحد و سپاس بیحد از ازل تا ابد ... اما بعد، اضعف العباد الخ

2. (ff. 37-44). Extracts from different *bābs* of a work on falconry of which the title is not given.

از باب دریم، طریق عاف نمودن کلالچشم و سیاه چشم الخ

3. (ff. 45-53). *Bāz-nāma*. Another extract, from the *Bāz-nāma* of 'Alī b. Ḥusayn b. 'Alī Amīrān al-Ḥasanī al-Iṣfahānī on the diseases of falcons. Beg.

تدبیر نا امدن جانور بخواندن گفته اند که الخ

Several drawings at the end.

4. (ff. 54-63). *Bāz-nāma*. A brief treatise on falconry, in 59 *bābs*. The name of the author and the date of composition are not mentioned. Beg.

حمد بیحد و ثنای بیحد سر حضرت واجب الوجود ... بعده، بدانه

از باب علم و دانایان و بازداران بتجربه تمام الخ

5. (ff. 64-68). Notes by Sarnām (سرنام) Sing'h on falconry, based on the instruction received from Mirzā Asad 'Alī Beg Mirshikār. Beg.

اول در کرسنکی باز و تجربه ورد چشم و سیاه چشم الخ

6. (ff. 69-82v). *Bāz-nāma-i-Fīrūzshāhī*. It is apparently very closely connected with the treatise described in IṽASB 1607, 3: the text differs in wording, but the subjects, their sequence, and terms, are almost the same in both. There is no introduction, and the work begins:

انتخاب در نامه فیروز شاهى، مشتمل بر چهل و یک باب الخ

This treatise, as well as IṽASB 1607, 3, are apparently entirely different from EB 1859, which has also the title *Dastūr-i-şayd*.

7. (ff. 83–136). *Bāz-nāma*. Yet another treatise on falconry, composed at Bhakar, in Berar, in 1091/1680 (the 25th year of Aurangzib's reign), cf. f. 85. The author does not mention his own name. The treatise is divided into 43 *bābs*. The beg. of the introduction is versified. Apparently a few *bayts* are lost, and it begins with:

جانوريرا چو بصيرا برند، کرسنه و رام توانا برند، الخ ... بدانکه  
هریک در ذکر الخ

On ff. 136–137v at the end there are notes on different medicines.

Dated (f. 136) the 17th Shawwāl 1271/the 3rd July 1855.

Ff. 137; S 11,5×7,25; 8,75×5; ll 18, no jadvāls. Cheap Europ. pap. Ind. nast. Cond. good.

## 620.

(میدیه)

(Şaydiyya).

I 439.

A treatise on various kinds of game, by the well-known poet Ḥazīn, or as he calls himself on f. 1v, top, Ibn Abī Ṭālib az-Zāhidī al-Jilānī, Muḥammad, surnamed 'Alī (d. 1180/1766). See R 483, cf. EIO 1712; *Ind. libr.* Bk 407. The work is divided into a *mugaddima* (f. 1v), three *bābs* (ff. 6v, 21, 22), and a *khātima* (f. 23v). The title and the exact date of composition are not given here. Beg. as usual:

سپاس بیقیاس که مدارک او هام از استقضى اصولش الخ

Copied in the beg. of the xiii/xix c. Several notes on the margins.

Ff. 23; S 9,5×6,25; 6,25×3,75; ll 17, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

## 621.

The same.

I 93.

Another copy of the same work, see No. 620. Beg. as in that transcript.

Copied in the beg. of the xiii/xix c.

\* Ff. 167–191v: for measurements, etc., see above No. 416.

## 622.

میدیه

Şaydiyya.

II 151.

A treatise on the religious observances connected with hunting, the killing of animals, the lawfulness of the flesh of

different species as food, etc., the same as IVASB 1042. The name of the author and the date of composition remain unknown. In the present copy there is a dedication to one Abū'l-Ḥasan Bahādur Khān (f. 2), who cannot be identified (or, the name is perhaps fictitious). Beg. as usual :

بهترین طایر بال (sic) فال مبارک بال که طیران کند در هوای النخ

Copied towards the end of the xii xviii c., or in the beg. of the xiii xix c.

Ff. 66 ; S 7.75 × 5 ; 5.25 × 2.5 ; ll 11, no jadvāls. Brown Or pap. Ind. nast. Cond. tol. good. Numerous notes on the margins.

## 623.

باز نامه

Bāz-nāma.

III 144.

A treatise on falconry. The name of the author and the date of composition are not given. It is divided into 76 *bābs*, mostly very short ones. The work seems to be of comparatively modern origin. Beg.

بعد حمد و ثنا ایزد توانا که شد باز فکر النخ

The present copy is written so as to imitate the style of lithographs ; the introduction is separated, and the first two *bābs* are probably left without headings. The text of the main portion begins abruptly :

در بیان آنکه اول جندوران شکری النخ

Copied a few years ago, in a pretentious style, but without the date of transcription, etc

Ff. 106 : S 13 × 8 ; 9.25 × 4.5 ; ll 13, within jadvāls. Europ. pap. Modern Ind. nast. Cond. good. Marginal notes. Bad vignette and ornamentation on the opening leaves.

## 624.

کبوتر نامه

Kabūtar-nāma.

I 775.

A short treatise on pigeons, their training, and cures for their diseases. The name of the compiler and the date of composition are not given. There is no preface, and the treatise starts abruptly :

فرار عشق باز دست که چون جواده جمل روز بر نام افتاب خورد النخ

Copied in the xui xix c.

Ff. 16 : S 9 × 5 ; 7.25 × 3.5 ; ll 15, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Notes and additions on the margins.

## 9. Arts, technology, agriculture, etc.

### 1. *Military art.*

625. (رساله در سپاهدارى جماعت انگريزيه)

(*Risāla dar sipāh-dārī-i-ḡamā'at-i-Angṛīziyya*). I 769.

A fragment of a large work, dealing with the methods of the British administration in India, military and civil. The extant portion deals chiefly with the European principles of organising the army, and only the last few pages deal with the civil government of the East India Company (f. 56v). The author's name does not appear. The work must have been compiled towards the end of the XII/XVIIIc., or early in the XIII/XIXc. There are many interesting anecdotes from the military history of the XII/XVIIIc. It is divided into many unnumbered *faṣls*. Beg. abruptly:

... لكن بسبب نام و جلب قلوب عوام اهل اسلام الخ

The copy is apparently an autograph, originally completed in Muḥarram (الشهر الاول) 1225/Febr. 1810 (which probably is the date of the completion of the work itself), at Patna. It is at present in a very bad condition, being much injured by worms. Portions of many leaves are torn away.

Ff. 63; S 7.25 × 4.25; 5.25 × 2.5; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. very bad.

### 2. *Archery.*

626.

هداية الرامي

*Hidāyatū'r-rāmī*.

II 455.

A treatise on archery, by Muhammad Bud'h, surnamed Sayyid 'Alawī, who dedicated it to 'Alā'u'd-Dīn Husayn, a local ruler of Bengal (899-925/1493-1518). See EIO 2768-2769; cf. Pr 337-338, R 488, etc. It is divided into 27 *bābs*. Beg.

حمد و ثنای مہر خدایا جل و علا، ان توانای کہ تیر چرخ اعلی الخ

Dated the 6th Ram. 1252 the 15th Dec. 1836, or 1893 of the Sambat era.

Ff. 20; S 13 × 9.75; 11.25 × 7; ll 22, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

627.

(رساله در تیر اندازی)

(*Risāla dar tīr-andāzī*).

I 105.

A fragmentary treatise on archery, incomplete at the beginning and apparently also at the end, so that the name of the

author, the title of the work, etc., cannot be ascertained from the text. The author mentions his teacher, Nūru'l-lah (cf. f. 67), and often refers to a book on archery called *Dastūru'l-amal*. The extant portion is divided into six *aṣls*, subdivided into different numbers of *waṣls*. Beg. abruptly:

احمل اول در بيان قبضه و آن مستملست بر هشت وصل النخ

Copied in the xiii/xix c.

\*Ff. 49-79v; S 10.5 × 6; 8 × 3.5; ll 15, within jadvāls. Or. pap. Coarse Ind. nast. Cond. not good.

### 3. *Agriculture and horticulture.*

628.

ارشاد الزراعة

Irshādu'z-zarā'at.

I 30.

A treatise on agriculture, composed in 921 1515 (f. 15), by Qāsim (b.) Yūsuf b. Abī Naṣr Ṭabībī (better, probably, Ṭabbasī), who claims to be a descendant of shaykh 'Abdu'l-lah Anṣārī (f. 3v), see IVASB 1612 and Bl 916, 3. The work is dedicated to a prince whose name is not mentioned. Beg. (as in IVASB 1612):

حمد مرقادیرا که در عرض چهل باغ جهان انخ

Copied apparently in the xiii xix c. (ff. 9-32, written by the same hand, are of machine-made paper), but some skill was shown in the attempt to mislead the readers into a belief that the MS. is an old copy. A seal of Akbar appears on f. 1v, but there is no need to prove that it is forged. The orthography of the MS. is quite modern.

Ff. 47; S 8.5 × 5.75; 6.75 × 3.5; three columns with irregular numbers of lines, each about 1.5 inches long, within jadvāls. Or. and Europ. pap. Ind. nast. Cond. tol. good. Bad vignettes.

629.

نخلبندیه

Nakhlbandiyya.

I 455.

A treatise on the cultivation of various useful plants, composed in 1205 1790-1791, by Aḥmad 'Alī b. Muḥammad Khalīl Jaunfūrī, who based it on, or extracted it from, the works of Amānu'l-lah Ḥusaynī, namely the *Shajara-i-nihāl* and *Nuskha-i-kukh-bād* (i.e. plague of caterpillars). There is no regular division into chapters. Beg.

شکر و سیاس بیون از اندازه ( و ) فیلس صنعی را انخ

Dated the 23rd Dhī Qa'da 1261 the 23rd Nov. 1845, at Cawnpore.

Ff. 27; S 9 × 5.75; 7.25 × 3.75; ll 16, no jadvāls. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. A few additions on the margins.

630.

(رساله در فلاحات)

(Risāla dar falāḥat).

Ia 116.

A treatise on agriculture, incomplete at the beginning, so that the passages which may have contained the exact title, the name of the author, etc., are lost. The colophon does not give information on these points. The work consists of 12 *bābs* and a *khātima*, dealing with various technical details of cultivation. The introduction and the beginning of the first *bāb* are lost, and the work opens with:

... ذکر دو دانه یا سه دانه زرد یا سرخ بر کدو و قوطاس شود الخ

Beg. of the second *bāb* (f. 5v):

باب دوم در معرفت زراعت حبوب و آنچه تعلق بآن دارد، درین مآه

معرفت زمین زراعت و معرفت برز الخ

Dated the 27th Dhī Qa'da 1255 the 1st Febr. 1840.

Ff. 62: S 6.75 × 4.5; 5 × 2.75: ll 11, no jādvals. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

#### 4. Technology, metallurgy, mechanics, etc.

631.

جواهر الصنائع

(Jawāhiru's-ṣanā'i).

II 529.

An incomplete version of *Majma'u's-ṣanā'i*, or *Majmū'atu's-ṣanā'i*, as the book is sometimes also called, dealing with different methods of applied chemistry and alchemy. The date of composition and the name of the real author of this work remain unknown. See IVASB 1621, where references to other catalogues are given. The wording and the sequence of the *bābs* differs from those in IVASB 1621 and EIO 2783. The present copy contains 24 numbered *bābs* and two without numbers. The last two, on evoking *djins* and *parīs* (f. 47v and 48), dealing with demonology, do probably not belong to this work. Beg. as usual:

حمد و سپاس بدیع الاساس مر حضرت مانعی را که الخ

Copied in the beg. of the xii xix c.

Ff. 50: S 9.25 × 6; 7.25 × 4.25: ll 15, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Numerous marginal notes and glosses.

632.

(مجموعه در شمشیر)

(Majmū'a dar shamshīr).

I 232.

Two treatises on the methods to test the quality of swords:

1. (ff. 2-20v). *Ta'īdu'l-baṣārat*. A treatise on swords, com-

posed in 1118 1706-1707 (cf. f. 2, where a chronogram is given as تَأْيِيدُ بَصَارَتِ). The name of the author is not given, but in the Cambridge copy, described in Br 136, 1, and in No. 633 here, it appears as Nithār, whose real name was Luṭfu'l-lah, and surname Nuṣratu'l-lah Khān. In the present copy the actual beginning is lost, and the work opens with the versified passage quoted by E. Browne on p. 224 of his catalogue, or on f. 3, l. 13 in No. 633.

این نسخه مسمی است بتأیید بصارت، النجم

2. (ff. 21-24v). *Tamhīdu'l-baṣārat*. Another, shorter, work on the same subject, based on the preceding one. The compiler, who does not mention his own name, calls the author of the preceding work his *ustād*, and must therefore have lived in the first half of the XII/XVIIIc. He compiled this treatise at the request of Muḥammad Ḥādī b. Fākhir Khān b. Iftikhār Khān b. Aṣālat Khān Ni'matu'l-lahī al-Ḥusaynī al-Harawī. Another copy of this treatise is described under No. 634, 2. It is divided into a *muqaddima*, five very short *bābs*, and a *khātima*. Beg.

الحمد لله الذي اقام بدو الدين بالسيف ... اما بعد ارشد ارجمند

و اسعد بختمند در عمان شرافت النجم

On f. 1v there is a prayer, in Arabic, apparently not connected with either of these treatises.

Dated (f. 20v) the 16th Jum. 1 1255, the 28th Jul. 1839, copied from a very incorrect original, as explained in the colophon. The figure 1255 has been mutilated in such a way as to give 1155.

Ff. 24 (*bayāḍ* form); S 4.5 × 7; 3.5 × 6; ll 14, no *jadwals*. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Additions and notes on the margins.

## 633.

تأیید البصارة

Ta'īdu'l-baṣārat.

I 452.

Another copy of the same treatise, as No. 632, 1, this time complete. The passage with which the former copy opens is found here on f. 3, l. 13. Beg.

احسان بی پایان رب اکرم الاکرمین ... اما بعد، ذرة بیمقدار لطف الله

تخلص نثار مخاطب بنصرت الله النجم

Copied in the xiii/xix c. This MS. formed apparently originally a portion of Nos. 627, 634 (I 105).

Ff. 28; S 10.5 × 6; 8 × 3.5; ll 15, within *jadwals*. Or. pap. Ind. nast. Cond. not quite good.

## 634.

(مجموعه در شمشیر)

(Majmū'a dar shamshīr).

I 105.

Another collection of treatises dealing with the quality of swords.

1. (ff. 1v-43). *Barāhīnu's-sawārim* (cf. f. 6), a detailed treatise on swords, by Aḥmad b. Muḥammad (or Mīr Muḥammad Khān) b. Ibrāhīm (or Multafit, as given here ملفت, Khān) 'Ālamgīr-shāhī Nī'matu'l-lahī al-Ḥusaynī al-Yazdī (cf. f. 3v); he wrote probably in the middle of the XII/XVIIIc., as he refers to Luṭfu'l-lah, the author of the *Ta'īdu'l-baṣārat* (see above, No. 632, 1), who wrote in 1118/1706-1707. The work is divided into one *muqaddima*, giving some historical anecdotes concerning swords (f. 6v); five *maqālas*, on ff. 14v, 20, 23, 25, 27v, dealing with the qualities of steel, its composition, tempering, shaping, etc.; and a *khātima* (f. 34) on various additional matters. At the end (f. 42v) Muḥammad Shāh (1131-1161/1719-1748) is eulogised. Beg. of the treatise:

حمد بیکد خالق الاعباحی را که صفایح شهور الخ

2. (ff. 43v-48v). *Tamhīdu'l-baṣārat* (f. 44). Another copy of the same treatise as described in No. 632, 2. Beg. as usual:

الحمد لله الذي اقام هذا الدين بالسيف الخ

Copied in the xiii/xix c.

\* Ff. 1v-48v; S 10,5 × 6; 8 × 3,5; ll 15, within jadvāls. Or. pap. Ind. coarse nast. Cond. rather bad; worm-eaten and repaired.

## 635.

اداة الكاتب

Adātu'l-kātib.

II 497.

A treatise on the methods of preparation of ink, by 'Abdu'l-lah b. Ḥasan b. Ibrāhīm b. Ḥusayn Kūhdizī Dāmghānī. The author, who apparently was a professional copyist, mentions that when he came to India, he found that it was there impossible to find the good ink and pens, necessary for really calligraphical writing. He therefore wrote his book which is based on reminiscences of the methods used by Sulṭān 'Alī Mashhadī and Majnūn (cf. f. 2), two famous calligraphers of Herat who flourished in the beg. of the X/XVIc. As the latter died about 945/1538-1539, it is possible that the author may have lived in India under Akbar. The work is not divided into separate chapters. Beg.

الحمد لله الذي فضل مداد العلماء ... ميكويد محرر این رساله الخ

Dated the 6th Rab. I 1247, the 15th Aug. 1831.

Ff. 15; S 10,25 × 6; 7,75 × 4; ll 11, no jadvāls. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. A few additions on the margins.



636.

معیار العقول

Mi'yāru'l-'uqūl.

I 959.

A short treatise on the principles of mechanics, obviously compiled from European works. The author calls himself Abū 'Alī, and does not give the date of composition. The treatise is divided into five *bābs*. Beg.

الحمد لله الذي رفع مفادير اهل الكمال الخ

Copied in the xiii/xix c.

Ff. 9; S 8,5 × 6,5; 6,25 × 4; ll 15, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Many drawings. Occasional notes on the margins.

### 5. *Architecture.*

637.

(رساله در بعض عمارات اکره)

(Risāla dar ba'ḍ-i-'imārāt-i-Agra).

I 354.

Apparently a condensed and incomplete version of the same work as the one described in IvASB 1622, dealing with the materials used in the construction of the Tāj-mahall and other buildings, in or near Agra, with a short biographical note on Mumtāz-Mahall, the wife of Shāhjahān. It covers only a small portion of IvASB 1622. Beg.

خلاصه احوال (sic) بانو بیگم مختلط بمقتار محل الخ

Copied towards the beg. of the xiv xx c.

Ff. 41; S 9,75 × 5,5; 6,5 × 3,5; ll 7, no jadvāls. Europ. pap. Ind. nast. Cond. good.

### 6. *Calligraphy.*

638.

رساله منظوم در علم خط

Risāla-i-manẓūm dar 'ilm-i-khaṭṭ.

II 519.

A short versified treatise on calligraphy, comp. by Sulṭān 'Alī (cf. f. 3, bottom) in 920 1514 (f. 11). In the colophon the author is called Sulṭān 'Alī Mashhadī. The latter, a famous calligrapher, died in 919 1513-1514, as stated in R 573. There may be a mistake as to the date of his death in the authorities which Rieu utilised. Beg.

ای قلم نیز کن زبان بیان، بهر حمد خدای هر دو جهان

Copied in the xu xviii c.

Ff. 11; S 8,5 × 4,75; 5 × 2; ll 15, no jadvāls. Or. Brownish pap. Ind. nast. Cond. tol. good; slightly worm-eaten. Stray notes and quotations at the end.

7. *Music.*

639.

راگ درپن

Rāg-darpan.

I 407.

A treatise on Indian music, the same as described in EIO 2017, R<sub>s</sub>Br 71, EB 1847, composed in 1076/1665-1666 (cf. ff. 49 and 55). The author, who styles himself Faqīr, or Faqīru'l-lah (cf. f. 2v), apparently intentionally omits his full name. His treatise is divided into 10 *bābs* (the headings are quoted in EIO 2017), and chiefly based on a Hindī work, composed under Mān Sing'h of Gwalior (beg. X XVIc.), and called مانکوتوہل (f. 2v), Mānkutūhal. Beg. as usual:

حمد و سپاس بیقیلس مر آفرید کاریرا الخ

Dated the 3rd Rab. II 1213 the 14th Sept. 1798.

Ff. 56: S 8.5 × 5.25; 6.5 × 3.25; ll 14, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Many marginal notes and glosses.

640.

تحفة البند

Tuḥfatu'l-Hind.

I 156.

The well-known work on Indian music, different arts as practised in India, physiognomy, sexual matters, etc., composed some time about 1086/1675-1676, by Mirzā Khān (Muḥammad) b. Fakhri'd-Dīn Muḥammad, and divided into a *mugaddima*, seven *bābs* and a *khātima*: see IVASB 1630, where references to other catalogues are given (add R<sub>s</sub>Br 78). Beg. as usual:

الحمد لله ... اما بعد، چنین ( گوید ) مست بادا هذیان الخ

Dated the 6th Rab. I 1254, the 31st May 1838.

Ff. 300: S 11.75 × 8; 8.5 × 4.25; ll 16, no jādvals. Bad, green coloured Or. pap. Ind. nast. Cond. still tol. good, except in the beg. and the end, where several folios have crumbled. The paper, apparently under the influence of the dye, has become fragile and in some places discoloured.

## 10. Magic, alchemy, divination, etc.

1. *Interpretation of dreams.*

641.

کامل التعبیر

Kāmilu't-ta'bīr.

II 201.

The famous early work on the interpretation of dreams, by Abū'l-Faḍl Ḥusayn (b. Ibrāhīm) b. Muḥammad at-Tifīṣī (this word is here corrupted by the scribe into النعلی); he dedicated it to a prince in Asia Minor, 'Izzu'd-Dīn Qlich Arslān b. Mas'ūd (569-588/1173-1192). See IVASB 1508, where references to

other catalogues are given. It is divided into 16 *faṣls* of which the first 15 form a sort of introduction, and the last one contains a list of dreams with their explanations, in which the subjects of dreams are alphabetically arranged. Beg. as in EIO 2276:

ستایش و سذیش (sic) خدایرا که واحد و صمد و قادر است انعم

Dated the 15th Ramaḍān, the year is not given. It must be within the limits of 1173-1221 1759-1806, as the intended date was also to be given in the regnal year of Shāh 'Ālam.

Ff. 446: S —; 7,5 × 3,75; ll 17, within *jadwals*. Or. pap. Margins, of different paper, have decayed and crumbled away. Cond. of the extant part is fairly good. Slightly worm-eaten. Bad vignette.

642.

تعبیر نامه سلطان

Ta'bīr-nāma-i-Sulṭānī.

II 202.

The well-known work on the interpretation of dreams, comp. in 763/1361-1362 by Qādī Isma'īl b. Nizāmi'l-Mulk Abarqūhī, see IvASB 1509. The present copy contains a quite different preface, in which the dedication to Shāh Shujā', the name of the author, and the list of the authorities, are omitted. Apparently this portion of the book had been lost in the original, from which the present copy was transcribed, and a new preface was 'improvised' by the scribe. Of the first of the two introductory *faṣls*, subdivided into 10 *nuktas*, there are only *nuktas* 1-5 (the last one incomplete). Then follows a lacuna, corresponding to ff. 9-11v of IvASB 1509 (M 46), and from the middle of the first *nukta* of the second *faṣl* the text of both copies coincides up to f. 333, l. 15, of M 46. The present copy, collated with M 46 (which is an excellent old MS., dating apparently from the beg. of the X XVlc., or the end of IX/XVc.), appears to give the text carelessly transcribed and much modernised. In some places it is obvious that the scribe did not understand what he wrote. The concluding poem here breaks off in the middle, and the scribe has added a concluding *bayt*, extemporised by himself. Beg. of the treatise:

الحمد لله ... سبحانه الله أن قادري که خاک را انعم

Copied towards the end of the xii xviii c.

Ff. 451: S 9,5 × 6,5; 6,5 × 3,75; ll 15, within double *jadwals*. Brown Or. pap. Coarse Ind. nast. Cond. bad. Pasted over with so-called 'transparent' paper which has rendered many passages illegible.

## 2. Astrology.

643.

برهان الكفایة

Burhānu'l-kifāyat.

II 450.

A treatise on astrology, by 'Alī b. Muhammad ash-Sharīf al-Bakrī, the same as the one described in EIO 2270. The date of

composition of the work is not given, and there are apparently no allusions to help to fix it. H. Ethé seems to be right in regarding it as an early work dating probably from the VI/XIIc. It was already a recognised standard treatise on the subject in the end of the VII XIIIc., and is referred to in *Aḥkāmū'l-a'wām*, written ca. 690/1291, see No 644. The diction of the work, although obviously altered by scribes, still retains many archaic features. The book is also referred to by Ḥājji Khalifa, II, p. 46, No. 1791. It is divided into 14 principal sections, the first two called *bābs* and the other 12 *burjs* (for their headings see EIO 2270), subdivided into different numbers of minor sub-sections. Beg.

الحمد لله الذى خلق الخلق على غير مثال ... اما بعد، مصنف  
اين كتاب على بن محمد النخ

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Ff. 317; S 9,25 × 6; 7 × 4,25; ll 15, within *jadwals*. Or. pap. New margins-pasted to a number of folios. Ind. nast. Cond. not good. Worm-eaten, repaired, traces of moisture.

## 644.

احكام الاعوام

Aḥkāmū'l-a'wām.

I 13.

A treatise on astrology, based on several earlier standard works (cf. f. 1v-2), by 'Alīshāh b. Muḥammad b. Qāsim al-Khwārizmī, surnamed 'Alā' al-Munajjim al-Bukhārī. He states that in Ramaḍān 688, Sept. 1289, he went on his pilgrimage to Mekka, but apparently had at Baghdad some complicated transactions with Jews, of whose impertinence he bitterly complains. He alludes to one of them as having become a wazir to the sultan, apparently referring to Rashīdu'd-Dīn. After some anti-Jewish disturbances, which took place the 5th Rab. II 690/the 7th Apr. 1291, and helped him to settle his affairs, he was able to proceed further. The book is divided into two *maqālas*, the first subdivided into four *bābs*, the second into eight.

۱ (f. 2v) منال اول در کیفیت اعمال تسیرات

۲ (f. 9v) منال دوم در احكام طالع تحویل و اتباع او

The present copy is slightly incomplete at the end. Beg.

الحمد لله (sic) العليم الحكيم ... مؤلف اين كلام و مصنف اين  
احكام العبد الفقير عليشاه النخ

Copied in the beg. of the xiii xix c.

Ff. 81; S 9,5 × 6,5; 8 × 5; ll 25, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, dirty, repaired, injured by moisture.

645.

مدخل منظوم

Madkhal-i-manzūm.

I 152.

A very short versified treatise on the propitious hours for the beginning of various undertakings. It has been completed the 1st Jum. II 816 the 29th Aug. 1413, as stated on f. 17 :

وقت تاریخ نظم بد ظاهر غره از جمادی آخر  
هشتاد شانزده ز هجری بود که بنظم این خمیر فکرت بود

In the beg. (f. 1v) there is a dedication :

بهر تشریف خویش اول این کردم از مدحت جمال الدین  
بوالمحمد محمداحمد که بقدر است برتر از فرقد

If this name belongs to a ruling prince, there was at that time only one with the name Aḥmad, in Gujrat, who reigned in 814-846. 1411-1443. But no usual epithets accompany his name which would imply his being a prince. The name of the author is not given (or he may have been called Fikrat, cf. the first quotation?). Beg.

مرد و زن چون سخن ادا نکند تا بنام حق ابد (ابتدا) نکند

On ff. 17v-19v. there is another very short versified treatise on the same subject, in *Hindustani*, with the title *Tuḥḥatu'l-gharā'ib*, ascribed to the authorship of one Mīr Qays Mashhadī, apparently the same as the poet mentioned in Spr 278.---Aḥmad 'Alī Beg. surnamed Madārā Beg. son of Mu'ād 'Alī Beg. who was a pupil of Ḥasrat, and flourished in the beg. of the XIII XIXc. Beg.

علم پزنی کو کوئی پوچی اگر کونسا دن اور وقت ہے بہتر

The first item is dated the 26th Dhī Qa'da the 15th Febr., and the second one the 9th Dhī'l-Hijja the 28th Febr. of 1220 1806. copied by Thākurdās pandit.

Ff. 19; S 7×4.25; 5.5×2.5; ll 11. within double jadvāls. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten. A few notes on the margins.

### 3. Alchemy.

646.

(رسائل در اکسیر)

(Rasā'il dar iksīr).

II 460.

Two short treatises on alchemy, apparently by different authors :

1. (ff. 1v-15). *Risāla-i-sirr*. A treatise on alchemy, attri-

buted in the initial lines to the authorship of (Abū Bakr) Muḥammad (b.) Zakariyā ar-Rāzī (d. 311 or 320 923-932). It is probably a modern Persian paraphrase of his *Sirru'ṣ-ṣanā'at* (see Brock., I, 235, 13), which is apparently not identical with *Kitābu'l-asrār* (see Brock., *ibid.*), as it is referred to in the text in terms implying its being a separate work (cf. f. 10v : در کتاب اسرار ذکر (نکرده ایم). It contains different recipes, etc. Beg.

این رساله سر من تصنیف قدوة السالکین زبدة الواعیلین النخ

2. (ff. 15v-33). *Matla'u'n-nayyirayn*. Another short treatise on alchemy, the causing hurt to, and the weighing of, spirits, etc. The name of the author and the date of composition are not mentioned. It is divided into nine *bābs*, subdivided into different numbers of *faṣls*. There are only a few references to authorities, mostly apocryphal works. Beg.

رساله مطلع النیرین در صنعت اکسیر و درد و وزن کردن افلاس و ارواح و احجار، بدافکه هیچ علمی بماتر و عزیز تر و لطیف النخ

Dated the 5th Rajab 1309 the 4th Febr. 1892, copied by Muḥammad 'Abdu'l-Haqq Murādābādī.

Ff. 33 : S 9.5 × 6.25 ; 6 × 3.25 ; ll 17, no jadvāls. Or. pap. Ind. nast. Cond. good.

## 647.

رساله اکسیر

### Risāla-i-iksīr.

II 459.

A short treatise on alchemy, apparently an extract from a larger work ; it is, however, subdivided into a *muqaddima* and three *maqālas*, as if forming an independent item. The name of the author is not mentioned. There are only very few references to earlier treatises on the subject. The latest appear to be the works of Al-Jildakī ('Alī b. Aydamur b. 'Alī, d. 743/1342, cf. Brock., II, 138-139), his *Al-burhān (fī asrār 'ilmī'l-mīzān)*. *Ash-shamsu'l-munīr fī taḥqīqī'l-iksīr*, and *Shudhūdh* (f. 8v). Beg. of the treatise :

فصل فی العجبائب من هذا الاکسیر، بداید دانست که علماء این فن النخ

Copied in the middle of the xvi<sup>th</sup> c., by Walī Muḥammad b. Faḍl-i-dīn (*sic*).

Ff. 9 ; S 10 × 5.5 ; 7.5 × 3.5 ; ll 18, no jadvāls. Europ. pap. Ind. nast. Cond. good. Lower portion of the folios is damaged by white-ants.

## 648.

تحفة خانى

### Tuḥfa-i-Khānī.

II 530.

A treatise on alchemy, sorcery, and special methods to prepare different materials and appliances, composed in the beg. of

930/1523-1524 (f. 1), by 'Alī b. Ḥusayn Wā'iz al-Kāshifī, with the *takhalluṣ* Ṣafī (d. 939/1532-1533), cf. here Nos. 69. 656. The work is divided into two *maqṣads*, subdivided into different numbers of *bābs*, all very short. It is dedicated to Dürmish Khān (f. 1), governor of Herat (cf. R 98). The author refers in the preface to the work, on which the present one is based, namely to his father's treatise, *Asrār-i-Qāsimī*, on *simiyā* and *rīmiyā* (which was transcribed in a secret script, called *ilm-i-kāshifī*). It was deciphered and condensed by 'Alī b. Ḥusayn at the request of Dürmish Khān. Beg.

الحمد لوليد ... اما بعد، چنين كويد يعيرى بضاعت النعم

The last page is occupied with notes on the chase of different kinds of birds.

Dated 1223 1808. copied by Muḥammad 'Alī-i-Bāqir.

Ff. 14; S 9.25 × 6; 7.5 × 3.75; ll 15, no jadvāls. Or. pap. Bad Ind. nast. and shikasta. Cond. tol. good. Slightly injured by moisture. A few notes on the margins.

## 649.

ذخيرة اسکندري

**Dhakhīra-i-Iskandarī.**

II 461.

A treatise on alchemy, the preparation of poisons, antidotes, amulets, magical rings, and other useful articles. It is said to have been compiled for Alexander the Great, and its text has been recovered in a monastery at 'Amūriya (?) at its capture by the Abbaside khalif Mu'tasim. It would be a hopeless task to search for its real author, as there are many similar apocryphal mediæval treatises on the occult sciences, in which stories like this are narrated to throw possible persecutors off the track. It is divided into nine *fanns* (see f. 3v), subdivided into *faṣls*. There are numerous pictures illustrating different monsters, constellations, etc. Beg.

الحمد لله (sic) ... منقولست که معتصم بالله که یکی از خلفاء عباس

ست بعد از فتح صوریة شنید که آنجا دیرست نغم

Dated the 7th Rama lān 1212 the 23rd Febr. 1798. Many marginal notes.

Ff. 34; S 9.25 × 6; 8 × 4.5; ll 17, no jadvāls. Or. pap. Bad Ind. nast. and shikasta. Cond. tol. good. Traces of moisture. Bad illustrations, in Indian style.

### 4. *Demonology and sorcery.*

## 650.

الشامل من البحر الكامل

**Ash-shāmil mina'l-baḥri'l-kāmil.**

I 507.

A treatise on sorcery, exorcism, demonology, and cognate matters, translated from Arabic. The full title of the work is

*Ash-shāmil min al-baḥrī'l-kāmil fī daurī'l-'ālam fī usūlī't-ta'zīm wa qawā'idī't-tanjīm* (f. 2v, bottom), or originally (f. 2v, l. 4), *Nuz'hatu'l-amāq* ( here الامات ) *yawm ijtīmā'ī'l-akhwān wa't-tilāq*. The author of the original version is Muḥammad b. Aḥmad at-Tabbasī (f. 1v), d. 482/1089; but his treatise was subsequently revised by Abū'l-Barakāt 'Abdu'l-lah b. Muḥammad b. al-Faḍl as-Ṣā'adī al-Farāwī (an-Nishābūrī), d. 530 1136. See Brock., I, 496: Ahlwardt, No. 5885. Apparently this identical treatise is described in EB 1561,3, amongst the works of Sakkākī, who may be the author of this Persian paraphrase. The name of the translator is not given in the text. The introduction is left in the original Arabic, and the Persian version begins with the first *bāb*. The Berlin copy contains 32 *bābs*. In the present version, however, only 19 of them are given, corresponding to *bābs* 1-19 of the Berlin MS. Beg.

فإن الشيخ الامام الاجل السيد الزاهد ... ابو الفضل محمد بن احمد الخ

Beg. of the first *bāb* (f. 3):

باب الاول في ماهية التعزيم، بدان اسعدك الله تعالى في الدارين كه  
تعزيم گرفته شده است از عزم و درست كردن رائي الخ

Copied in the beg. of the xui xix c.

Ff. 51: S 9,75 × 5,25: 7 × 3,75: ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired.

## 651.

( رساله در تسخيرات )

(*Risāla dar taskhīrāt*).

I 19.

A treatise on demonology, magic, and other occult matters, compiled by Muḥammad b. Širāji'd-Dīn as-Sakkākī (f. 1v), from the writings of Muḥammad Širāju'd-Dīn as-Sakkākī, who is occasionally referred to in the text. If the reading Muḥammad son of Širāju'd-Dīn is not a mistake, the compiler may have been the son of the author; the latter's real name was Abū Ya'qūb Yūsuf b. Abī Bakr Khwārizmī as-Sakkākī (born 555 1160, d. 626/1229), see EB 1560. The treatise itself seems to be identical with that described in EB 1561, 4. On the margins in the introduction its title is added by a different hand as *Ikhtiyārāt*. There are many earlier writers referred to in the text (cf. f. 24), but almost all of them are unidentifiable as this kind of literature is still insufficiently explored.

There is no regular division into *bābs*; many folios are partly



blank, the space probably having been reserved for drawings or tables which have not been executed. Beg.

شکرو سپاس و ستائیس مر خدا یارا ... چنین کوید مؤلف این کتاب  
محمد بن سراج الملة والدين السکاکي ... اما بعد، از قول امام محمد سراج  
الملة والدين السکاکي رحمه الله عليه، اگر خواهی که آفتاب را مستخر کنی الخ

Copied in the beg. of the xii xix c. Originally this MS. formed a portion of the same volume in which the preceding MS. was included (No. 650). The end of this copy, transcribed by a different hand, is found on the first folio in that transcript, and can be clearly read inspite of a piece of paper having been pasted over it.

Ff. 55; S 9,5 x 5; 7 x 3,75; ll 15, no jalwals. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten and badly repaired. A lacuna after f. 4.

## 652.

کتاب در احکام جن

Kitāb dar aḥkām-i-jinn.

III 85

A detailed treatise on the nature, peculiarities, etc., of jinns, based on numerous reliable sources and a great many *ḥadīths*. The authorities which are identifiable, are mostly early writers. The latest seems to be mentioned on f. 87, the *Mukhtasar Ākāmī'l-marjān fī aḥkāmī'l-jānn*, apparently Suvūṭī's (d. 911/1505) abbreviation of the well-known book on demonology by Badru'd-Dīn Muḥammad Dimishqī (d. 769/1367), cf. Brock. II, 75. The copy itself is dated 978 1570-1571, so that the treatise must have been written some time in the beg. of the X XVIc. The name of the author does not appear here. As to sources, there is mention of the books of Abū Ishaq b. Bashār, his *Kitāb mubtadā* (f. 81v); Qāḍī Abū 'Alī Muḥammad b. Ḥusayn Farrā'ī Hanbalī (d. 458/1066), cf. Brock. I, 398 (f. 82); Abū'l-Qāsim Suhaylī ('Abdu'r-Raḥmān b. 'Abdī'l-lah, d. 581/1185), cf. Brock. I, 413 (f. 82); Ibn Abī'd-Dunyā, his treatise *Makā'ilu'sh-shaytān* (ff. 82, 82v, 83v, 90, etc.) and another, *Kitāb ṭawā'in* (f. 100); Muḥammad b. Ja'far b. Sahl Kharīṭī (d. 327/938), cf. Brock. I, 154, his book *Hawāṭifu'l-jinnān* (f. 82, etc.); *Dala'ilu'n-nubuwrat* (probably by Abū Nu'aym Aḥmad Iṣfahānī, d. 430/1038, cf. Brock. I, 362, or Aḥmad Bayhaqī, d. 458/1066 cf. Brock. I, 363); Ibn Ḥazm (d. 456/1064), on f. 85v; Abū Hafṣ b. Shāhīn with his book *ʿAjā'ib wa gharā'ib* (f. 85v); 'Izzu'd-Dīn b. 'Abdī's-Salām, the author of the *Qawā'id ṣuḡhrā* (f. 86v); the *Fawā'id* of Sayrafi (Harrānī (f. 87); the *Ithā' sunan wa āthār*, by Abū Sa'id 'Uthmān b. Sa'id Dārimī (f. 89); the *Sharḥ Hūdāya*, by Abū'l-Mar'ālī b. Manjā Hanbalī (f. 90v); Najmu'd-Dīn Ḥājji Khalīfa b. Maḥmūd Kilānī (f. 91v); 'Abdu'l-lah b. Muḥammad Qarshī (f. 94v), Aḥmad b. Muḥammad b. Yaḥyā b. Sa'id Qaṭṭān (f. 95); the *Kitāb irshād*, by Abū'l-Wafā'

'Alī b. 'Uqayl (d. 515/1121), cf. Brock. I, 398 (f. 106v); the *Ta'liqāt*, by Ishaq b. Shāqilā (f. 107), etc. Beg.

روایت میکند ابو اسحق بن بشر در کتاب مبتدا باسناد متصل الخ

Copied in, or shortly after, 978 1570-1571, cf. f. 35.

\* Ff. 81v-112; S 9.75 × 6; 6.75 × 3.75; ll 21, no jādvals. Or. pap. Good nast. of Harātī type. Cond. good. Slightly worm-eaten and repaired.

## 653.

(... 'ادریس پیغمبر)

(*Risāla-i-Idrīs payghambar*).

II 4.

A treatise on sorcery, demonology, amulets, etc., ascribed to the prophet Idrīs. The present copy seems to be incomplete at the beg. and the end. It is divided into 15 *bābs* (as far as this copy contains). Beg. abruptly.

... دیگر عملهای لطیف کردن و این کتآب از ادریس الخ

Copied in 1320/1902-1903.

Ff. 13; S 8.5 × 6; 5.75 × 3.5; ll 10, no jādvals. Europ. pap. Ind. nast. Cond. good.

## 654.

تاریخ نفیس

*Ta'riḵ-i-nafīs*.

II 360.

A short composition dealing with miscellaneous subjects, but chiefly concerning the occult sciences. The author, apparently an inhabitant of Calcutta (cf. f. 2), calls himself Muḥammad-i-'Abbās (ff. 2v, 25v). The exact date of composition is not mentioned, but the treatise has been completed after 1284/1867, referred to on f. 18. It is dedicated to Lord Mayo (f. 3). There are also many references to dates slightly earlier than this one. The work is divided into four *bābs*:

۱ (f. 3) در ذکر بعضی یادان و عمارات عجیبه.

۲ (f. 10v) در ذکر بعضی طاسمات و صنایع تربیه.

۳ (f. 15v) در ذکر برخی از فوائد و ابدات.

۴ (f. 21v) در ذکر نبذی از فوائد نکات.

Beg. of the work:

الحمد لله الذي هو على كل شيء محيط الخ

Copied towards the end of the xix c.

Ff. 30; S 12.25 × 7.75; 10 × 4.5; ll 15, no jādvals. Europ. pap. Ind. nast. Cond. not good. Traces of moisture, the right hand lower corners of the folios are torn away.

655.

(مجموعه)

(Majmū'a).

II 411.

A collection of short treatises on different matters, chiefly connected with occultism:

1. (ff. 1v-8). *Tuḥfatu'l-mulūk*. A brief collection of maxims dealing with the ethics of administration. It seems to be a version of the same treatise as the one described in EB 1241, 45, 1465, and 1466. It is divided into 40 very short *bābs*. Beg.

بعد حمد ایزد نگهدارنده زمین و زمان الخ

2. (ff. 9v-15v). *Ṣad pand-i-Luqmān*. The well-known collection of magic and ethical maxims, ascribed to the legendary sage, Luqmān: cf. IVASB 1526.1, where references to other catalogues are given, and above, No. 366. In this copy a special preface is added, probably by the scribe himself, dedicated to Maharaja Dulip-Sing'h, for whom this copy was prepared. Beg. of the preface:

حمد بیحد و سپاس بیعد عمر کردگاری را سزد الخ

3. (ff. 16v-32v). *Risāla dar qiyāfa*. A treatise on physiognomy, dedicated to the same Dulip-Sing'h. Beg.

حمد و سپاس بیفیس عمر آن کبریا را سزد که الخ

Dated 1263 1847, or 1904 of the Samwat era, copied by Mahk Sayfu'd-Dīn (who is probably also the editor of these treatises)

Ff. 32; S 8 × 5; 6 × 3.5; ll 9, within jadvāls. Europ. pap. Ind. nast. Cond. good. Bad vignette.

##### 5. *Cabbalistic meaning of letters.*

656.

حرز الامان من فتن الزمان

Hirzu'l-amān min fitanī'z-zamān.

I 331.

A treatise on the cabbalistic meaning of the letters of the alphabet, the mystical Coranic letters names of God, etc., by the well-known 'Alī b. Husayn al-Wāriṣ al-Kāshifi, who used the *takhalluṣ* Ṣafī (d. 939 1532-1533), and is better known as the author of the *Rushahāt*. Ḥājji Khalifa (III, p. 43, No. 4467) ascribes it to the authorship of Kāshifi himself. This is probably not quite correct, because the work clearly shows Shi'ite tendencies on the part of the compiler, which better suit the son of the famous Sunniite divine than himself. It is divided into five *maqālas*, each being subdivided into five *bābs*.

۱ (f. 4) در بیان صفات و خواص حروف و ذکر شرایط و اداب نامه

و خاتمه که رعایت آن در اعمال این کتاب لازم است.

۲ (f. 43) در خواص حروف ثمانیه و عشرون

۳ (f. 92) در خواص اسماء حسنی

۴ (f. 150v) در خواص آیات قرانی

۵ (f. 185) در خواص سورة قرانی

Beg. of the treatise :

الحمد لله الذي انزل الكتب مشتملا على عوایب خواص حروفه الخ

On ff. 213v-228v, there is a kind of appendix (*Risāla dar khawāṣṣ-i-ḥurūf-i-mufrida*), containing a brief review of the cabbalistic and magical properties of letters, in the *abjad* arrangement. It is slightly incomplete at the end, and there are no indications as to its connection with the preceding work, or the name of the author, etc. Beg.

این رساله ایست مشتمل بر خواص حروف مفردة الخ

Dated (f. 213) the 6th Sha'bān (12)34 (?— almost entirely erased), i.e. the 31st May 1819, copied by Nawwāb Ḥusayn 'Alī Khān son of Shujā'u'd-Dawla (seems somewhat strange).

Ff. 228: S 10,25 × 6,5; 7 × 4,25; ll 13, within double *jadwal*-. Europ. pap., hand-coloured. Ind. nast. Cond. tol. good, but paper begins to crumble. Bad vignette. Several seals on f. 1. Several drawings in the last item. A lacuna after f. 196: after f. 200 the order is: ff. 202, 201, 203, etc.

## 6. *Jafr*.

657.

رموز السرار

Rumūzu'l-asrār.

II 334.

A treatise on divination by *jafr*, and the cabbalistical meaning of letters. The name of the author (?) appears in the form of 'Ibādu'l-lah Ithnā-asharī (f. 2, bottom), but is rather suspect. The latest of the identifiable persons mentioned in the text appears to be Sayyid 'Alī Hamadānī (d. ca. 786 1384), cf. f. 23. Beg.

احصی ثلث سزاور محصی است که تسن حروف الخ

Copied in 1240 1824-1825.

Ff. 29: S 9 × 5,75; 6,25 × 3,75; ll 13, no *jadwals*. Coloured Or. pap. Ind. nast. Cond. good. Slightly worm-eaten. Space is reserved on several folios, apparently for intended illustrations.

658.

سراندر تکسیر

Sarā'ir-i-taksir.

I 486.

A treatise on divination by *jafr*. The name of the author and the date of composition are not given. The title as above appears in the concluding lines :

... اینست سرانبر تکسیر و از باقی ائمه نیز برینمذوال علماست در  
مطولات این فن النج

Apparently no definite authorities are referred to, so that the date of composition cannot be estimated even approximately. Beg.

بدان ایدک الله تعالی که علمه جفر مدت برکاتم بتتبع بسیار النج

Dated the 12th Sha'bān 1104 the 18th April 1693.

Ff. 19; S 9.5 × 5; 6 × 2.75; ll 14, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few glosses on the margins, and a few notes on the last folio.

## 7. *Raml*.

659.

بدنه رمل

Zubda-i-raml.

II 386.

A complete copy of the same versified work on *raml*, from which a fragment has already been described in IVASB 551. That extract corresponds only to f. 1v-f. 6v, l. 12, of the present copy. The name of the author does not appear; the date of composition is here also given as 706 1306-1307 (f. 2v). Beg. as in the Society's transcript:

هر کوا عدل راهبر باشد، کار او سر بسر هضر باشد،

Copied in the end of the xix c. The date is written at the end by a different hand as 1929 Bikramī (?), i.e. approximately 1872 A.D.

Ff. 47; S 11 × 6.75; 8 × 3.5; ll 15, within jādvals. Or. pap. Ind. nast. Cond. tol. good. Traces of moisture. Many notes and glosses on the margins.

660.

(رساله در رمل)

(Risāla dar raml).

Ia 229.

A treatise on *raml*, by Nāṣir (or Nāṣiru'd-Dīn) b. Muḥammad b. Ḥaydar Rammāl Shīrāzī, who wrote it for Sayyid Ḥusayn b. 'Alī al-'Alawī. The date of composition is not given, but the work must have been of rather early origin (not later than the X/XVIc.), because it is mentioned by Ḥajjī Khalīfa (vol. II, p. 244, No. 2701); he calls it *At-tuḥfat fi'r-raml*, and states that it is divided into four, not two, *maqālas*, as given in this copy. Beg.

الحمد لله الذي لم يزل ولا يزال ولا يتغير احوال النج

The work seems to be incomplete in this transcript.

Copied towards the end of the xii xvm c., or in the beg. of the xix c.

Ff. 25; S 9.5 × 6; 7 × 3.75; ll 22, no jādvals. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten, injured by moisture and repairs, dirty. Many marginal notes.

661.

انوار الرمل

Anwāru'r-raml.

I 85.

A detailed book on divination by *raml*, by 'Abdu'l-lah Shīrwānī, the same as the one described in EIO 2267. The date of composition is not mentioned, and there are great difficulties in its determination. Although a number of authorities are referred to by the author, they are unidentifiable or cannot be dated. The work is divided into a *muqaddima*, two *maqālas*, and a *khātima*. It contains a great number of tables. Beg.

شکرو سپاس بیکد و قیاس افریدکار برا جل جلاله که السبح

Dated the 8th Rab. II 1216 the 18th Aug. 1801. Numerous notes and emendations on the margins. Stray notes at the end.

Ff. 117; S 8.25 × 5.25; 7 × 3.75; ll 17, no jadvāls. Or. pap. Ind. nast. Cond. bad. Worm-eaten and injured by moisture. A seal on f. 1.

662.

(رساله در رمل)

(Risāla dar raml).

Ia 161.

A short versified treatise on the principles of astrology and rules of divination by *raml*. The title of the book, the name of the author, and the date of composition are not mentioned. There is no introduction, and the treatise begins abruptly:

در بیان عدد افلاک، اول از هیأت فلک کویم، پس باحکام اختران پویم،

Copied towards the end of the xii-xviii c.

Ff. 28; S 7.25 × 4.25; 5 × 2.5; ll 14, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Traces of moisture, slightly worm-eaten. Notes on fly-leaves.

## X. VARIA.

### 1. *Bibliography.*

663.

درجہ کشف الظنون

**Tarjuma-i-Kashfu'z-zunūn.**

I 184.

A translation of the famous bibliographical work of Hājji Khalīfa, or, to give him his real name, Muṣṭafā b. 'Abdī'l-lah, surnamed Kātib Chalabī, d. in Dhū'l-Hijja 1068 Sept. 1658. The original Arabic text has been repeatedly printed and lithographed in Cairo (1274, etc.) and in Constantinople (1310, etc.); the critical edition and Latin translation by G. Fluegel, seven vols., Leipzig, 1835-1858 (Or. Transl. Fund), is to be re-edited shortly. In the present translation there is no preface by the translator, and it begins with the Persian paraphrase of the original doxology :

بهترین نطق که ظاهر می شود انوار الطاف الخ

It ends with the passage found in vol. VI, p. 510 of Fluegel's edition. There is no colophon.

Copied in the xin xix c. At the end there is a seal dated 1253/1837-1838, which may belong to the scribe.

Ff. 561, S. 9,25 × 5,75; 7 × 3; ll 17, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

### 2. *Proverbs.*

664.

مجمع التمثیل

**Majma'u't-tamthīl.**

III 26.

A collection of Persian proverbs, by Muḥammad 'Alī Halba-rūdī (هلبه رودی, usually Jabalrūdī), who composed it at Golconda in 1049 1639-1640. This is an earlier version of a larger work on proverbs of the same author, called *Jāmi'u't-tamthīl*, see EIO 2209, Pr 325, R 773, *Mélanges Asiatiques*, vol. V, p. 522, etc., which was composed in 1054 1644-1645. The proverbs are given here in alphabetical order, under the first letter of the first word in each proverb. Beg. abruptly :

اما بعد، گوشه نشین دیار بیوجودی محمد علی هلبه رودی الخ

Copied apparently in the beg. of 1207 1794, as other items in the same *majmū'a* (cf. f. 184), in Calcutta.

\* Ff. 161v-177; S. 8,5 × 5,5; 6,25 × 4; ll 19, no jādvals. Or. pap. Ind. shikasta and nast. Cond. not quite good. Worm-eaten and repaired.

3. *Works of Christian missionaries.*

665.

مرآت القدس

Mir'ātu'l-quḏs.

II 164.

A biography of Jesus Christ, based on the New Testament, comp. in 1602, at Agra, by Geronimo Xavier (d. 1617). It is exactly the same version as the one described in IvASB 1635, slightly different from the usual one, see EB 364, R 3, Gotha C. 57, Dorn C. 243-246, cf. also H. Blochmann, Proc. A.S.B., 1870, pp. 138-147. Beg. as in IvASB 1635:

پس از ستایش آفریدگار دو جهان و تمجید شافع درمندگان انج

Copied in the beg. of the xiv<sup>xx</sup> c.

Ff. 70; S 9.75 × 6.25; 7 × 3.5; ll 15, within jadwal. Europ. pap. Ind. nast. Cond. good.

666.

داستان احوال حواریین

Dāstān-i-aḥwāl-i-Ḥawāriyān.

II 436.

Biographies of the Apostles, also written by Geronimo Xavier, for Akbar, apparently in 1609. See IvASB 1636, EB 365; cf. R 3; also H. Blochmann, in the Proceedings of the A.S.B., 1871, pp. 138-139. This copy does not contain the usual preface, and is incomplete; it opens abruptly with the biography of St. Peter:

داستان سن بیدرو نخستین خلیفه حضرت عیسی النج ... سن بیدرو از  
ترجمه یهود است از قریه بیت سایدده النج

The biographies begin: St. Peter, f. 1v; St. Paul, f. 40v; St. Andrew, f. 104v; St. Jacob, f. 149v; St. Simon (?), f. 191; there are several lacunas, and in several biographies the introductory passages and headings have been omitted.

Copied in the beg. of the xiv<sup>xx</sup> c.

Ff. 257; S 9 × 5.25; 7 × 3.5; ll 15, within jadwal. Europ. pap. Ind. nast. Cond. not good. Paper is decaying.

667.

ترجمه زبور

Tarjuma-i-Zubūr.

III 182.

A translation of the Psalms, dedicated apparently to Nādir (1148-1160 1736-1747), whose name is written in gold on f. 2v, and on f. 3v, where it appears in the form of ظل سبحان و نادر دوران. It was compiled at Iṣfahān (cf. f. 3v), but the translator does not



mention his own name. This version is different from the one described in Bl 1. Beg. of the preface :

حمدی کہ عذلیبدان فدسی زبان النخ

Beg. of the translation (f. 4v) :

خوشا مردی کہ پیروی نکرد مشورت ستمکارانرا النخ

A calligraphically written copy, dating from the beginning of the xiii/xix c. A seal dated 1221 1806-1807 may have belonged to the first owner. Notes in English, on f. 1, by G. Meyer. "the gift of N. B. Edmonstrong," etc.

Fi. 119: S 10 × 6.25; 6.75 × 3.5; ll 14, within double jādwal. Europ. pap. Calligraphical Persian nast., vocalised. Cond. not good. The jādwal lines, in gold, have 'cut' through the paper. Good vignette and marginal painting.

#### 4. *Chronograms.*

668.

مجموعهٔ تواریخ (

(Majmū'a-i-tawārīkh).

Ia 213.

A collection of chronograms for every year between 3 and 1200 AH. Some years, in the beginning, have very many equivalents, but later on, only one or two are given. There is no preface, no colophon, no indication as to the date of compilation. Beg.

۳ اب آب با پا ۴ ابا جا النخ

Copied in the xii/xviii c. A seal on r. 1 is dated 1169 1755-1756. Other seals of later date are found on the last folio.

Fi. 54: S 9 × 5; 7.25 × 3.5; ll 17, no jādwal. Or. pap. Ind. nast. Cond. not good. Injured by dampness.

#### 5. *Political pamphlets.*

669.

شلتاقیه

Shaltāqiyya.

I 93.

A pamphlet dealing with complaints against the oppression and injustice of the volunteers (ناریان) and militant darwishes of the troops of Allah-Qulī Sultān (ff. 303, 306, 309r, etc.) and Ma'sūm 'Alī Beg (f. 302). They were apparently stationed in various towns of Gilān and Māzandarān, and their discipline was very loose. The author does not mention his real name, but calls himself Mullā Mīr Qāwī Gilānī. The date of composition is not given; the work was most probably written under the later Safawides. In the beginning there is a heading :

رساله شلتاقیه که درو شلتاقات مذکور میشوند تألیف مولانا ملا میر قاری

کیلانی رحمة الله علیه،

Beg. of the treatise :

ای در هوای مهر تو ذرات کاینات ، وافف نه از کمال ذات تو هیچ ذات ، الخ

Copied in the beg. of the xii/xix c.

\* Ff. 299-324v; S 11×6.5; 8×4; ll 19, no jadvls. Or. pap. Ind. nast. Cond. tol. good. A few glosses on the margins.

670.

تنبيه الغافلين و هداية الظالمين

Tanbīhu'l-ghāfilīn wa hidāyatu'z-zālimīn.

II 413.

A short work, apparently a kind of statement of claims to some landed property, by Ḥusayn b. Ḥaydar 'Alī al-Mūsawī an-Nisābūrī al-Kantūrī (f. 29), who wrote in 1233/1817-1818. The exposition of the case occupies only a minor portion of the volume (ff. 29-31v). It begins abruptly with *اما بعد الخ*, and some space is left blank before it. It is therefore not quite clear whether this portion is a continuation of the main part of the MS. (ff. 1v-28v), containing a kind of lengthy *dībācha* full of eulogies to different noblemen and princes. Beg.

الحمد لله المرشد الدليل ... اما بعد ، بر صاحب دلان مرات ضمير الخ

Copied in the middle of the xiii xix c. Many marginal notes.

Ff. 31; S 11×6.75; 8×4.75; ll 13, no jadvls. Or. pap. Ind. nast. Cond. tol. good.

# 6. Commentaries on Arabic poetry.

671.

شرح غزل متنبی

Sharḥ-i-ghazal-i-Mutanabbī.

III 108.

A detailed commentary on a single *ghazal* of Mutanabbī, or Abū Tayyib Aḥmad b. al-Husayn, d. 354/965 (cf. Brock. I, 86-87), chiefly explaining its peculiarities under the headings of prosody, poetics, versification, etc. The author, Amīru'd-Dīn Khān, surnamed Muftī Amru'l-lah Khān (cf. f. 2), wrote it in order to submit it to several British officials, interested in Oriental studies, such as Robert Keyle (?) (f. 2), Colebrooke (f. 2v), etc., in May 1810 (f. 2), at Calcutta. Cf. also R 25, where another work, on law, by the same author, is described. Beg.

غزل سرای عبداللہ کذا (sic) فصاحت بتوصیف مانعی الخ

Copied in the beg. of the xiii xix c.

Ff. 42; S 9×6.75; 6.25×3.75; ll 13, no jadvls. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. A few glosses on the margins.

7. *Scrap-books.*

672.

(مجموعه)

(Majmū'a).

Ia 55.

A scrap-book, containing fragments of different works, written by different hands and on different papers.

1. (ff. 1-2). Fragments, *in Arabic*, on religious matters.

2. (ff. 3-7v). Extracts from various Arabic works, on grammatical and other subjects. Some of them are ascribed to Muḥibbu'l-lah al-Bihārī (d. 1119 1708, cf. Brockelmann. II, 420), as on f. 7, etc.

3. (ff. 8v-14v). *Hadīqatu'l-masā'il*. A short treatise on prayer and fasting, by Ghulām Imām. The date of composition is not given. The work is divided into five *bābs*. There is a lacuna between ff. 8 and 9, corresponding to the greater portion of the first *bāb*, and the beginning of the second. Beg.

الحمد لله ... و بعد ، میگوید احقر اذم غلام امام كه النسخ

4. (ff. 15-17). *Ma'rifatu'l-madhāhib*, a short treatise on the '73' sects of Muhammadanism, *in Arabic*; the name of the author is not mentioned. It is divided into seven *bābs*. Beg.

الحمد لله الدي الهادي للمتقين الحافظ عن طريق الضالين النسخ

5. (ff. 18-24v). (*Tafsīr-i-ba'd-i-āyāt*). A commentary on seven verses of the Coran, by Muḥammad Amīr. The date of the composition is not given. Beg.

نحمدك و نستعين بك و نصلى ... اما بعد ، فيقول العبد النسخ

6. (ff. 25-45v). *Mir'ātu'l-muḥaqqiqīn*. The same short treatise, on theosophical matters, divided into seven *bābs*, as described in IVASB 1345, 2. The name of the author is not mentioned here. Beg.

حمد بيبعد و ثنای بی عد حضرت ذوانجلال را النسخ

The first half copied in the end of 1285 1869 (f. 17); the second (6) is dated the 5th Sha'bān 1277 the 16th Febr. 1861 (f. 45v).

Ff. 45; S 9.5 x 6; different numbers of lines. Ff. 1-24, Or. pap. Ind. nast.; ff. 25-45, Europ. pap. Bad careless Ind. shikasta. Cond. tol. good. Repaired, folded, etc. Marginal notes on several folios.

673.

(مجموعه)

(Majmū'a).

III 117.

A scrap-book, containing extracts and fragments mostly of religious contents: several *sūras* from the Coran (ff. 1-21);

several efficacious prayers (ff. 21v-44v); magical names of 'Abdu'l-Qādir Jīlānī (ff. 45-52v); *Shamā'il-nāma* (ff. 52v-57v); prayers, incantations (*afṣūn*), on ff. 57v-78v. A brief version of *Koka-shastar* (ff. 78v-89), again a prayer, a short versified *jāl-i-haft karākib* (ff. 89v-92v); more magical prayers with explanations (ff. 92v-98v); magical quatrains, prayers, tables, a *fath-nāma*, rules to cut cloth, and to put it on (versified, ff. 112v-113), more prayers and notes of magical and astrological contents (ff. 98v-125).

Copied in the xui xix c.

Ff. 125: S 8 × 5.25; 5.25 × 3; ll 9, no jādvals. Or. coloured pap. Ind. nast. Cond. tol. good

## 674.

(مجموعه)

(Majmū'a).

II 248.

A scrap-book containing fragments in prose and verse :

1. (ff. 1-3). Scrappy notes and poetical quotations.
2. (ff. 3v-18v). *Nān-u ḥalwā*. The well-known Sufic poem by Bahā'u'd-Dīn Muḥammad b. Ḥusayn al-Āmilī (d. ca. 1030-1620-1621), see IvASB 722 (add RsBr 55, p. 49), cf. above, No. 462, 10. Beg. as usual, with a short preface in prose :

اما بعد حمد الله على افضاله و الصلوة والسلام على اشرف المخلوقين الخ

3. (ff. 19-26v). Fragments of *mathnawī* poems, in praise of Muḥammad, his Mi'rāj, etc.

4. (ff. 27-45v). *Lawā'ih*, by Jāmī, see above, Nos. 432, and 462, 14. Beg. as in those copies.

5. (ff. 46-49). Fragments of *mathnawī* poems.

6. (ff. 50v-52v). A fragment of the same poem, ascribed to 'Aṭṭār, as described above, No. 462, 11.

- 7 (ff. 54-69v). *Mathnawī-i-Bū 'Alī Qalandar*, the well-known poem, ascribed to Sharafu'd-Dīn Bū 'Alī Qalandar Pānīpat'hī (d. ca. 725-1325), see R 668, Spr 565, Bk 124, often lithographed in India. Cf. above, No. 318. Beg.

مرحبا ای بلبل باغ کهن ، از گل رعنا بگو با ما سخن

At the end there are some scrappy quotations.

8. (ff. 70-77). A short treatise of Sufic contents, beg.

الحمد لله الواحد بذاته ... اما بعد سبب تالیف الخ

9. (ff. 77v-81v). *Dhikriyya*, also called *Risāla dar ṭarīqa-i-Naqshbandiyya*, by Jāmī, see above, No. 462, 15. Beg. as in that copy.

10. Extracts: from a *mathnawī* poem, the title of which is not given (ff. 82–85v); from Jāmī (ff. 86–93); from the *Būstān* (ff. 94–97).

11. (ff. 98–99). A short extract from the *Sharḥ-i-Suḡarū's-sa'ādat* by 'Abdu'l-Haqq Dihlawī, see IVASB 1002.

12. (ff. 102–117v). More poetical scraps, mostly from Rūmī's *Mathnawī*.

13. (ff. 118–170v). Fragment from a prose work (here only *faṣl-i-siyūm*), dealing with praises of Muḥammad, and divided into 12 *na'ats*.

14. (ff. 170v–183v). Poetical extracts, chiefly from the *Manṭiq'u't-tayr* of 'Aṭṭār (see above, No. 205), etc.

Transcribed in the beg. of the xiii xix c.

Ff. 183; S 8,5 × 5,5. Different papers, handwritings, etc. Cond. rather bad; worm-eaten. Several folios are left blank.

## 675.

(مجموعه)

(Majmū'a).

II 203.

A collection of short works and fragments of different contents, in Persian and Hindustani.

1. (ff. 1–17v). A treatise on architecture, in *Hindustani*, incomplete. The title of the work and the name of the author are not mentioned. Beg.

حمد بیحد اور ثنائی بیحد سزاوار درگاه الخ

2. (ff. 19–35v). *Nafsiyya* (as it is called in the colophon, f. 35v). A work in bombastic ornate prose, in Sufic strain, attributed to the authorship of 'Urfī (cf. above, No. 256), to which is prefixed a long flowery preface, eulogising 'Urfī and other poets. It was 'arranged' by the editor in 1137 1724–1725 (cf. f. 26, where the chronogram is given as (نرتیب داد دادانی) the name of the compiler does not appear Beg.

حمدی که نخستین پایه اش معراج دانشمندان الخ

Beg. of the original treatise (f. 26v):

حمدی که از ذمایت شایستگی منزله الخ

Dated the 26th February 1891, copied by Kansālā (?).

3. (ff. 36–37v). A short *mathnawī*, with the heading *Shugūn-i-zāgh-u dūrāj*, in *Hindustani*, and a fragment, apparently from the famous counsels of Luqmān, cf. above, No. 655, 2.

4. (ff. 38-43). *Risāla-i-mu'ammā*. A treatise on logogriphs, ascribed to the authorship of Galen (!). Beg.

بدانکه معما مشتق از تعمیه است و تعمیه الخ

5. (ff. 147-171v). A fragment of a large treatise on divination by *jafr* and on the cabbalistic meaning of letters. It is divided into several *qisms*.

6. (ff. 172-178v). A fragment dealing with the Hindu system of astronomy.

7. (ff. 179-187v). Apparently a continuation of the treatise on *jafr*, 5 in this note.

Copied in the xiii xix c.

\* Ff. 1-43 and 147-187; S 11,5 × 6,75: 9 × 4,25; ll ab. 17, no jadvāls. Or. and Europ. pap. Ind. nast. Cond. tol. good.

#### 8. *Parody*.

676.

( لغت ملا دو پیاژه )

(Lughat-i-Mullā Dūpiyāza).

II 137.

The well-known parody on Arabic dictionaries, dealing with common words, satirically explained, by Mullā Dūpiyāza, famous humorist of Akbar's time. Cf. R 256 and IVASB 935, 9. Beg.

الغدا خول نعماً در دیکاه او هیچ ملت را مانع نیست الخ

Copied in the xiii xix c.

Ff. 5: S 6,5 × 4: 4,25 × 2,5; ll 10, no jadvāls. Or. pap. Ind. nast. Cond. tol. good.

#### 9. *Translations from Sanskrit and Indian vernaculars*.

677.

ترجمه مها بھارتہ

Tarjuma-i-Mahābhārata.

II 161.

A translation of the Mahābhārata, different from the well-known version prepared in Akbar's time (cf. IVASB 1695, where references to different catalogues are given). This translation was probably prepared by a Hindu, judging from the epithets of respect added after the names of Hindu deities. There is no indication whatever as to the name of the translator or the date of composition. It seems that the beginning as given in the MS. is not genuine, and the greater part of the preface has been lost. Of the 18 *parbas* into which the work is divided, the first begins apparently on f. 2, but there is no special heading; II on f. 137v; III on f. 168v; IV on f. 263v; V on f. 288v; VI on f. 336v; VII on f. 377v; VIII on f. 422v; IX on f. 457v; X on f. 476v; XI on f. 481v; XII on f. 489v; XIII on f. 531v; XIV on f. 534;

XV on f. 641v; XVI on f. 657v; XVII on f. 667v; XVIII on f. 670v. Beg.

‘آبرو بخش چشمه سار سخن، آشنای محیط بی سرو بن’

Beg. of the translation (f. 2, l. 12) :

بیت خوانان کلیسای دانش بدینگونه النخ

The only colophon which is dated in this volume is found on f. 262, and gives 1908 of the Samwat era, or approximately 1851, as the date of copying.

Ff. 673; S 15×7.75; 9×5.25; ll 20, within double jadvāls. Or. pap. Ind. nast. Cond. good. More than a dozen bad illustrations in gaudy colours, of no artistic value at all.

678.

سر اکبر

Sirr-i-akbar.

II 154.

The well-known translation of the Upanishads by Dārā-Shikūh, who started it in Kashmir in 1050-1640-1641 and completed it at Dihli on the 6th Ram. 1667 the 18th June 1657 (cf. f. 380v). See IVASB 1708 where references to other catalogues are given. The present copy contains apparently the full version, and the number of Upanishads translated here is 52, according to the colophon. Beg. as usual :

حمد ذاتی را کہ نقطہ باء بسم الله در جمیع کتب سماوی النخ

Dated 1926 of the Samwat era, i.e. approximately 1869 A.D.

Ff. 381; S 14×8.5; 9.25×4.25; ll 15, within double jadvāls. Or. pap. Ind. nast. Cond. good. Very bad double page initial vignette.

679.

The same.

II 153.

A fragment of the same work, see No. 678, containing only a small part of the beginning of the book, in an abbreviated version. A badly written copy, beg. as usual, see the preceding No. A list of Upanishads with incidental notes is given on ff. 1-2 (here marked 2 and 3).

Copied in the xui'xix c.

Ff. 120; S 8.5×5.75; 6.75×4.25; ll 14, no jadvāls. Brownish Or. pap. Bad Ind. nast. and shikasta, often without diacritical dots. Cond. tol. good, but rather bad in the beg. Traces of moisture. Notes on the margins.

680.

ترجمہ جوک بششت

Tarjuma-i-Jūg-bashisht.

II 158

A translation of Yogavāsishtha, prepared under orders of Dārā Shikūh, the same as described in EIO 1972-1974, Br 35, 2.

Pr 1021, and IvASB 1700 (the copy described there is incomplete at the beg., which corresponds to f. 2, l. 5 of the present one). It was written in 1066/1656. Beg. as usual :

ستایش تمام نیایش نثار حضرتست که ذرات اکوان النج

Dated the 23rd Ram. 1180/the 22nd Febr. 1767. in a town called Aminārgarh (امینار کره ?). The first half of the volume is written by different hands.

Ff. 132; S 8 × 4.25; 6.5 × 3; ll 15, no jadvāls. Or. pap. Ind. shikasta, different hands. Cond. tol. good, except in the beginning. A portion of f. 1 has been torn away.

681.

مجمع البکریں

Majma'u'l-baḥrayn.

III 180.

A treatise on Hindu theosophy, compared with Muhammadan Sufism, chiefly explaining different technical terms. The author is the same Muḥammad Dārā Shikūh; he completed it in 1065/1654-1655 (f. 20). See R 828, S41, Aum 140. Beg.

بنام آنکه او نامی ندارد، ... حمد موفور یگانه را که النج

At the end (ff. 20v-34v) there are several extracts from translations of different Upanishads and other Sanskrit works.

One of the extracts, mentioned just above (see f. 24) is dated the 18th Nov. 1871. The volume is written throughout by the same hand

Ff. 34; S 9.75 × 6.75; 7.25 × 4.25; ll 17, no jadvāls. Or. pap. Bad Ind. nast. and shikasta. Cond. good. A few notes on the margins, some of them in Gurmukhi characters.

682.

ترجمہ راماین

Tarjuma-i-Rāmāyan.

III 81.

A translation of the Rāmāyana, by Gopal, son of Śrī Govind (گوپال بن سری گوہند), who completed it in 1092/1681 or 1097/1685-1686, as given in the chronogram on f. 119v: کلام جن فزائی : رام اوتار، although the other two copies give 'رام اوتار'. See Bl 222, Aum 140, cf. EIO 1963, where a bibliography of European works on and editions of the original is given. Beg.

همه آغازها در اندک ایام، بنام رام می یابد ساجد، حمد و ثنای

بیحد سزاوار آنکه جمیع ذرات النج

Dated the 16th Shawwāl 1181 (the twelfth year of Shāh 'Ālam's reign), i.e. the 2nd Febr. 1771, at Allahabad, copied by one برساگر کول کشمیری.

Ff. 119; S 7.75 × 5.25; 5.5 × 3.5; ll 14, no jadvāls. Or. pap. Ind nast. Cond. rather bad. Worm-eaten, repaired, traces of moisture. A few glosses on the margins.



## 683.

The same.

II 155.

Another copy of the same translation, see No. 682. Beg. as in that transcript.

Dated Kashmīr, 1927 of the Bikramī era, i.e. approximately 1870 A.D. The same appearance as of Nos. 678, 689.

Ff. 130; S 14,25 × 9; 10 × 5,25; ll 13, with an additional column on the margins; double jadwals. Or. pap. Ind. nast. Cond. good. Bad vignette.

## 684.

The same.

II 159.

Another copy of the same work. Beg. as in No. 682. This transcript seems to be the most complete of the three.

Dated 1945 of the Bikramī era, i.e. ca. 1888 A.D.

Ff. 263; S 9 × 6,5; 6,75 × 4; ll 15, no jadwals. Greyish Or. pap. Ind. nast. Cond. good.

## 685.

مفرح القلوب

Mufarriḥu'l-qulūb.

II 408.

The well-known Persian rendering of the Hitopadesa, compiled by Tāj Muḥammad Muftī al-Malikī (f. 2v, top), and dedicated to some local prince or nobleman, Shāykh Bahā'u'd-Dīn Nadīmu'l-lah (f. 2). The date of composition is not known. See IvASB 1709, where references to other catalogues are given (add RsBr 198). Beg. as usual:

حمد و سپاس ببقیاس سر حضرت شاهي را که از جمله بندگان الخ

Dated the 12th Šafar 1240 the 6th Oct. 1824.

Ff. 133; S 8 × 5,25; 6,5 × 3,5; ll 13, no jadwals. Or. pap. Vulgar Ind. nast. Cond. good.

## 686.

(ترجمه کوک شستر)

(Tarjuma-i-Kūk-shastar).

Ia 233.

A versified paraphrase of the well-known *Koka-shastra*, on sexual intercourse. Cf. IvASB 1703-1705 where references to other versions are given. The beginning is apparently lost, and although there are *bismillas* on ff. 1 and 3, these are not real beginnings of original sections. The greater part of the text has an interlinear Hindustani translation. On f. 21 begins a prose work, on the same subject, partly in Persian and partly in Hindustani, apparently consisting chiefly of also extracts from the *Koka-shastra*. Beg. of the versified treatise:

زنی بدمغی خوی اهو بود، شش انکنت کلبرک از وی نهان،

Beg. of the Hindustani portion :

روزی مہتر سلیمان بر تخت شاہی النج

Copied in the end of the xiii xix c.

Ff. 31 : S 11 × 7,5 : 9 × 5,5 : ll 8, no *jadwals*. Europ. pap. Ind. nast., rather immature. Cond. rather bad.

687.

ترجمہ خلاصہ دھرم شاستر

Tarjuma-i-khulāṣa-i-D'harm-shāstar.

II 160.

A condensed paraphrase of some Hindu book on customs and rites, similar in contents to the famous laws of Manu (cf. Pr 1029, where a Persian paraphrase of that book is described), with which, however, it apparently is not identical. There is no preface of the translator, and his name, the date of composition, etc., do not appear. The work is divided into several *bābs*, of which only the beginnings of the II (f. 6), and III (f. 14) are marked :

باب دوم، در مداب ہر جہار طائفہ بصورت مختلف

باب سیوم، در ذکر اطوار و اوضاع عورت و اقسام زن و مرد و فرزند

Beg. of the work :

این ترجمہ خلاصہ دھرم شاستر است کہ مطلعہ اش بآہل ہند از ہمہ  
بہتر است موجب اکاہی دھرم و رضای ناراین ہونہ، راویان اخبار ہندوستان  
چندین زبانت النج

Copied in the end of the xii xviii c.

Ff. 32 : S 8,25 × 6 : 7 × 4,5 : ll 21, no *jadwals*. Or. pap. Ind. nast. and *shikasta*. Cond. tol. good. Traces of moisture. A few marginal glosses.

688.

ترجمہ دھاکوت پوران

Tarjuma-i-Bhāḡawat-purān.

III 99.

An abbreviated paraphrase of nine *skandhas* (out of the original twelve) of the *Bhāḡavata purāna*, apparently the same one as described in EIO 1953, where it is attributed to the authorship of Fayḏī, and is treated as a translation of only the tenth *skandha*. The name of the translator is not mentioned. Beg.

ای ہندو ہزار عالم از شوق نو مست ... راویان اخبار ہندوستان کہ

پوران عالم اللہ نسان النج

Dated the 9th Dhī Qarda of the 21st year of Ālam Shāh's reign, or 1193 the 18th Nov. 1779.

\* Ff. 1v-106v : S 8,25 × 5,5 : 7 × 4 : ll 20, no *jadwals*. Brownish Or. pap. Very bad Ind. nast. and *shikasta*, often without dots. Cond. tol. good. Stray notes and quotations on fly-leaves.

689.

ترجمہ بہاکوت پوران

Tarjuma-i-Bhāgawat-purān.

II 163.

A translation of the *Bhāgavata purāna*, different from No. 688 here and from EIO 1954. It seems not to be abbreviated, and contains all 12 *skandhas*. The name of the translator is not mentioned. Beg. of the introduction:

این پوران فیض ترجمان شری مینا بہاکوت دہم النخ

Beg. of the translation (f. 5v).

آغاز پرتہم اسکند در بیان مفصل ساختن بیاس منیشر النخ

Dated 1927 of the Samvat era, or *ca.* 1870 AD. The style of the MS. is exactly the same as that of Nos. 678, 683, 690.

Ff. 417: S 14 × 8,5; 9,25 × 4,25; ll 15, within double *jadwals*. Or. pap. Ind. nast. Cond. good. Bad double page frontispiece.

690.

ترجمہ وشنہ پوران

Tarjuma-i-Wishna-pūrān.

II 162.

A Persian paraphrase of the *Vishnu purāna*; the name of the translator and the date of compilation are not given. It is apparently the same version as described in EIO 1956, EB 1318–1319, etc. The translation is supposed to be literal (cf. f. 2). In the present MS. there is an introduction, containing a *fihrist* of the *hikāyats*, not given in the India Office copy. beg.

حمد ذاتی کہ ذات و عفتاش از ادراک عقول و اوہام النخ

Beg. of the translation (f. 2v, bottom, marginal column):

پراشر بمیتری آغاز کرد کہ امی میتری آنچہ النخ

Dated (see f. 154) 1927 of the Samvat era, i.e. *ca.* 1870 AD., in Kashmir. The same appearance as of No. 678, 683, 689.

Ff. 154: S 14 × 9; 10,25 × 5; ll 13, and an additional column on the margins; double *jadwals*. Or. pap. Ind. nast. Cond. good. Bad vignette.

691.

The same.

III 156.

Another copy of the same translation. beg. as in the preceding transcript. No. 690.

Dated the 25th Nov. 1874 (or 1931 of the Samvat era), copied by Kāshī Rām.

Ff. 147: S 9,75 × 6,75; 7,5 × 4,25; ll 15, within *jadwals*. Or. pap. Bad Ind. nast. and *shikasta*. Cond. good.

692.

ترجمہ کرم بیداک

Tarjuma-i-Karm-bibāk.

III 99.

A condensed paraphrase of the *Karma-vipāka*, dealing with retributions of sins and rewards of virtues after rebirth, in the form of a dialogue between Bharat and Bhṛgu Rishi (here بهرگ رکھی). The name of the compiler is not mentioned. Beg.

در ترجمہ کرم بیداک، چنانچہ اوردہ اذن کہ روزی بہرت از بہرگ رکھی النہ

Dated the 27th Rajab 1188 (the 17th of Shāh 'Ālam's reign), i.e. the 3rd Oct. 1774: an extremely bad copy.

\* Ff. 107-122: S 8.25 × 5.5; 7 × 3.75; ll 17, no jādvals. Or. pap. Bad careless Ind. shikasta. Cond. tol. good. A few glosses on the margins. Stray notes on the last leaf.

693.

بہکت اوربسی

Bhakt-Urbasī.

II 157.

A Persian paraphrase of the *Bhākt-Mālā*, by Lāl-Jī, composed in 1162 1749 (f. 4v, bottom), by one of the disciples of the former, Lāl-jīw-dās. Cf. G. Grierson. The modern vernacular literature of Hindustan, 1889, p. 87. It is a translation from Hindī, with explanations of difficult passages. The work is subdivided into minor sections, containing different legends, but apparently there is no regular original division. Beg.

دھن دھن شی (سری) لالچیساد دھن دلال انہ

Dated the 21st Dhī Hijja of the 41st (?) year of Shāh 'Ālam's reign, i.e. 1213/ the 26th May 1799, copied by Rāy-Sing'h son of Kriyārām (?).

Ff. 155: S 9 × 6; 7.25 × 4.5; ll 15, no jādvals. Or. pap. Bad Ind. shikasta. Cond. tol. good. Slightly worm-eaten and repaired. A few marginal glosses. Notes on f. 1 and at the end.

694.

The same.

III 165.

Another copy of the same work, more modern, but more clearly written. Before the beginning as in the preceding copy there is a line:

منکاشر جرن بوتنی سکت اور بسی کرت لالچی داس صاحب جیو،

Dated 1891 of the Samwat era, or 1834 AD.

Ff. 328: S 10.25 × 6; 7.25 × 3.75; ll 17, no jādvals. Brown Or. pap. Ind. coarse nast. Cond. good.

## APPENDIX.

### Works which for various reasons have not been described in their proper places.

#### 1. *History.*

695.

Ṣubḥ-i-Ṣādiq.

عبد صادق

III 114.

The *first* volume of a large work on general history, by Muḥammad Ṣādiq b. Muḥammad Ṣāliḥ al-Iṣfahānī al-Āzādānī, who begun his work in 1041/1631–1632, and finished it in 1048/1638–1639 (cf. f. 2, bottom). For his biography see R 775: another copy of the same first vol. is described in EB 102: extracts from the third vol. are mentioned in R 889; another copy in Bk 471–475; cf. also Elliot, *Hist. of India*, vol. VI, p. 453. The present copy is incomplete at the end, and out of the eight *matla*'s, into which it is originally divided, it contains only five: I, the prophets (f. 4v); II, the Persian kings (f. 142); III, sages (f. 194); IV, the life of Muḥammad (f. 241); V, his immediate successors (f. 319). In this transcript there is a general preface, *in Arabic*, which is apparently not found in the Bodleian copy. Beg. of this preface:

الحمد لله خالق الابرار والقي الاصلح ... و بعد، فيقول العبد الحق

Beg. of the first vol. (f. 3):

اول نامه نام بادشاهی شاید ... و بعد، چنین گوید سرکنشده الحق

Copied in the beg. of the xiii xix c

Ff. 326; S 12×9; 9.25×5.5; ll 16, no jadvāls. Or. pap. Ind. coarse nast. Cond. tol. good. Worm-eaten and repaired

696.

Ā'in-i-Akbarī.

آئین اکبری

III 181.

The well-known description of India under Akbar, by Abū'l-Faḍl 'Allāmī, see IVASB 127. Beg. as usual:

ای همه در پرده زمان را ز تو الحق

Dated the 19th Dhī'l-Qa'da of the 45th year of Shāh 'Ālam, or 1217, i.e. the 13th March 1803.

Ff. 479; S 13.75×9.25; 10.5×6; ll 21, within double jadvāls. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten.

697.

(مکاربہ جسونت سنکہ)

(Muḥārība-i-Jaswant Sing'h).

III 32.

A short extract from some large work on Indian history dealing with the story of Aurangzib's expeditions against the rebellious Jaswant Sing'h, in the beg. of 1069/1658; cf. Elliot, Hist. of India, VII, pp. 216-237. The title of the original work from which the extract has been taken, is not mentioned. Beg.

ذکر مکاربہ عساکر اقبال با راجہ جسونت سنکہ بد سکاال النج

Copied in the beg. of the xiii xix c. (in the colophon the date is given as 1099/1687-1688, which is impossible).

Ff. 28; S 10 × 6,25; 6,75 × 3,5; ll 16, no jadvāls. Or. pap., new margins of Europ. pap. Bad Ind. shikasta. Cond. not good. Traces of moisture. Stray notes on the last folio.

698.

وافعات عالمگیری

Wāqī'āt-i-Ālamgīrī.

III 138.

A history of the first five years of Aurangzib's reign, the same as IVASB 159. The name of the author is not mentioned here, and it is not otherwise known for certain. Beg. as usual:

ابو المظفر محی الدین محمد اورنگ زیب بہادر النج

Dated Lucknow, Muharram 1327 Febr. 1909. Transcribed from a copy dated Ramaḡān 1171 May 1758, by Muhammad Ārif Ṣiddīqī.

Ff. 59; S 13 × 8,25; 10 × 5,5; ll 15, no jadvāls. Europ. pap. Ind. nast. Cond. good.

699.

(عبرتنامہ)

('Ibrat-nāma).

III 143.

Memoirs dealing with the events which took place between the death of Aurangzib and the death of Farrukh-siyar (1118-1131/1707-1719). The work is apparently identical as to its subject with EIO 392, but most probably has undergone some alterations at the hands of the editor. At the beginning there is no preface, only a few lines which probably have been added by the scribe, and the narrative begins with the events of 1118/1707:

چون مرزا محمد بن معتمد خان بن دیانت خان در ضمن روز نامچہ و تذکرہ احوال خود تعریف مختصری از وقایع عمد سلاطین عظام از روز وفات حضرت عالمگیر تا روز شہادت حضرت فرخ سیر مرفوم ساخته بودند ہندہ را قم وافعات مذکور را ازان کذاب علیحدہ می نویسد تا بر جویندگان اخبار سلاطین بلا تلاش و تردد واضح و لایح شود، وقایع سال یکہزار و یکصد و ہژدہ ہجری النج

Mīrzā Muḥammad b. Muṭamad Khān b. Diyānat Khān is also the author of a larger work on Indian history, the *Ta'rikh-i-Muḥammadī*, completed in 1190/1776, cf. R 895.

Copied in the middle of the xiii xix c. (apparently by Gurū Hārīlāl, who transcribed Nos. 34 and 47, above, as the handwriting is identical).

Ff. 131; S 8.25 × 5; 6 × 3.25; ll 12, no padwals. Or. pap. Bad, stumbling Ind. nast. Cond. tol. good. Slightly worm-eaten.

700.

(ریسالة در تاریخ هندوستان)

(*Risāla dar ta'rikh-i-Hindūstān*).

III 53a.

A brief note on the struggle which followed the death of Aurangzīb in 1118/1707. It may be an extract from a larger work on the history of India, but here no reference to it is given. A flowery and bombastic preface contains no indication as to the name of the author. The beginning is illegible.

A bad, almost entirely mutilated copy, dating from the beg. of the xiii xix c. The upper part of the folios is damaged by moisture and repairs.

Ff. 8; S 9.25 × 6; 7.5 × 3.5; ll 19, no padwals. Or. pap. Ind. nast. Cond. bad.

701.

تیمور نامه

*Tīmūr-nāma*.

III 148.

An incomplete copy of a simplified version of the famous *Zafar-nāma* of Sharafu'd-Dīn 'Alī Yazdī (see above, No. 17). The abbreviator does not mention his own name or the date of compilation. There is no division into chapters, or years; the text is full of misspellings of the proper names, etc. On many pages a line or more is left blank and marked with تصویر کی جگہ ہی apparently because there were illustrations in the original copy. The transcript is incomplete at the end. Beg.

بموجب حکم جهالمطاع مسود اوراق جز شرح احوال النعم

The text of the history begins abruptly, without any heading, on f. 2.

Copied probably some ten years ago.

Ff. 176; S 13 × 8; 9.25 × 5.25; ll 15, within padwals. Europ. pap. Ind. nast. Cond. good. A few marginal notes. Ugly title-page and vignette.

## 2. *Biography: (a) Poets.*

702.

حدائق الشعراء

*Ḥadā'iqu'sh-shu'arā'*.

III 122.

An alphabetical *tadhkira* of Persian poets and a bulky anthology of poetical extracts, compiled by Mīrzā Amīr Beg

Banārasī, who used the *takhalluṣ* Amīr (he does not mention his name in the usual places, but refers to himself in the list of poets, f. 22v). He was an employee of Sarādat 'Alī Khān, ruler of Lucknow (1212-1229 1797-1814) and continued in this service till the time of Muḥammad Amjad 'Alī Shāh (1258-1263 1842-1847), who is abundantly eulogised here (f. 2v, etc.). The present work was begun as early as 1211 1796-1797 (f. 4v), at the request of Zafaru'd-Daula Faṭḥ 'Alī Khān Kaptān (ff. 4v, 22v), and completed (cf. ff. 6v, 853) the 7th Sha'bān 1262 the 31st July 1846. Several princes are eulogised on ff. 3-4v. The author also refers to the poets whom he met at Lucknow: Muḥammad Husayn Qatīl (cf. above, p. 68, 18): Inshā'a'l-lah Khān, with the *takhalluṣ* Inshā; Muḥammad Ḥayāt Bitāb: Ghulām Muḥammad Fā'iq (cf. above, No. 182); Ghulām Hamadānī Maṣḥafī (cf. Spr 182-183, d. 1243 1827-1828); Muḥammad Fākhīr Makīn (cf. above, p. 67, bottom); Mushrif Ṣuḥbatī. On ff. 5-6v he gives a list of his authorities which may be interesting from the bibliographical point of view, although there are a number of obvious errors:

1. *Ātashkada*, by 'Abdu'l-lah 'Abbāsī (?), with the *takhalluṣ* Ādhar (well-known: the name of the author is usually given as Luṭf 'Alī Beg, d. ca. 1200/1786).

2. *Tadhkira-i-Āṣaf-khānī*, by Yamīnu'd-Daula Mirzā Muḥammad Jatar Āṣaf Khān, with the *takhalluṣ* Jafar, a wazīr of Jahāngīr (d. 1021/1612-1613, cf. R 117-119, and IvASB 41).

3. *Anfās-i-Masīhī*, by Muḥammad Kāzım Qumī, with the *takhalluṣ* Ṣalūb, or Masīhu'l-bayān (apparently an Indian poet of the end of xi xvii c., cf. above, p. 55, No. 2017).

4. *Tadhkira-i-Amīr Shāhī*, of Mīr 'Alī Shīr Nawā'ī (apparently his famous *Majālisu'n-nafā'is*, comp. in 896 1491).

5. *Bihāristān-i-sukhan*, by Muḥammad Salīm Tūnī, with the *takhalluṣ* Bihār (apparently different from another *tadhkira* with a similar title, which was completed in 1194 1780, by 'Abdu'l-Ḥayy Khān, but was originally composed by 'Abdu'r-Razzāq, cf. R 1025).

6. *Bayādu'sh-shurārā'*, an album of poetical quotations compiled by Dārā-Shikūh.

7. Another *bayād*, by Ḥazīn.

8. *Tadhkira-i-ta'fīlī-ash'ār*, by Jaujānān, or Maṣḥar, d. 1195 1781, cf. IvASB 875.

9. *Tuhfa-i-Nāmī*, by Sām-Mīrzā, the well-known work, see RS 103.

10. *Tuhfatu'l-aḥbāb*, by Abū'l-Ḥasan Khān, with the *takhalluṣ* Āghahī.

11. *Tuhfatu'l-arḥāb*, by Sirāju'd-Dīn 'Alī Khān Ārzū (the authorship of Ārzū seems rather doubtful; perhaps the title of the work is wrongly given).

12. *Tuhfa-i-Rashīdī*, by 'Abdu'r-Rashīd Husaynī al-Madanī, with the *takhalluṣ* Rashīdī, d. after 1069/1658-1659, the author of the famous *Farhang-i-Rashīdī* (cf. above, No. 543).

13. *Tuhfa-i-Yūsufī*, by Muḥammad Yūsuf, with the *takhalluṣ* Bīrang, who compiled it for Ibrāhīm 'Adīl Shāh (987-1035 1579-1626).

14. *Tadhkiratu'l-aḥibbā'*, by Muḥammad Mahmūd, with the *takhalluṣ* Ḍamīrī (cf. above, p. 69, No. 19).

15. *Tasṭīru'l-faṣīḥī*, by Faṣīḥu'd-Dīn Anṣārī, with the *takhalluṣ* Faṣīhī (d. 1046/1636-1637), cf. IvASB 735.



16. *Tadhkira-i-Naṣīrā'ī*, by Muḥammad Naṣīrū'd-Dīn, with the *takhalluṣ* Naṣīr.
17. *Tadhkiratu'l-mu'āṣirīn*, by Ṣā'ib (d. 1088, 1677-1678), apparently an anthology, compiled by him at the request of Shāhjahan.
18. *Jawāhiru'l-asrār*, by Jalālu'd-Dīn al-Bayhaqī al-Hāshimī, with the *takhalluṣ* Adharī, see above, No. 429.
19. *Ḥadīqatu'sh-shurawā'*, by Mirzā Hasan Nawwāb Zafarū'd-Daula Zafarū'l-lah Khān, a wazīr to prince Dāniyāl, son of Akbar (d. 1013 1604-1605).
20. *Khulāṣatu'n-nīmat*, by Mullā Nīmatu'l-lah Kashmīrī, with the *takhalluṣ* Nīmat.
21. *Tadhkira-i-Dawlat-Shāhī*, by Nawwāb Dawlat Khān Qāqshālī, with the *takhalluṣ* Dawlat, son of Bakht-Shāh Samarqandī (apparently the well-known *tadhkira* of Dawlat-Shāh, cf. above, No. 49).
22. *Rauḍātu'sh-shurawā'*, by Sharafū'd-Dīn 'Alā'u'l-Mulk Birlās Jaḡhatā'ī, with the *takhalluṣ* Sharaf, the wazīr of Sultān Īqā-Khān (probably Abaqā-Khān, the Mongol, who ruled in 663-680 1265-1282).
23. *Rauḍatu'l-aḥbāb*, by 'Alī Taqī, with the *takhalluṣ* Naqī.
24. *Rauḍatu'l-arbāb*, by Kamālu'd-Dīn Mahmūd Kirmānī, with the *takhalluṣ* Khwājū (highly doubtful, perhaps it is his *Rauḍatu'l-awcār*, IvASB 576, 3).
25. *Riḡāḍu'sh-sarawā'*, by 'Alī Qulī 'Abbāsī, with the *takhalluṣ* Wālih (see above, No. 57).
26. *Riḡāḍu'l-āshiqīn*, by Badru'd-Dīn Hilālī (doubtful: perhaps this is an anthology called *Riḡāḍu'l-nush-shāq*, by Muhammad Ṣādiq Kūhgilū'ī, see R 737).
27. *Tadhkira-i-'Ālam Khānī*, by Nawwāb Khān 'Ālam Khān.
28. *'Arufātu'sh-shurawā'*, by Taqīyyu'd-Dīn Muhammad Ḥusaynī (Aḥadī), with the *takhalluṣ* Taqī, cf. IvASB 733 and Spr 95.
29. *Fasāḡhatu'l-arbāb*, by Sardū'd-Dīn, with the *takhalluṣ* Sa'd.
30. *Karba-i-'arfān*, another *tadhkira* by the same Taqī Aḥadī, see 28.
31. *Kalīmātu'sh-shurawā'*, by Muḥammad Afḡal Sarkhūsh (see IvASB 221).
32. *Kalīmātu'sh-shurawā'* (? the last word is illegible), by Sayyid Muhammad, with the *takhalluṣ* Shur'a, who compiled it at the request of Bābur.
33. *Gulzār-i-Fiqrat*, by Murīzu'd-Dīn Mūsawī Khān Fitrat, cf. IvASB 806.
34. *Majālīsu'l-nush-shāq*, by Mullā 'Abdu'l-Khālīq, with the *takhalluṣ* Samandar.
35. *Majālīsu'l-arbāb*, by Sayyid Mubārak-'Alī Khān, with the *takhalluṣ* Madhūsh (cf. above, p. 45, No. 1218).
36. *Majmuru'l-baharīn*, by Amānu'l-lah Khān, with the *takhalluṣ* Amān, Amānī, or Amanu'l-lah (d. 1047 1637-1648).
37. *Majmura sh-shurawā'*, by Imādu'd-Daula Ṭālu Khān Wabūd (d. ca. 1120 1708-1709).
38. *Majmura-i-mafā'is*, by Mullā Muhammad, with the *takhalluṣ* Asīrī.
39. *Makhzanu'l-gharā'ib*, by Ahmad 'Alī Hāshimī and Muhammad Husayn Qatīl (comp. in 1218 1803-1804, see for a complete list of its contents EB 395).
40. *Mu'āṭu'l-khoḡāl*, by Shīr Khān b. Muḥammad Anjad Khān Lūdī, with the *takhalluṣ* Khaksār (see IvASB 223).
41. *Mu'ass-i-fān*, by Muhammad 'Ān Muqarrab Khān, with the *takhalluṣ* Ghurbatī (perhaps for Hasan Muqarrab Khān, who died in 1056 1646-1647).
42. *Mu'āṭu'l-āshiqīn*, by Mirza Mahmūd, with the *takhalluṣ* Dāmīrī.
43. *Muntakhabu'l-āshār*, by Mirzā Ahmad Ḥasan, with the *takhalluṣ* Khūsh-rat.
44. *Makhzanu'l-hafā'is*, by Zaynu'l-'Ābidīn Dānishmand Khān b. Yamīnī'd-Daula Mirzā Ja'far, etc., with the *takhalluṣ* Dānish (apparently xi xvii c.).
45. *Tadhkira-i-Mahmūdu'l-Shāhī*, by Imām Qulī Khān, with the *takhalluṣ* Afṣurda (?)

46. *Muntakhabu'sh-shu'arā'*, by Mihr 'Alī Khān, with the *takhalluṣ* Sarmast.
47. *Nakhlisān-i-fikr*, by Muḥammad Nāṣir, with the *takhalluṣ* Nāṣir-i-Khusraw (?).
48. *Nadwatul-dh-dhakā'ir*, by Ghiyāthud-Dīn Muḥammad with the *takhalluṣ* Khayāl, a descendant of Muḥammad Bāqir Dāmād (beg. xii xviii c., cf. above, p. 44, No. 1162).
49. *Naz'hatu't-tibā'ir*, by Ṣalābat Khān, with the *takhalluṣ* Sayyid.
50. *Nasā'im-i-shamīmī*, by Nūru'd-Dīn, with the *takhalluṣ* Shamīmī.
51. *Nafā'isu'l-ma'ūthir*, by 'Alā'u'd-Dawla (Qazwīnī, who wrote in 973-982 1565-1575, see R 1022).
52. *Hidya-i-Sayfī*, by 'Alā'u'd-Dīn, with the *takhalluṣ* Sayfī.
53. *Tadhkira*, by Abū Ṭālib Khān Lundanī (d. 1221/1806-1807).
54. *Rauḍatu'l-aḥbāb* (?), by Muḥammad Lāhūrī, with the *takhalluṣ* Fā'iq.
55. *Riyāḍu'l-'āshiqīn*, by Riyāḍud-Dīn, with the *takhalluṣ* Riyādī.
56. *Zubdatu'l-ash'ār*, by Muḥammad Hāshim, with the *takhalluṣ* Hāshimī, son of 'Ismatullāh Bukhārī.
57. *Taḥā'ifu'sh-shu'arā'*, by Mīrzā Yahyā Khān, with the *takhalluṣ* Yahyā (apparently the same as mentioned on p. 62, No. 2514, who died in 1160/1747).

The majority of these works are apparently merely albums of poetical quotations, not real biographical treatises, and their attribution to early authors like Nāṣir-i-Khusraw or Khwājū, etc., is fictitious or conjectural. The most remarkable feature of this list is the absence of mention of many well-known modern *tadhkiras*. Some titles, given above, excite doubts as to their correctness. One work, mentioned on the margins of f. 5v was omitted in the list above because its title is illegible.

The work is divided into several sections, as follows :

1. An alphabetical list of the names of 2609 poets, with very few biographical details and quotations from their poetry (ff. 8-166v). It is divided into 31 *ḥadiqa*, each corresponding to one of the letters of the alphabet. The first poet is Ābrū, the last Yūnus (Muḥammad Yūnus Khān Abharī).

2. On the correct forms of the titles and surnames of kings and poets, in 30 *shajaras* (ff. 166v-183), in alphabetical order. The heading is :

سي شجرة در عت الفاب و افوام بادشاهان و شاعران

3. On the correct forms of geographical names (ff. 183-217), divided into 31 *dauha*, each corresponding to a letter of the alphabet. The heading appears as :

سي ويك دوحه در عت اسمی بلاد و مواضع و قصبات و فراء

و دهات هفت اقليم

4. On names of kings, in two *thamara*, the first on ante-Islamic kings of Persia, the second on Muḥammadan dynasties, chronologically arranged (ff. 217-229v). The heading :

دو ثمره در اسمی پادشاهان

5. On seven dialects of Persian (ff. 229v-230), in seven *nakhlas*: Harawī, Sagzī, Zāwulī, Sughdī, Darī, Pahlawī, Fārsī, containing nothing beyond the usual legendary definitions. The heading:

هفت نخله در بیان هفت زبان فارسی

6. The largest portion of the volume. ff. 230v-853, is occupied by a huge anthology, from a great number of poets. The quotations are arranged in the same style as in the *dīwāns*, according to the alphabetical order of the final letters of the rhyming syllable. The names of the authors are added against each verse, on the margins. The anthology is divided into 30 *natījas*, each corresponding to one letter of the alphabet. In the beginning of every *natīja* an index of rhymes is given.

Beg. of the preface of the work:

الحمد لله الذي نور فلوبنا بأشراق شارق العلوم النخ

An incomplete copy of the same work, in the Imperial Library at Calcutta, is described at the end of the *Arabic* catalogue of the Būhār collection, pp. 529-530.

At the end of the present volume. ff. 853v-859, there is added, apparently written by the same author, the text with explanations of the well-known ornate *qaṣida* by Qiwāmī (VI/XIIc.), translated by E. G. Browne, in the second volume of his *Lit. Hist. of Persia*, pp. 47-76. The heading:

فصیده در مدح سلطان فزل ارسلان تصنیف ملا قوام الدین عمکانی  
مشتهر ملا فواعی مطرزی (نظری؟) النخ

Beg. as usual:

ی فلک را هوای فدر تو یار، وی ملک را ثنای عدر تو کار،

The copy is apparently an autograph, with many emendations, additions, etc., in the text and on the margins. Most probably the date, mentioned above, the 7th Sha'bān 1262/ the 31st July 1846, is also the date of MS. itself. A *fihrist*, on nine folios, is added at the beginning. Further there is a vocabulary of rarer words, Persian and Arabic, continued on the margins of ff. 1v-5.

Ff. 859; S 11.75 x 8: 9.5 x 5; ll 25, no *jadwals*. Or. pap. Ind. nast. Cond. good.

(b) *Sufis and divines.*

703.

شکات عن الحیوة

Rashahāt 'ayni'l-ḥayāt.

III 113.

Another copy of this well-known work, see above. No. 69. Beg. as in that transcript.

Copied apparently in the beg. of the XIII XIX c. (there is a date, but it is illegible).

Ff. 465; S 8.5 x 6; 6.5 x 4.25; ll 15, no *jadwals*. Europ. pap. Ind. nast. Cond. not good. Worm-eaten. Emendations on the margins.

704.

(رياض الأولياء)

(Riyāḍu'l-awliyā'?).

II 194.

Biographies, with some details of their teachings, of several Sufic shaykhs who lived in Khorasan in the IX and X/XV and XVI centuries, together with a long account of ancient prophets, Muḥammad, etc. The title as given above, appears on the fly-leaf; the author's name is given there also as Mu'īnu'd-Dīn Minbarī (?). In the text apparently neither the title nor the name of the author are mentioned. The work must have been composed towards the end of the X/XVIc., because the author calls himself a pupil of Muḥammad Balkhī, a local saint, who died the 10th Rab. I 979/the 2nd Aug. 1571 (cf. f. 141v).

In this volume the first portion (f. 1v-45) deals with the ancient prophets, and begins:

الحمد لله ... اما بعد، علمای احادیث و خبر از مستحضران  
و مستخبران النخ

There are no direct indications whether it does or does not form a part of the main work; no information whatever is given as to the title, the name of the author, etc.

The second part (f. 45v) begins:

حمد بیغایت و شکری بی نهایت مر آن پادشاهی را که النخ

It opens with a long laudatory narrative concerning Muḥammad, the first khalifs, early Sufis, etc. Gradually the author comes to the Persian mediaeval Sufic shaykhs, but unfortunately exactly this most interesting section is very summary. The principal shaykhs who are referred to here, are:

Raḍiyyu'd-Dīn 'Alī Lālā, d. 642/1244-1245 (f. 109).

Ahmad Jūrfānī, d. 669/1270-1271 (f. 109).

Nūru'd-Dīn 'Abdu'r-Rahmān Isfarā'īnī Kisraqī (vii xiii c.) (f. 110).

Burhānu'd-Dīn Sāgharchī (vii xiii c.) (f. 110v).

Ruknu'd-Dīn 'Alā'u'd-Dawla Samnānī, d. the 22nd Rajab 736/ the 6th March 1336 (f. 114v).

Maḥmūd Mazdaqānī (f. 115).

Sayyid 'Alī b. Shihābī'd-Dīn Hamadānī, d. at the end of 786 or beg. of 787. 1385 (f. 115v).

Ishāq b. 'Alīshāh Bayyān (?) Khuttalānī (executed at Balkh in 826/1423) (f. 118v).

Muhammad Nūrbakhsh Sultān Kashmīrī, d. 869/1464-1465 (f. 119v).

'Abdu'l-lah b. 'Abdi'l-Ḥayy b. 'Alī Shustarī Barzishābādī (Tūsī), of the ix/xv c. (f. 120).

Nūru'd-Dīn 'Abdu'r-Rahmān Baghdādī Kisraqī Isfarā'īnī (also the same time) (f. 120v).

Rashidu'd-Dīn Muḥammad b. Shaykh-i-'ulamā al-Isfarā'inī al-Bīdāwāzī (the author of the *Misbāh*, cf. IvASB 602, comp. in 852, 1448-1449; also of a *Sharḥ-i-Gulshan-i-rāz*, *Kitāb-i-Dawā'ir*, etc.), d. in the end of the ix/xv c. (f. 123v).

Shāh 'Alī b. Muḥammad Isfarā'inī Bīdāwāzī (a pupil of the preceding one) (f. 124v).

Muḥammad b. Jalālī'd-Dīn Yūsuf al-Manṣūrānī al-Khabūshānī, d. at Khwārizm in 937 1530-1531 (f. 127).

Muḥammad az-Zāhid al-Jāmī al-Balkhī b. Abī Bakr b. Muḥammad b. Abī Sa'īd b. Khalīlī'l-lah al-Jāmī, born in 899 1493-1494, d. the 10th Rab. I 979 the 2nd Aug. 1571 (f. 132v). His life in Balkh and Badakhshān, his spiritual progress and teachings, are narrated in detail, up to his death (f. 141v, where several chronograms are given). His poetry is discussed, with many specimens (ff. 142-152v and 156-164v, with the *tokhalluṣ* Muḥammad); the remaining part is occupied with different Sufic topics.

Many Sufic works are quoted or referred to, especially the *Faṣlu'l-khitāb* of Muḥammad Pārsā (cf. IvASB 1218); *Anīsu'l-āshiqīn* of Mir Sayyid 'Abdu'l-lah Barzishābādī; *Sharḥ-i-Shamā'ilu'l-ḥadīqa*; *Asrārū'n-nuqta* (f. 122), by Sayyid 'Alī Hamadānī; a commentary on it, by the same 'Abdu'l-lah Barzishābādī, also his *Mu'nīsu'l-ushshāq*, and many others.

All these shaykhs had intimate connections with the Naqsh-bandīs of Turkistan, and many of them flourished in the provinces now forming the north-western corner of Afghanistan.

Copied towards the end of the xi xvii c.

Ff. 189: S 9×6.25; 6.5×4.25; ll 15, no jādvals. Brownish Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, repaired, traces of moisture. Stray notes on l. 1.

## 705.

رساله در فضیلت علم و علما

Risāla dar faḍīlat-i-'ilm wa 'ulamā.

I 93.

A short treatise, by Muḥammad Muqīm al-Husaynī al-Astrābādī (cf. f. 19), dealing with the spiritual advantages of (theological) learning: eulogies of some famous Shi'ite divines, and especially a eulogical biography of Muḥammad Bāqī Dāmād, who died ca. 1046 1636-1637. The work has most probably been compiled after 1052 1642, as Shāh Ṣafī (f. 21v) is referred to as already dead. Beg. (f. 14):

الحمد لله ... اما بعد، بدان ایدک الله تعالى که علم الخ

At the beg. (ff. 8-14), there is a fragment of Sufic and psychological contents, without a proper title or the name of the author.

At the end, on ff. 22-23, there is a short letter of Sufic contents, ascribed to Afdal Kāshī (cf. above, No. 419), beg.

مدد تائید الهی از کار و اندیشه مخدومی الخ

Copied towards the end of the xii xviii c.

\* Ff. 8-23: for measurements, etc., see above, No. 416.

3. *Geography.*

706.

هفت اقلیم

Haft iqlīm.

II 433.

The well-known work on geography, and biographies of literary men, by Amīn Aḥmad Rāzī, who completed it in 1002/1594 (cf. f. 2v). See IVASB 282 where references to other catalogues are given. The first *iqlīm* begins here on f. 3; II on f. 10; III on f. 29v; IV on f. 158; V on f. 393; VI on f. 451v; VII on f. 466v. Beg. as usual:

خود هر کجا کنجی آرد پدید، ... اما بعد، چنین گوید مکر این  
مقالات ... آمین احمد رازی الخ

Copied in the xiii-xix c. (perhaps the date 1248 1832-1833, which appears next to the initial *bismillah* is the date of copying).

Ff. 469; S 11,5 × 7,25; 8 × 4,5; ll 21, within double jādvals. Or. pap. Ind. nast. Cond. tol. good. Comparatively few glosses on the margins. Bad vignette.

4. *Anecdotes, tales, etc.*

707.

دلکشا

Dilgushā.

II 407.

A collection of anecdotes, by Ways Beg Fiṭrat (f. 2), who compiled it in 1039/1629-1630 (cf. f. 2, where a chronogram is given as *کتاب دلکشای بزم آرا*). Its chief object is probably to provide facetious reading, but occasionally there are also didactic stories. It is divided into ten *fasls*:

- ۱ (f. 2 bis) در بیان ادب و مروت و معدنت پادشاهان و امیران
- ۲ (f. 30) در بیان بعضی از حکایات فرج بعد از شدت
- ۳ (f. 62) در بیان حکایات متفرقه که از هر کتاب انتخاب نموده و از هر کس شنیده الخ
- ۴ (f. 103) در ذکر فراست و لطیفه قاضیان و واعظان و تعبیرات پسندیده معبران و احکام برگزیده منجمان الخ
- ۵ (f. 124v) در احکام عجیبه از علم غریبه شانه بیان
- ۶ (f. 132) در بیان سخنان با رتبه دیوانگان و احوال درویشان الخ
- ۷ (f. 149) در حکایات زنان عاقله و سخنان بموقع و لطایف الخ
- ۸ (f. 193v) در بیان کارهای ابلهان و سخنان ساده لوحان الخ
- ۹ (f. 237) در ذکر سخنان کران و کوران و عوران الخ
- ۱۰ (f. 256) در بیان فراست حیوانات و کارهای آنها

Beg. of the treatise :

حمد و ستایش معبودی را که آفرینش جان و جهانیان النعم

Dated the 11th Dhī'l-Qa'da of the 16th year of some prince's reign, most probably of Shāh 'Ālam, i.e. 1188 (cf. an equivalent, in red ink, added on the margin), or the 13th Jan. 1775; copied by Muhammad Fādil Kātib Kūlābī.

Ff 284; S 9.75×6; 6.5×3; ll 17, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Stray quotations on the fly-leaves at the end. Seals, erased.

708.

مظهر الاعجاز

Mazharu'l-i-jāz.

III 129.

An interesting collection of anecdotes with a didactic and especially religious tendency, in a strongly Shi'ite spirit. They are taken from real life in Persia and India, in the second half of the XI/XVIIc. The author, Mahdī, with the *takhalluṣ* Wāṣif, narrates many events from his own experience, or from what he heard from others, in which the Divine Will, or help through intercession of the Imams, were manifested. The value of these anecdotes consists in the circumstantial descriptions of life in Persia (Balkh, Iṣfahān, etc.), or in India (chiefly Bijāpūr), about the years 1090–1097 1679–1686, to which the reminiscences of the author chiefly refer. The style is rather inflated, with many poetical passages, *ghazals* and *mathnawīs* in praise of the Imams.

As stated on f. 7v, the book is divided into a *fātiha*, two *mazhars*, and a *khātima*, but in fact only the *fātiha* is properly marked (f. 8). The other sections have no special headings, and it is not clear whether the work is complete in this copy, or not. Beg.

اول کره نقطه که بکشد قلم ، ... نامیه فرسائی خامه بدایع نگار النعم

At the end there are some stray notes and quotations, mostly of religious contents, on the fly-leaves (ff. 165–169v).

Copied towards the end of the xii/xviii c., or in the beg. of the xiii, xix c.

Ff. 164; S 9.5×5.25; 7×3.25; ll 13, within double jadvāls. Brownish Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few notes on the margins.

709.

وفایع محاسن حیدرآباد

Waqā'i'-i-muḥāṣira-i-Ḥaydarābād.

III 171.

Another copy of the well-known satirical story of the siege of Golconda, by Nīmat Khān 'Alī, see above Nos. 111–112. Beg. as usual.

Dated 1902 of the Samwat era, or approximately 1845 AD.

Ff. 61; S 9.5×5.25; 6.5×3; ll 15, no jadvāls. Brownish Or. pap. Ind. nast. Cond. tol. good. Traces of moisture. A few marginal notes and glosses.

710.

قصہ حاتم طی

Qīṣṣa-i-Hātim-i-Ṭayy.

III 127.

Another copy of apparently exactly the same version of the story of Hātim Ṭayy as the one described above, No. 114. It begins in the same way as in that MS., but is shorter.

Dated the 17th Ramaḍān 1194/the 16th Sept. 1780, at Lucknow (?).

Ff. 115; S 8,5 × 5,5; 7,75 × 4; ll 17, within jadwals. Or. pap. Ind. nast. and shikasta. Cond. not quite good. Worm-eaten. Traces of moisture.

5. *Ornate prose, epistolography, etc.*

711.

منشآت برهمن

Munsha'āt-i-Brahman.

III 128.

The well-known work on epistolography, by Chandarbhan Brahman (d. 1068-1073 1657-1663), see IVASB 368, where references to other catalogues are given (add RsBr 248). Beg. as usual:

چون از عنقوان شباب این برهمن عقیدت کیش النخ

Dated the 21st Ṣafar 1098/the 6th Jan. 1687; copied by 'Abdu's-Ṣamad (b.) Farīd. Several seals, dated 1122, 1129 AH.; some more of them. erased. Stray notes on the first leaf.

Ff. 69; S 9 × 5; 6,25 × 2,75; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

712.

بسائین اللغة

Basātinu'l-lughat.

I 109.

A *farhang* and a commentary on Abū'l-Faḍl 'Allāmī's famous *Mukātabāt* (cf. above, No. 132), by Muḥammad Sa'd (or, as on f. 1v, Sa'dī), who compiled it in 1081 1670-1671 (cf. f. 208, where the chronogram is given as *فهرنگی است نادر*), see IVASB 355. The work is not very detailed; it is arranged so as to follow the original text, explaining its difficult expressions. Beg.

سپاس بیقیاس داور بیهمال را که صناعت النخ

Copied by Diyānatu'l-lah b. Muḥammad Ma'sūm, at Calcutta, in the beg. of the xiii/xix c.

Ff. 208; S 8,25 × 5,5; 6 × 3,5; ll 13, no jadwals. Or. pap. Ind. nast. Cond. not good. Slightly worm-eaten and badly repaired. Traces of moisture.



## 713.

جامع القوانين

Jāmi' u'l-qawānīn.

III 173.

Another copy of the same collection of epistolary forms as described above, see No. 146. Beg. as in that transcript.

Dated 1906 of the Samwat era. or approximately 1849 AD.

Ff. 91; S 8×5; 6×3.25; ll 11, no jādvals. Europ. bluish pap. Ind. nast. Cond. bad. Leaves have stuck together under the influence of moisture. Ff. 67-68 are left blank.

## 714.

انساء بدایع

Inshā-i-badāyi'.

III 104.

Epistolary models, collected and arranged by Dīn Dayāl of Fathpūr, near Lucknow (cf. f. 1v), an employee under a local nobleman Muḥammad Ardashīr (f. 1v, died in 1150 1737-1738, cf. f. 2v); he completed it in 1154 1741-1742 (cf. f. 29, where a chronogram is given as چہ نسخہ یکتا). It is divided into two *fasls*, the first (f. 3) on petitions, and the second (f. 15v) on miscellaneous letters. The headings of these *fasls* are not properly marked in the text. Beg.

بعد از حمد سپاس فادریکه بیکرمزومه فدرتش النعم

Copied towards the end of the xii xviii c. or in the beg. of the xiii xix c.

Ff. 29; S 9×5.75; 7.5×4; ll 15, no jādvals. Or. pap. Ind. shikasta and nast. Cond. not quite good. Dirty. Traces of moisture. Interlinear and marginal emendations.

## 715.

عجائب و غرائب

‘Ajā’ib wa gharā’ib.

Ia 180.

A large collection of models of descriptive ornate prose, or specimens of bombastic style extracted from different histories. The author does not mention his own name in the preface; in the colophon he is called Siyālkūtī Mal; he wrote in 1171/1757-1758 (f. 3). The title is given, as above, in the colophon (cf. R 1025, XIX). This work has also another title, *Ṣifāt-i-kā’ināt*. See R 1006, 1089, etc. It is divided into a great number of *ṣifats*, each dealing with a special subject and consisting of extracts from various works in ornate prose: a *fihrist* is given on ff. 4-8v. Beg.

حمد سخن افزونی که دایمی عالم دطنان را النعم

Dated the 25th Rajab 1242 the 22nd Febr 1827.

Ff. 244; S 10.25×6.5; 7.5×4; ll 15, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Notes on the margins and on the last leaf.

716.

گلشن حسن

Gulshan-i-ḥusn.

III 94.

Allegorical love stories, in an exceptionally tedious bombastic style, being a paraphrase of a Hindi story composed by Kabīr (?) Sing'h, a Rajput, of Benares. The translator does apparently not mention his own name, but states (f. 20) that he has finished the work in 1181 1767-1768. There is a very lengthy preface, and the story itself begins on f. 20v. Beg. of the preface:

شکر سپاس بی قیاس مر حضرت بی نیاز کریم الخ

Dated the 29th Ramaḍān of the 16th year of شاه عازى, or 1183 of the Faṣlī era, i.e. most probably the 16th year of Shāh 'Ālam, or 1188, or the 3rd Dec. 1774, at Calcutta, copied by Ḥusayn-'Alī Ḥusaynī.

Ff. 343; S 8.75 x 6.25; 6.75 x 4.25; ll 12, no padwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Stray notes on the fly-leaves.

717.

(مجموعه در انشا)

(Majmū'a dar inshā).

II 118.

A collection of epistolary models, by different authors:

1. (ff. 1-16). *Inshā-i-Nī'matī*, by Nī'matu'l-lah Banī Isrā'īl. The date of composition is not given. The treatise is divided into 24 *ruq'as*, which represent different forms of epistles. Beg

الحمد لله ... بذلة درگاه بلا اشتباه خیر خواہ نعمت الله الخ

2. (ff. 16v-105). *Inshā-i-Harkaran*, see above, No. 141 and IVASB 363. The copy appears to be complete. Beg. as usual:

بعد از حمد و ثنای حضرت ایزد متعال ذوالجلال الخ

Dated the 14th Jum. I 1186 the 13th Aug. 1772, at Sad'hūt: copied by Muḥyī'd-Dīn b. Qādir Walī.

\* Ff. 1-105; S 6.25 x 4.25; 5.25 x 2.25; ll 9, no padwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

718.

محبت الفاظ

Sihḥat-i-alfāz.

II 368.

A manual of Persian grammar, stylistics, epistolography, and numerous additional matters, such as brief sketches of geography, history, eras, prominent poets, names of animals, etc., etc. The author, Faḍl-Imām b. Muḥammad Arshad Khayrābādī, wrote it to give little-educated people a chance to acquire learning in a short time. The work has apparently been composed about 1223 1808-1809, as this year is several times referred to (ff. 36v, 115).

in terms which imply its being still current at the time of composition. The work has apparently been divided into a number of *bābs*, but here the headings of only the fourth (f. 65v) and fifth (f. 72) are given. Much space has been reserved, apparently to be filled up in red ink, but remains blank. Ff. 159v-160 are also left blank. Beg.

سپاس بیقیلاس مبدعی را جلت فدته که آدمی را بدانش النعم

Dated June 1835, at Shāhjahānpūr.

Ff. 182; S 8,5 × 5,75; 6,25 × 4,75; ll 13, no *jadwals*. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired.

## 719.

وجیز الانشاء

Wajīzu'l-inshā'.

III 134.

A collection of epistolary models, by Lachhī-rām (cf. f. 2). The book had not been finally arranged at the time of his death, in 1233, 1817-1818; this has been done by one of his disciples, Dyānd'hān (دیندهان) (f. 58v), who completed it shortly afterwards (he gives a chronogram for 1233, 1817-1818, یافت از لطف). It consists of specimens of private epistles, written in highly bombastic style. Beg.

دست یابی یکه تازان معرکه سخن دانی النعم

Dated the 29th Shawwal of the 23rd year of Muḥammad Akbar's reign or 1245, i.e. the 23rd April 1830, copied by Rām Narāyan.

Ff. 59; S 10,75 × 6,5; 8 × 4,5; ll 15, within double *jadwals*. Or. pap. Ind. nast. Cond. bad. Worm-eaten and repaired. Stray notes and quotations on fly-leaves at the beginning and end.

## 720.

مرصعکار

Muraṣṣa'-kār.

III 168.

A small collection of epistolary forms, composed in 1234/1818-1819 (cf. f. 8, where a chronogram is given as گل گلزار سخننوی), by Qāsim-'Alī b. Tālī-mand (f. 7v, top). The title as above appears on f. 7. The work is divided into two *bābs*: the first (f. 8) deals with letters addressed to the representatives of different professions. The second (f. 37v) gives reports of accidents, accounts of journeys, and miscellaneous minor communications. Beg.

انستای رنگارنگ و املاى هوش و فیهنگ النعم

Copied in 1905 of the Samwat era, or approximately 1848 AD.

Ff. 88; S 8 × 5; 5,5 × 3,25; ll 9, within double *jadwal*-. Europ. pap. Ind. nast. Cond. good. Bad vignette.

721.

(مجموعه در انشا)

(Majmū'a dar inshā).

III 155.

Two works on epistolography, both of modern origin :

1. (ff. 1v-60v). *Muraṣṣa'-kār*. The same work as described above, No. 720, slightly incomplete at the end. Beginning as in the former copy.

2. (ff. 61v-174v). (*Inshā-i-Siyālkūtī*). A collection of epistolary forms, containing no references to any particular person or any date, by Andarphān (اندر پهان), surnamed Siyālkūtī. The exact title of the work and the date of its completion are not given. Beg. abruptly :

اکثر اوقات یاران معنی رس سخن آشنا الخ

3. (ff. 174v-201v). Epistolary specimens, apparently extracted from different works, the titles of which are not given. Several folios have been left partly or entirely blank.

Copied towards the end of the xiii/xix c.

Ff. 201: S 9×6; 6.75×3.25; ll 11, no jadvāls. Brownish Or. pap. Ind. nast. Cond. good. Marginal notes and glosses.

722.

انشائی منظومه

Inshā-i-manẓūma.

III 166.

A collection of versified epistolary forms, composed in 1247/1831-1832 (cf. ff. 91-91v, where several chronograms are given for this date, the first being منظومه بدر). The name of the compiler is not explicitly mentioned; perhaps it cannot be found simply because the copy is illegible in many places. The title as above is given on f. 3v, bottom. Beg.

بنام دبیری جهان بيمثال • که شد دفتر دهر زو ... الخ

Copied towards the end of the xiii/xix c., with sticky ink, so that the whole of the copy has become illegible due to folios having stuck together.

Ff. 99: S 8.5×6.75; 6.5×4.75; ll 10, no jadvāls. Europ. pap. Ind. nast. Cond. hopelessly bad. Occasional additions on the margins.

723.

(مجموعه منشآت)

(Majmū'a-i-munsha'āt).

II 308.

Two short works in ornate prose and a collection of poems :

1. (ff. 1v-13) *Bihār-i-aẓīm*. Another copy of the same treatise as No. 166, 1. Beg. as in that transcript.

2. (ff. 13v-21v). *Bihār-i-aẓam*. Another copy of the same

work as the one described in No. 166, 2. Beg. as in that transcript.

3. (ff. 25-31v). *Ash'ār-i-Shams*. A short collection of *ghazals* by one Shams, who may be identical with the author of the *Bihār-i-aẓam*. The poems are in Persian and Hindustani, not arranged in the usual alphabetical sequence. Beg.

محمد 'ونسق آئینہ دل' جمال حق ز رویش کشت حاصل

Many alterations, by the same hand. The copy may be an autograph.

Transcribed (the first two items, see f. 21v) in 1269 1852-1853.

Ff. 31 (ff. 22-24 are blank): S 7.5×6; 5.5×3.25; ll 13, no *jadwals*. Europ. pap. Ind. nast. Cond. good.

## 724.

بہار معنی

**Bihār-i-ma'nī.**

III 160.

A collection of epistolary models, in highly bombastic ornate prose, by Andarjīt D'hīr (اندر جیت دھیر, f. 4v), of Makudr (? مکودر),<sup>1</sup> who composed it in Lucknow (f. 5). There are apparently no dates or references to historical persons. The letters are almost all private, there are no documents. Judging from the style, the end of the XII/XVIIIc. may be suggested as the period to which the work belongs. Beg.

جوہر نیک زبانہای نغمہ پردازان انجمن عورت النجم

Transcribed by Rahā'ud-Dīn, in 1900 of the Samwat era, or approximately 1843 AD.

Ff. 133; S 5.75×4; 4.75×2.75; ll 9, within *jadwals*. Or. brownish pap. Ind. nast. Cond. good.

### 6. Poetry.

## 725.

مخزن الاسرار

**Makhzanu'l-asrār.**

III 158.

The famous poem of Nizāmī, see IvASB 466,1. Beg. as usual:

ہست کلید در کنج حکیم، بسم اللہ الرحمن الرحیم

At the beginning there is one leaf containing the preface to a work on *inshā*, by Barān Nat'h Multānī, called *Inshā-i-dilgushā'i*, beg.

حمد بید و سپاس بید (و) ببعد معرفت معدس النجم

Dated the 2nd Ramalān 1254 the 19th Nov. 1838, copied by Khayr Shāh b. 'Abdīn-Nabī Shāh.

Ff. 70; S 11×6.25; 8×3.75; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. good. A few marginal glosses.

<sup>1</sup> Probably Nikodar, Jullundur district.

726.

اسکندر نامہ

Iskandar-nāma.

III 172.

The *second* part of the famous poem of Nizāmī, see above, No. 201. Beg. as usual. Slightly incomplete at the end.

Copied in the xiii xix c.

Fi. 88: S 7 × 4: 5.75 × 2.75: ll 16, within jādvals. Or. pap. Ind. nast. Cond. tol. good. Traces of moisture.

727.

مختب الشرح سکندر نامہ

Muntakhabu'sh-shurūḥ-i-Sikandar-nāma.

III 106.

A modern commentary on Nizāmī's *Sikandar-nāma* (cf. above, No. 200), compiled by Badr-ʿAlī ʿAzīmābādī and Mīr Husayn ʿAlī Jaunpūrī, apparently in the beg. of the last century. The work has been lithographed in Calcutta in 1812 (and reprinted several times since). It explains every verse: there is no preface and the work begins:

الحمد لله ... خدایا! جهان پادشائی نراست، ... لفظ خدای الخ

Transcribed apparently from a lithographed copy, and dated the 25th Šafar 1259 the 27th March 1843.

Fi. 263: S 11 × 7.25: 8.75 × 4.5: ll 16, no jādvals. Or. pap. Ind. nast. Cond. good. A few marginal notes

728.

مفتاح المعانی

Miftāḥu'l-maʿānī.

I 969.

A commentary on the *Mathnavī* of Jalālu'd-Dīn Rūmī, comp. in the middle of the XI/XVIIc., by ʿAbdu'l-Fattāḥ al-Husaynī al-ʿAskarī, see IVASB 508. The *first daftar* begins on f. 2v: the *second* on f. 55: the *third* on f. 91: the *fourth* on f. 126: the *fifth* on f. 163: the *sixth* on f. 209. Beg. as usual:

حمد و ستایش ذاتی را که بمقتضای احببت ان اعرف الخ

Dated Rab. II 1094 April 1683.

Fi. 250: S 7.5 × 5: 5.25 × 2.5: ll 19, no jādvals. Brownish Or. pap. Ind. nast. Cond. not good. Badly worm-eaten.

729.

بوستان

Būstān.

III 167.

Another copy of this famous work, see above, No. 213, 2. Beg. as usual.

Copied in the end of the xii xviii c.

Fi. 196: S 7.25 × 4.25: 4.75 × 2.75: ll 11, within double jādvals. Or. pap. Ind. nast. Cond. not good. Traces of moisture, some pages are discoloured. Marginal notes in the beginning. Bad vignette.

**730.**

گلستان

**Gulistān.**

II 307.

Another copy of this famous work of Sa'dī, see above, No. 212. Beg. as usual. The present copy contains a number of bad modern illustrations (on ff. 4v, 15v, 26, 35, 49, 66, 82v, 100, 112v, 123v, 125v).

Copied in 1902 of the Samwat era, or approximately 1845 AD., by Ṭūṭa Rāin Brahman Kashmīrī.

Ff. 179; S 10,5 × 6,25; 7,5 × 3,75; ll 12, within double jadwals. Or. pap. Ind. nast. Cond. bad. Dirty. Bad vignette. Ornamental margins on ff. 1v-2.

**731.**

The same.

III 162.

Another copy of this famous work, see above, No. 730. Beg. as usual. At the end several poems, in *Hindi*, are given.

Dated 1255/1839-1840.

Ff. 86; S 9,25 × 5,5; 6,75 × 3,5; ll 15, within jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Dirty. Traces of moisture.

**732.**

The same.

III 120.

1. Another copy of this famous work, see above, No. 730, beg. as usual.

2. At the end, ff. 113-161, there is an incomplete copy of the *Hazār mas'ala-i-Naṣārā*, or a thousand questions put by Christians to Muḥammad. Cf. IvASB 1008-1012. The work is incomplete at the beginning and opens with:

دیگر خبر ده مرا کہ چون از آن درخت خورد الخ

The first item is dated (f. 112v) the 9th Ramadān 1260 (?), i.e. the 22nd Sept. 1844. The second, written by quite a different hand, was transcribed about the same time; here only the date of the month, the 16th Dhī Qa'da, is given.

Ff. 161; S 8 × 5,5; 6,75 × 3,75; ll 14-15, no jadwals. Or. and Eur. pap. Ind. nast. Cond. not quite good. Worm-eaten. Occasional marginal notes.

**733.**

(مجموعه)

**(Majmū'a).**

II 409.

Two versified works, very popular in India:

1. (ff. 1-21v). (*Manẓūma dar lughat-i-Hindī*). The well-known versified vocabulary of Hindi terms, explained in Persian. It is usually attributed to the authorship of Khusraw Dihlawī, and

has been often lithographed in India. See IVASB 1743. Beg. as usual :

خالق باری سر جن هار، واحد ایک برا کرتار،

2. (ff. 22-45v). *Karīmā*. The most popular didactic poem of Sa'dī, see above, No. 216.

Copied towards the end of the xii, xviii c.

Ff. 45; S 6,25 × 4,25; 5,25 × 2,25; ll 9, no jādvals. Or. pap. Ind. nast. Cond. tol. good.

### 734.

دیوان قاسم انوار

*Dīwān-i-Qāsim-i-anwār*.

II 246.

Poems of the well-known Sufic author, Sayyid Mu'īnu'd-Dīn 'Alī, with the *takhalluṣ* Qāsim or Qāsimī, and surname Qāsim-i-anwār (d. 835-837/1431-1434), see IVASB 601. The present copy is incomplete at the beginning and at the end; it opens with :

کردگار ملکا پادشها دیانا، تو که بیجونی و من جون ترا جون دانم،

which is the third *bayt* in the *ghazal* which usually appears as the first in the *dīwāns* (IVASB 601, f. 1, l. 3). After the usual alphabetically arranged series of *ghazals*, there are given :

*Tarjībānds* (f. 192), beg. as usual :

بیا ای عشق عالم سوز بی غم، قدم بر چشم من نه خیر مقدم،

*Qit'as* (f. 196v), beg.

هزارش رحمت حق بر روان باد، که نهیج قول او بر طور ابرار،

*Quatrains* (f. 201), beg.

ای جان جهان جهان جان دلبر کیل،

می دل همه روح دارنی و بمی میل،

*Mathnawiyyāt* (f. 204v), beg.

ان کریمی که جود او عامست، واهب دین ولی و اسلامست،

Ff. 208-215v, containing several *ghazals* rhyming in می, must be placed between ff. 187 and 188.

A very good copy dating from the x'xvi c. : many lacunas.

Ff. 215; S 9,75 × 5,75; 6,5 × 3,25; ll 15, within jādvals. Good Or. pap. Herati nast. Cond. rather bad. The MS. was badly injured by white ants, and is repaired. Traces of a good vignette.



735.

تَحْفَةُ الْحَرَارِ

Tuḥfatu'l-aḥrār.

III 159.

Another copy of the same famous poem of Jāmī, as described above, No. 237. It has a preface, in prose, beg. as in that copy, and the poem itself begins in the usual way on f. 2.

Dated the 1st Sha'bān 1253 the 31st Oct. 1837: copied by Khayr Shāh. Many interlinear explanatory notes.

Fi. 55: S 11 × 6.25: 8 × 3.75: ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. good.

736.

يُوسُفُ زُلَيْخَا

Yūsuf-u Zulaykhā.

III 164.

The famous poem of Jāmī, see IvASB 612, 21: cf. above No. 238. Beg. as usual:

الْبَيْتُ غَنَجَةٌ أَمِيدُ نَكْسَانِي • كُلِّي أَوْ رَوْغَةً جَاوِيدَ بِنَمَانِي •

Dated 2131, i.e. apparently 1231-1816. Marginal and interlinear notes and glosses. Notes and quotations on the fly-leaves.

Fi. 122: S 9.5 × 5.5: 7 × 3.25: ll 17, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. tol. good.

737.

دِيَوَانِ أَصْفِي

Dīwān-i-Āṣafī.

III 119.

Another copy of the dīwān of Aṣafī Harātī (d. ca. 923/1517), see above, No. 243. It contains *ghazals*, beg. as in No. 243, alphabetically arranged, and a few *qit'as* and quatrains at the end.

Copied towards the end of the XIX c.

Fi. 111: S 8 × 5.5: 6.25 × 4.5: ll 11, no *jadwals*. Or. pap. Ind. nast. Cond. rather bad. Worn-eaten, traces of moisture, paper is decaying. Stray notes on fly-leaves.

738.

دِيَوَانِ نَظِيرِي

Dīwān-i-Nazīrī.

III 126.

The well-known dīwān of Muḥammad Husayn Nishāpūri who used the *takhallus* Nazīrī (d. ca. 1021/1612-1613), the same as described above, No. 262. It contains *ghazals*, alphabetically arranged, beg. as in No. 262, and quatrains, beg. (f. 221v):

ای از تو صور نگار هر جا کوی • زیب از تو دشت بعاریت هر عوی •

(The quatrain which is placed first in No. 262 is here the second).

Dated 1160-1747; copied by Muḥammad Ishāq Riḍawī Mashhadī.

Ff. 237; S 6.25 × 4; 4.5 × 2.5; ll 13, no *jadwals*. Or. pap. Ind. shikasta. Cond. tol. good. Worm-eaten.

### 739.

دیوان ظهیری

*Dīwān-i-Ẓuhūrī.*

III 124.

Poems of Ẓuhūrī, whose original name was Nūru'd-Dīn Muḥammad Turshizī (d. 1025-1027/1616-1618), see IvASB 716, cf. above No. 139. This copy contains only his *ghazals*, alphabetically arranged. Beg. as in IvASB 716:

آنکه خواهد داشت فردا رحمتش دیوان ما،

کشته و صفش آفتاب مطلع دیوان ما،

Copied in the beg. of the xii/xviii c.

Ff. 430; S 8.25 × 4.5; 6.5 × 3.25; ll 15, within *jadwals*. Or. pap. Ind. nast Cond. not good. Worm-eaten. Bad vignette. Stray notes on f. 1.

### 740.

دیوان برهمی

*Dīwān-i-Brahman.*

III 170.

Poems of Chandarbhan Brahman of Patyāla, d. ca. 1073 1662-1663, see IvASB 762, consisting of an alphabetical series of *ghazals*, and a number of quatrains at the end:

Beg. of *ghazals* (f. 10), as usual:

ای برتر از تصور وهم و کمان ما، ای درمیان ما و بیرون از میان ما،

Beg. of quatrains (f. 68v):

ما را جو بعال خود شناسا کردی، از خار گل و زقطره دریا کردی،

At the beg., on ff. 1v-9v, there is a fragment in ornate prose

Copied in the xii xviii c.

Ff. 71; S 8.75 × 5.75; 6.75 × 4; ll 14, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. tol. good.

### 741.

دیوان صایب

*Dīwān-i-Ṣāyib.*

III 161.

Another copy of this popular *dīwān*, in an abbreviated version. At the end, after the last alphabetical *ghazal*, two more

poems, each with different rhymes are given. Beg. as usual, see No. 274. No preface.

Dated the 7th Dhī'l-Qa'da 1150 (the 20th of Muḥammad Shāh's reign), i.e. the 26th Febr. 1738: copied by Muḥammad 'Ārif of Ibrāhīmābād, called Sūd'hā (سودھه).

Ff. 133; S 10 × 6: 8.25 × 4: ll 15. within jadwals. Or. pap. Ind. nast. Cond. good.

## 742.

The same.

III 157.

Another copy, incomplete at the end, breaking off at the poems rhyming in *dāl*.

Copied in the xiii<sup>th</sup>/xix c.

Ff. 133; S 9.75 × 6.75; 7.25 × 4.25; ll 17. no jadwals. Or. pap. Ind. shukasta. Cond. tol. good. Emendations on the margins.

## 743.

( اشعار مظہر علی )

(Ash'ār-i-Maẓhar-'Alī).

III 100.

Poems of Maẓhar 'Alī 'Alā'ī Bihārī, a disciple of 'Alā'u'd-Dīn Chishtī Sandilī (cf. ff. 39, 57). There are no dates or references to historical personages. The name of the author is given only in the colophons; his *takhalluṣ* does not appear in the text. The present copy contains:

1. (ff. 1-49v). (*Mathnawī*). A small imitation of Rūmī's famous poem, consisting of short *dāstāns* and *ḥikāyats*, in Sufic strain, beg.

ای علاوالدین شیعین داستان ' باز گوزان بینشان با من نشان

2. (ff. 50-54v). *Tarjībānd*, also in Sufic strain, beg.

ای دیدہ بہ بین کہ حضرت یار ' برداشت نقاب ا ز رخسار

3. (ff. 54v-60v). A few short *mathnawīs*, *rubā'īs*, and *qaṣīdas*.

At the end there is (ff. 61-62) a letter from Ḥakīm Ni'matu'llah to the author, and the latter's reply to it.

Dated (cf. ff. 49v, 54v) Shawwāl and Dhī'l-Qa'da 1219 Jan.-Febr. 1805; copied by Bakhshish 'Alī.

Ff. 62; S 8 × 4.5; 6.5 × 3; ll 13. no jadwals. Or. pap. Ind. nast. Cond. tol. good. A few marginal additions and emendations.

## 744.

(مجموعه)

(Majmū'a).

III 121.

A collection of commentaries by Muḥammad Sa'd, who flourished towards the end of the XI XVIIc., on several famous poetical compositions; there are also some other works.

1. (ff. 1v-37). *Sharḥ-i-Yūsuf-Zulaykhā*. A brief commentary on Jāmī's famous poem dealing with the story of Joseph, cf. IvASB 612, 21. The author calls himself simply Sa'd (f. 1v), without any surnames. Beg.

الحمد لله ... اما بعده فقیر سعد ملتزم سخن سنجان الشیخ

2. (ff. 40v-157). *Basātīnu'l-lughat*. Another copy of the same *farhang* to the *Mukātabāt* of Abū'l-Faḍl, as described in No. 712. The date of composition is here given as 1080 1669-1670 (cf. f. 157 where the chronogram appears in the form of (فرهنگ کیست زاد) written فرهنگیست زاد). Beg. as in No. 712.

3. (ff. 160v-255v). *Sharḥ-i-Dīwān-i-Hāfiz*. A commentary on the dīwān of Hāfiz, cf. above, No. 229, by Muḥammad Sa'd, who composed it in 1100 1688-1689 (cf. f. 255v, where a chronogram is given as (بیان غزل)). Beg.

بعد ز ادای تذکر حضرت دادار بی همال ... اما بعد، محمد سعد  
مسمود ضمائر سنجان الشیخ

4. (ff. 261v-286). *Farhang-i-Dīwān-i-Badr-i-Chāchī* (cf. above, No. 226), by the same Muḥammad Sa'd. Beg.

حمد بیکد و مدح بیعد صانعی را که غرایب اشعار را ... بعد عدا مسود  
این اجزا محمد سعد کوید الشیخ

5. (ff. 292v-386). *Gulistān*. Another copy, see above. Nos. 212, 213, 730-732. Beg. as usual.

6. (ff. 387v-397). *Farhang-i-Gulistān*. A brief *farhang* to the *Gulistān*, without the author's name. It is apparently the same as the one described in IvASB 932, 2. Beg.

رغبا خوشنودی، جزا پاداش، استسفا طلب نوشیدن الشیخ

The first four items have been copied by Fayḍu'l-lah of Chachra (چچره) who wrote in 1174 1760-1761 (cf. f. 157); the second part was written by Muḥammad 'Ashiq b. Dīdār Muḥammad, of Rathī; on f. 386 he gives the date as the 16th Rab. II 1199 the 26th Febr. 1785.

Ff. 397: S 8.75 x 6: 7 x 3; ll 15, no jadvāls (on some folios the lines are written diagonally). Or. pap. Ind. nast. and shikasta. Cond. tol. good. Slightly worm-eaten. Stray notes on the margins and fly-leaves. Several folios are left blank between each item.

745.

(مجموعۂ اشعار)

(Majmū'a-i-ash'ār).

III 152.

Extracts from different poets, in Persian and Hindustani.

1. (ff. 31v-49v). Several poems of Nizām, mostly of religious contents, with Shi'ite tendencies. There were many poets who used this *takhalluṣ*; the present extracts contain no chronograms or references to historical persons. There are: a *tarjīb-band* in praise of 'Alī; a short *mathnawī* of religious contents, and several *qaṣīdas* and other poems. Beg. of the first poem:

ای تو بر صدر خلافت مصطفیٰ جانشین، الخ

2. (f. 50). A short extract from the *Naẓar-i-muraṣṣa'*, by Mīr 'Aṭā Ḥusayn Khān (end of the XII-XVIIIc.).

3. (ff. 50v-69). Scrappy poetical quotations, in *Hindustani*, from different authors, apparently intended to illustrate some rules of poetics.

4. (ff. 69v-76). *Muntakhab-i-dīwān-i-Maẓhar*. A number of *ghazals* by Maẓhar, who is probably different from the one referred to in IVASB 702. The poems are not arranged alphabetically and there are apparently no references to any historical persons. Beg.

بپای رفتن باران از این جهان رفتم،  
برنگ سایه به تحریک دیگران رفتم،

One of the entries (f. 67) is dated 1193-1779. Other parts date probably from the same time.

\* Ff. 31v-76: S 8 x 6: 7 x 3,5; ll 23, irregular: no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Many marginal additions and notes.

#### *Pashtu poetry.*

746.

دیوان رحمان

Dīwān-i-Rahmān.

I 392.

One of the numerous versions of the dīwān of 'Abdu'r-Rahmān, a Mahmand of the Ghoriya Khel, with the *takhalluṣ* Rahmān, who died in 1123 1711-1712. See BI 1076-1077. There are in the beginning several *ghazals* in praise of God, the Prophet, etc. All others are Sufico-lyric poems, without any dates, dedications, etc. They are arranged in the usual alphabetical order. Beg.

گوره هس کردگار دی رب خما،  
چه صاحب د کل اختیار دی رب خما.

Copied by Muḥammad 'Alīm Wilāyatī, in the beg. of the xiii/xix c.

Ff. 60; S 8,25 x 6: 7 x 4; ll 15, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Traces of moisture.

7. *Theology.*

747.

مطلع الانوار

Maṭla'ū'l-anwār.

I 950.

The well-known history of Muḥammad and his early successors, entirely based on tradition, also dealing with the legends about the foundation of the Ka'ba, and with eschatology, etc. The author, 'Afif b. Nūr Kāshānī, wrote in the X XVlc. See IvASB 62, where references to other catalogues are given. The work is divided into 21 *faṣls*. Beg. as usual:

الحمد لله ... ضعيف تدين بندگان حصرت رباني النخ

Dated the 19th Dhī'l-Ḥijja 1186/the 13th March 1773: copied by Ḥāmid b. 'Abdī'l-Majīd.

Ff. 171: S 8.25 × 5.5; 6.25 × 3.25; ll 13, no *jadwals*. Or. brown pap. Ind. nast. Cond. not good. Worm-eaten. Notes on the margins, and on the fly-leaves at the beginning and end.

748.

عجائب القصص

'Ajā'ibu'l-qīṣaṣ.

III 97.

A collection of legends concerning the prophets, from Adam to Muḥammad. The author calls himself (f. 2v) 'Abdu'l-Wāhid b. Muḥammad al-Muftī, but does not mention the date of composition. The work cannot have been compiled earlier than the X/XVlc., as in the list of authorities (ff. 2v-3) there occur many works of the IX XVc., and the latest of them seems to be the *Mawāhib-i-'Aliyya* of Kāshifī (cf. IvASB 959), which was completed in 899 1493-1494. See EIO 597, where the headings of the 20 *bābs*, into which it is divided, are given. Beg.

الحمد لله الذي بعث النبيين مبشرين ومنذرين النخ

Dated the 18th Rab. II 1197 (the 24th year of Shāh 'Ālam's reign), i.e. the 23rd March 1783.

Ff. 366: S 8.5 × 5.75; 7 × 4; ll 15, no *jadwals*. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

749.

مناقب مرتضى

Manāqib-i-Murtaḍawī.

III 96.

The well-known biography of 'Alī b. Abī Tālib, based on the familiar legends, by Muḥammad Ṣāliḥ al-Ḥasanī (or Ḥusaynī) at-Tarmidhī, with the *takhalluṣ* Kashfī, who d. in 1061/1651 (f. 1v), see above, No. 375. The present copy is slightly incomplete at

the beg. and end; it opens with f. 2, l. 7 of No. 375, and ends apparently on f. 413 of that copy.

Copied in the xiii/xix c.

Ff. 310; S 9,75 × 6; 7,5 × 3,5; ll 17, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Towards the end of the volume the left upper corners of the folios are torn away.

## 750.

شرح کافى

### Sharḥ-i-Kāfī.

III 95.

A Persian paraphrase of and commentary on the famous Shi'ite theological work, *Al-Kāfī fī 'ilmi'd-dīn*, by Muḥammad b. Ya'qūb b. Ishāq al-Kulaynī (or Kalīnī), who d. in 328/939 (cf. Brock. I, 187). The present copy contains only a portion of the section on faith, کتاب الایمان و الکفر, beg. with the end of the 91st *bāb*. The commentator gives his name in the colophon as Khalīl b. al-Ghāzī al-Qazwīnī (wrote ca. 1070/1659). The date of completion of the work is given as the 1st Jum. II 1068 the 6th March 1658. For another portion of the same work see Ahlwardt, 1858. Beg. abruptly:

... پس استاد بر سر ما ساعتی تا کوش کذد النخ

Copied in the beg. of the xiii xix c.

Ff. 252; S 9,25 × 7; 7 × 4,5; ll 20, no jadvāls. Or. grey pap. Ind. nast. Cond. good. Slightly worm-eaten.

## 751.

ترجمه مکام الاخلاق

### Tarjuma-i-Makārimu'l-akhlāq.

III 74.

A Persian translation of the Arabic treatise on the style of life suitable for a true Shi'ite, as based on the example of the Prophet and the Imams. In the beginning of the translation the author of the original is called Abū Naṣr Ḥasan b. Abī 'Alī Ṭabarsī, (f. 3), but in the preface of the translator (f. 2) his name is given as Raḍiyyu'd-Dīn Abū Naṣr b. Abī 'Alī Faḍl Ṭabarsī. It cannot be determined whether these two are identical. For Raḍiyyu'd-Dīn Ṭabarsī, the well-known Shi'ite divine, d. 548/1153, see Brockelmann, I, 405. This work is referred to in the *Kashfu'l-hujub* (p. 548, No. 3086): the author is there also identified with Raḍiyyu'd-Dīn Ṭabarsī, on the authority of Majlisī. The Persian paraphrase has been written for Mir 'Alī Shīr b. Sayyid 'Abdi'l-lah b. Mir 'Abdi'l-Karīm al-Māzandarānī (f. 2), and was completed the 8th Sha'bān 1061, the 27th July 1651 (cf. ff. 351v, 352, where a chronogram is given as *مکام شد عین فکر*, *چو سرز جیب فکر*, *بر کوفتم چو سرز جیب فکر*).

(اخلاق). The translator is 'Alī b. Ṭayfūr al-Biṣṭāmī (cf. above, No. 442 and IvASB 1108, 1115). Beg. of the preface:

ای نام تو عنوان کتب اخلاق، ... اما بعد، چنین گوید بنده خاکسار  
و ذره بيمقدار النعم

Beg. of the translation (f. 2v):

سپاس بيقيناس مر معبوديرا كه يكتاست در ذات النعم

At the end there are some notes of religious contents, dealing with some *ḥadīths*.

Dated the 17th Safar 1076, the 29th Aug. 1665.

Ff. 352; S 9 × 5,25; 6,5 × 3; ll 22, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten, traces of moisture. Marginal notes and additions.

## 752.

(رسائل علي حزين)

(*Rasā'il-i-'Alī Ḥazīn*).

I 93.

Several short treatises of religious contents, by Muḥammad 'Alī Ḥazīn (see above, Nos. 55, 298, 299), in Persian and in Arabic:

1. (ff. 150v-161). *Tahqīq-i-ma'ād-i-rauḥānī*, on the theological and mystical meaning of the doctrine of resurrection, based on appropriate *ḥadīths*, etc., cf. Bk 407 (p. 233). Beg.

وله الحمد في الآخرة ... و بعد، در اشارت بلدات و الم النعم

2. (ff. 161-167). *Jawāb-i-su'ālāt-i-sā'il*, apparently by the same Ḥazīn, although the name of the author is not explicitly given. It is a series of replies to different questions concerning the application of the rules of the Shi'ite *fiqh* to local conditions of life in India. Beg.

سوال، چه ميفرمايند علمای فرقه محقه اماميه النعم

3. (ff. 357-359). *Shajarat-u't-Tūr fī sharḥ āyatī'n-Nūr*. A commentary, in Arabic, on the Coranic verse XXIV, 35, by the same Ḥazīn, at Mashhad, in 1140 1727-1728 (cf. f. 359). Beg.

نحمدك يا نور الذور و نور افوق كل نور النعم

4. (f. 359v). *Al-lama'at mir'ātī'l-lah fī sharḥ āyat Shahada'l-lah*. A brief note by the same Ḥazīn on the meaning of the verse III, 16, of the Coran, also in Arabic, beg.

الحمد لله انهم الحمد و الشكر لواهب الشكر النعم

It was composed at Ardabīl, prior to starting on his journey to Khorasān, in 1136 1723-1724.



5. (ff. 360–363v). *Sharh-i-ba‘d-i-āyāt*. A short treatise explaining the meaning of the Coranic verse V, 8, as well as some others, in brief, apparently by the same Hazīn, beg.

الحمد لله و سلام علي عباده الذين اعطى النج

6. (ff. 364–364v). Several short letters (*ruq‘as*).

Copied in the end of the xii, xviii c.

\* Ff. 150–167 and 357–364v; for measurements, etc., see No. 416.

## 753.

### Sirāju‘l-qulūb.

سراج القلوب

I 964.

One of the numerous versions of the questions concerning different points connected with the story of creation, the legendary ages, eschatology, etc. Here the author of the replies is ‘Alī, the Imām, and the contents are arranged in 44 *bābs*. The name of the real compiler is not given. Cf. IvASB 1008–1012 and 1770 where references to other catalogues are given. Beg. abruptly:

از امير المومنين علي عليه السلام و ديكر اصحاب سوال كردند ايشان  
از حضرت رسول معلم شنيدده بودند جواب دادند و اين كتاب را سراج  
القلوب نام نماده شد النج

Copied in the beg. of the xiii, xix c.

\* Ff. 155–217; S 11 × 6.25; 8 × 3.75; ll 15, no *jadwals*. Or. pap. Ind. nast. Cond. good. A few marginal notes.

## 8. *Sufism*.

## 754.

### Munājāt-i-‘Abdu‘l-lah Anṣārī.

مناجات عبد الله انصاري

I 93.

The well-known invocations to God, by ‘Abdu‘l-lah Anṣārī (d. 481/1088), see IvASB 1153, and above, Nos. 442, 461 (2). Beg. as usual.

Copied in the end of the xii, xviii c.

\* Ff. 146–150; for measurements, etc., see above, No. 416.

## 755.

### Lama‘āt.

لمعات

III 169.

The well-known Sufic work of Fakhru‘d-Dīn Ibrāhīm b. Shah-riyār Hamadānī, with the *takhalluṣ* ‘Irāqī, see above, No. 418. Beg. as in that copy.

At the beg. there is a copy of a petition.

Dated 1083 1672–1673, or 1729 of the Samwat era.

Ff. 35; S 8.75 × 5.75; 6.75 × 3.5; ll 14, no *jadwals*. Or. pap. of different colours. Ind. nast., different hands. Cond. tol. good. Notes at the end.

756.

مکتوبات احمد منیری

Maktūbāt-i-Aḥmad Munyarī.

III 105.

The famous collection of Sufic epistles of Sharafu'd-Dīn Aḥmad b. Yahyā Munyarī (d. 782/1380-1381). This is the so-called *first* collection, compiled by a disciple of the saint, Zayn Badr 'Arabī, in 747/1346-1347. See EIO 1843, where the headings of all the letters are given. Cf. IvASB 1205-1208, and above, No. 425. Originally the collection contained 100 letters, but the present copy is incomplete at the end and breaks off with the 79th epistle. Beg. as usual:

سپاس بی پایان و ستایش فراوان مر حضرت پاک خداوندی را الخ

Copied in the xiii/xix c.

Ff. 278; S 8,75 × 5,75; 6 × 2,75; ll 16, no jadwals. Europ. pap. Ind. nast. Cond. not quite good. Worm-eaten. Traces of moisture. Marginal glosses and emendations.



## **INDICES.**

**(For explanations and list of abbreviations  
see Preface).**



# INDEX I.

## Names of Persons.

**Note.**—The poets mentioned in the lists given in Nos. 57 (pp. 28–63); 58 (pp. 64–66); 60 (pp. 67–68); 61 (pp. 68–70); 323 (pp. 229–230); 326 (pp. 233–240), are included in this index only under their original names, *not* under their *takhalluses*.

### A

- A'azzu'd-Dīn Khān b. Ḥamid 'Alī  
Khān. Nāmī (*p.*) .. 61 (40)
- Abaqā Khān (Mongol, 663–680 1265–1282) .. 702 (22)
- 'Abbās I (Ṣafawī, 995–1037/1587–1628) 93, 131, 140, 247, 264 (9).  
322, 523, 599
- II (Ṣafawī, 1052–1077 1642–1667)  
145 (7), 158, 381, 618
- Abū'l-'Abbās (*p.*, early, *ca.* IV X) .. 516
- 'Abbās Nāsikh (*p.*) .. 57 (1649)
- 'Abdu'l-'Aḥad (*suf.*) .. 82
- b. Muhammad Fā'iq (*hist.*, *wr.*  
1253 1837) .. 46
- 'Abdu'l-'Al (or 'Abdu'l-'Alī) Ḥusaynī  
Iṣfahānī. Najāt (*p.*, d. *ca.* 1126  
1714) 57 (1607), 284, 285
- 'Abdu'l-'Alī Ardabilī. Maḥwī (*p.*)  
57 (1249)
- b. Muhammad (Nizāmī'd-Dīn)  
**Birjandī** (*astron.*, d. *ca.* 930 1524) 569
- b. Nizāmī'd-Dīn Muḥammad  
al-Anṣārī (*suf.*, middle XII  
XVIII) .. 449
- 'Abdu'l-'Alīm (*hero of a tale*) .. 120
- 'Abdu'l-'Azīz (Janide, 1055–1091  
1645 1680) .. 184
- Khān (Shaybānī, 947–957 1540–  
1549) .. 184
- (*stylist*, *ca.* XI XVII) .. 143
- Dihlawī (*theol.*) .. 401
- Dihlawī. Shāh- (*suf.*) 469 (2)
- 'Izzat of Agra (*p.*) 57 (975),  
323 (47)
- Lubnanī, Rafī'u'd-Dīn (*p.*)  
57 (1870)
- Makkī (*suf.*) .. 83
- b. Maṣṣūr Marwazī, 'Asjadi  
(*p.*) .. 57 (292)
- 'Abdu'l-Bāqī Artīmānī, Bāqī (*p.*)  
57 (403)
- Bāqī (*p.*) .. 57 (402)
- Iṣfahānī, Ṭabīb (*p.*) 57 (2316)
- Ṣahbā'ī (*p.*) .. 57 (2015)
- ash-Sharīf, Wafā (*p.*) 61 (60)
- Tabrizī, Bāqī (*p.*) .. 57 (405)
- 'Abdu'l-Fattāḥ Aḥmad Ḥusaynī.  
Muntazar (*p.*) .. 61 (39)
- al-Ḥusaynī al-'Askarī (*comit.*,  
middle XI XVII) .. 728
- or Khwāja 'Abdu'l-lah Nama-  
kīn (*med.*) .. 614
- 'Abdu'l-Ghafūr (*suf.*) 463 (3)
- Lārī (*biogr.*, d. 912 1507) .. 65
- 'Abdu'l-Ghanī Beg Kashmīrī, Qa-  
būl (*p.*) .. 57 (1780), 58 (80)
- Tafrishī, Ghanī (*p.*) 57 (681)
- 'Abdu'l-Hakīm Lāhūrī, Ḥākīm (*p.*,  
d. *ca.* 1200 1786) .. 180 (1)
- 'Abdu'l-Hamid Lāhūrī (*hist.*, d.  
1065 1655) .. 30
- 'Abdu'l-Haqq Dihlawī (*theol.*, d. *ca.*  
1053 1643) 76, 352, 367, 369,  
443, 450, 503, 674 (11)
- Munṣif, of Quhpāya (*p.*) 57 (1528)
- 'Abdu'l-Hayy Ḥazīnī 57 (850)
- Khān (*biogr.*, *wr.* 1194 1780)  
702 (5)
- 'Abdu'l-Husayn Kāshānī, 'Arif (*p.*,  
end XI XVII) .. 57 (238)
- 'Abdu'l-Jalīl (Ḥusaynī Balgrāmī)  
(*suf.*, d. 1138 1726) .. 462 (26)
- b. Rashīdī'd-Dīn 'Umar al-  
Watwātī (*lec.*, beg. IX XV) .. 540
- 'Abdu'l-Karīm (*hist.*, *wr.* 1263  
1847) .. 22
- (*hist.*, XIII XIX), cf. Farzand  
'Alī .. 40
- Jam (*p.*) 57 (1014), 326 (282)
- Jaunpūrī, 'Aṭā'ī (*p.*) 57 (301)
- Rāḥī'ī (*p.*) .. 326 (447)
- 'Abdu'l-Khāliq Ghijduwānī (*suf.*,  
d. 575 1180) .. 65 (6)
- Mullā, Samandar (*p.*) 326 (537),  
702 (34)
- 'Abdu'l-lah (Qutb-Shāh, 1020–1083,  
1611–1672) .. 180 (4)
- Mīr, Talpur (*pr.*) .. 303
- Mīrzā (*ca.* 1153 1740) .. 292
- 'Abbāsī, *see* Ādhar.
- 'Abdī, *see* 'Abdī .. 57 (47)
- b. 'Abdī'l-Hayy b. 'Alī Shūs-

- tari Barzishābādī Tūsi (*suf.*, IX/XV) .. 704
- Abū 'Abdī'l-lah b. 'Abdī'l-Malik Nishāpūri, **Mu'izzī** (*p.*) 57 (1497)
- 'Abdu'l-lah 'Ālam-bar-dār. *see* 'Abdu'l-'Aziz Makki.
- Amānī (*p.*, XI/XVII) 57 (186), 326 (45)
- **Anṣārī** Harawī (*suf.*, d. 481/1088) .. 70, 442, **461** (2), 628, **754**
- Balgrāmī, Qā'il (*p.*) 58 (81)
- Balkhī. Sayyid (*suf.*, X/XVI?) .. 364
- Beg Sharārī (*p.*) .. 57 (2198)
- Abū 'Abdī'l-lah. Bikhābar (*p.*) 57 (452)
- 'Abdu'l-lah b. Diyā'ī'd-Dīn Mas'ūd Balbānī, Auḥadu'd-Dīn (*p.*, d. 683/1284) .. 57 (317)
- Ḥālī Karbalā'ī (*p.*) 57 (761), 322 (17)
- b. Ḥasan b. 'Alī al-Makki al-Ḥasanī al-Jilānī (*suf.*, *wr.* 835/1431) .. 428
- b. Ḥasan b. Ibrāhīm b. Ḥusayn Kūhdūzi Dāmghānī (*colligr.*, *ca.* end X/XVI) .. **635**
- **Hātifi** Jāmī (*p.*, d. 927/1521) 57 (827), **244**, **245**, 246, 326 (240)
- 'Irḥān (*p.*) .. 57 (946)
- Iṣfahānī, Ḥālī 57 (761), 322 (17)
- 'Ishq (*p.*) .. 57 (953)
- b. Isma'il Gilānī. Waḥdat (*p.*) 57 (2448)
- Jāmī. **Hātifi** (*p.*, d. 927/1521) 57 (827), **244**, **245**, 246, 326 (240)
- Kāmūl Jahrumī (*p.*) 57 (1084)
- Khān, S. (*offic.*, end XI/XVII) .. 499
- Lāhiqī Yaqūbī .. 57 (2527)
- **Marwārid**, Bayānī (*stylist.*, d. 922/1516) .. **130**, 326 (139)
- b. Muḥammad Ashraf Šiddiqī (*med.*, beg. XIII/XIX) **612** (1)
- b. Muḥammad Bāqir Majlisī, Dharra (d. 1137/1725) 57 (500)
- (Abū'l-Barakāt) b. Muḥammad b. al-Fa'il aṣ-Širādī al-Farāwī an-Nishābūri (*occult.*, d. 530/1136) .. **650**
- (Shihābū'd-Dīn) b. Muḥammad Kirmānī, **Marwārid** or Bayānī (*stylist.*, d. 922/1516) .. **130**, 326 (139)
- (Abū'l-Ma'ālī) b. Muḥammad al-Miyanaji, 'Aynu'l-quḍāt (*suf.*, d. 533/1139) .. **408**, **510**
- b. Muḥammad Qarshī (*theol.*) .. 652
- Mushkīn Qalam. Waṣfī (*p.*) 57 (2493)
- (Ibādū'l-lah) Qumī, Shu'af (*p.*) 57 (2238)
- Rāzī, Qādī (*p.*) 57 (1783)
- Sanjarī of Agra (*p.*) 326 (547)
- Shamsu'd-Dīn Shīrāzī (*p.*) 57 (2172)
- Shīrāzī. Mu'īnu'd-Dīn (*p.*) 57 (1489)
- 'Abdu'l-lah Shīrwānī (*occult.*) .. **661**
- **Shufurwa** b. Sharafī'd-Dīn 'Umar. Ḥāhīru'd-Dīn (*p.*) 57 (2553)
- Shūshtarī, Faqīr (*p.*) 98 (5)
- Tustarī (*suf.*) .. 464 (3)
- Uḥfat (*p.*) .. 57 (2411)
- **Yāfi'i**, 'Af. fu'd-Dīn 'Abdu'l-lah b. As'ad (*suf.*, d. 768/1367) .. **75**
- 'Abdu'l-Latif (*theol.*) .. **360**
- b. 'Abdī'l-lah al-'Abbāsī (*suf.*, d. *ca.* 1049/1640) .. 131, **192**, 211
- Khān Tanhā (*p.*) 326 (641)
- b. Abī Ṭālib b. Nūrī'd-Dīn Ḥusaynī Mūsawī Shūshtarī (*geogr.*, d. *ca.* 1221/1806) .. **98**
- 'Abdu'l-Mannān (b.) Burhān Sīkī-wāl (*stylist.*) .. **136**
- 'Abdu'l-Mu'īnu Mazārī, Ḥāfiḥ (*p.*) 57 (1358)
- 'Abdu'l-Qādir Bīdīl (*p.*, d. *ca.* 1133/1720) 57 (436), **152**, 179 (4), **286**
- Hamrāz, Qādū Miyān (*p.*) 61 (26)
- Jilānī, Muḥyī'd-Dīn (*suf.*, d. 561/1166) 75, 76, 77, 240, 261, 318, **409**, **410**, **411**, 412, 428, 438, 443, 478, 673
- Khān b. Qādī'l-qulāt Wāsil 'Alī Khān (*hist.*, *wr.* 1245/1830) .. **42**
- b. Mulūk Shāh Badā'ūnī (*hist.*, d. *ca.* 1004/1596) .. 592
- 'Abdu'l-Qāhūr b. 'Abdī'r-Rahmān al-Jurjānī (*geom.*, d. 471/1078) **561** (1)
- 'Abdu'l-Qudūs Qalandar Jaupūnī (*suf.*, d. 1052/1642) .. 83 (7)
- 'Abdu'r-Rahīm b. Aḥmad Sūr (*lex.*, *wr.*, *ca.* 950/1544) .. **519**
- Khān-Khāmān (*offic.*, d. 1026/1627) .. 498
- b. Abī Maṣṣū .. 575
- 'Abdu'r-Rahmān b. 'Abdu'l-lah, or Abū'l-Qāsim Suhaylī (*theol.*, d. 581/1185) .. 652
- b. Aḥmad Balkhī. Amīnī Najjār (*p.*, V/XI) .. 57 (211)
- Bakhtawar Khān (*hist.*, d. 1096/1685) .. **6**, **7**
- b. Bakhtawar Beg. Unsī (*p.*) 57 (2425)
- Bukharī, Murūm (*p.*) 57 (1521)
- Chishtī (*suf.*, XI/XVII) .. **103**
- al-Husaynī al-Qādirī (*suf.*) 470 (1, 3)
- Khān b. Hājji Muḥammad Rāushan Khān (*transl.*, *ar.* 1264/1848) .. 22
- Mahmand. Rahmān (*p.*, *Pashtu*, d. 1123/1712) .. **746**
- b. Muḥammad 'Āṭaridī (*p.*) 57 (302)
- **Shāhnawāz** Khān Hāshimī Bānbānī Dihlawī (*hist.*, d. 1222/1807) .. **8**
- Shamsu'l-'Ārifīn (*suf.*) .. 81

**‘Abdu’r-Rashīd Aḥmad**, Abū Man-  
 šūr, b. Yūsuf Harawī 57 (1307)  
 — b. ‘Abdī’l-Ghafūr al-Husaynī  
 al-Madanī at-Tatawī. Rashīdī  
 (lex., d. ca. 1069/1659) **543**, 702 (12)  
**‘Abdu’r-Rasūl**. Istighnā (p.)  
 57 (967), 326 (269)  
**‘Abdu’r-Razzāq** (off., end X XVI) 131  
 — (biogr., end XII XVIII) 702 (5)  
 — b. ‘Abdī’l-Qādir Jīlānī (suf., d.  
 623/1226) . . . 411 (3)  
 — b. ‘Alī b. Husayn Lāhijī Qumī  
 (theol., XI XVII) . . . **374**, 499  
 — Iṣfahānī, Jamālū’d-Dīn (p.)  
 57 (1020)  
 — Kāshī (suf., d. 730/1330) **462** (29), 472  
 — Khurāsānī, see ‘Ahdī.  
 — Lāhijī Qumī, Fayyād (p.)  
 57 (637), 58 (35), 322 (21)  
**‘Abdu’r-Ridā** Iṣfahānī, Mat’n (p.)  
 57 (1349), 58 (63), 323 (367)  
**‘Abdu’s-Salām** b. ‘Abdī’l-Aziz  
 Lāhūrī (theol., XI XVII ?) . . **366**  
 — Lāhūrī, Mullā (theol., d. 1037  
 1628) . . . 366  
 — Lārī, Payāmī (p.) . . 57 (1774),  
 326 (405)  
 — Qalandar, Shāh ‘Alan (suf., d.  
 976/1569) . . . 83 (6)  
**‘Abdu’s-Ṣamad** Sukhan, Mīr, of Agra  
 (p., d. ca. 1140/1728) 290, 326 (608)  
**‘Abdu’sh-Shakūr**, Bazmī (p.) 326 (143)  
**‘Abdu’l-Wadūd** an-Naḡawī, ‘Ashiq  
 (p.) . . . 61 (8)  
**‘Abdu’l-Wahhāb** Dawlatābādī,  
 Ittikhār (p.) . . . 58 (45)  
 — Iṣfahānī, ‘Ināyatī (p.) 57 (940)  
 — Muḡhūl (p.) . . . 57 (1393)  
 — b. Muḥammad Mamūri al-  
 Husaynī, ‘Anā’ī (stylist, beg. XI  
 XVII) . . . **131**  
**‘Abdu’l-Wāhid** Balḡāmī, Shāhādī  
 (p.) . . . 58 (108)  
 — Balḡāmī, Wāhid (p.) 58 (124)  
**‘Abdu’l-Wahūd** Farīghī (p.) 326 (205)  
**‘Abdu’l-Wāhid** Jūzjānī (mathem.,  
 beg. V/XI) . . . **565**  
 — b. Muḥammad al-Mufri (theol.) **748**  
**‘Abdu’l-Walī** b. Sa’dī’l-lah, ‘Izlat  
 (p.) . . . 58 (51)  
**‘Abdu’l-Wāsī’** Hānsavī (gram., end  
 XII/XVIII) . . . 161, **547**  
 — Najīb (p.) . . . 57 (1615)  
 Abdāl, ‘Alī Shāh (p., IX XV) 57 (174)  
**‘Abdī** Beg Shīrāzī, Nawīdī (p.)  
 57 (1682)  
**‘Ābid**, Mīr (theol., wr. 1064/1654) **368**  
**Ābrū** (p.) . . . 702  
**Adam** . . . 72, 79, 102, 135, 497, 748  
**Adam Banūrī** (suf.) . . . 82  
**Ādhar**, Luṭf ‘Alī Beg (p., d. 1195/  
 1781) . . . 57 (78), 98 (1), 702 (1)

**Ādharī** Isfarāinī, see Jalālū’d-Dīn  
 Hamza b. ‘Alī.  
**Ādīna** Qulī Khwānsārī, Tābī’ī (p.)  
 57 (2318)  
**Ādwirāj** (stylist) . . . 159 (2)  
**Āfarīn**, see Faqīru’l-lah Lāhūrī.  
**Afdal** Kāshī, see Afdalū’d-Dīn  
 Muḥammad.  
 — Khān Fusūnī (p.) 57 (664), 323 (29)  
 — Nāmī (p.) . . . 57 (1631)  
**Afdalū’d-Daula** Nizāmu’l-Mulk Āsaf-  
 Jah, see Nizāmu’l-Mulk 45 (2)  
**Afdalū’d-Dīn** Badīl Ibrāhīm b. ‘Alī  
 Najjār Khāqānī Shīrwānī (p., d.  
 582-595 1186-1199) 57 (1139),  
**195-197**, 516  
 — Muḥammad (off., end IX XV)  
 130 (10)  
 — Muḥammad Kāshī (suf., d. 707/  
 1308) . . . **419**, **420**, **512**, **705**  
 — Shīrwānī, see Afdalū’d-Dīn Ba-  
 dīl Ibrāhīm.  
**Afdālī** Allahābādī (gram., wr. 1202/  
 1788) . . . **552**  
**‘Affī** b. Nūr Kāshānī (theol., X XVI)  
 747  
**‘Affū’d-Dīn** b. al-Mubārak (suf., VI,  
 XII) . . . **411** (1)  
**Afsurda**, Imām-Qulī Khān (p.) 702 (45)  
**Āgahī**, Abū’l-Hasan Khān (p.) 702 (10)  
**Āhī** (p., d. 927/1521) . . . **247**  
**Ahlī** (p., end IX XV) . . . 130 (25)  
 — Shīrāzī (p., d. 942/1536) . . **252**  
**Aḥmad**, of Gujrat (814-846 1411-  
 1443) . . . 645  
 — Sultān (873-899 1469-1494)  
 130 (50, 53)  
 — Shāh Abdālī (1160-1187/1747-  
 1773) . . . 302  
 — Shāh (1161/1173 1748-1754) . . 610  
**Aḥmad** (suf., desc. of ‘A. Q. Jīlānī)  
 411 (3)  
 — see Abū Nasī Aḥmad Nāmīqī.  
 — Sayyid (suf.) . . . **399** (3)  
 — Shaykh (stylist) . . . 159 (2)  
 — b. ‘Abdī’r-Rahīm al-‘Umarī ad-  
 Dihlawī, Waliyyu’l-lah (theol., d.  
 1176/1763) . . . **331**  
 — ‘Alī Beg (or Madārā Beg) b.  
 Murād ‘Alī Beg (p., beg. XIII  
 XIX) . . . 645  
 — ‘Alī Hāshimī (biogr., wr. 1218/  
 1804) . . . 702 (39)  
 — ‘Alī Khān, ‘Izzat (p.) 57 (976)  
 — ‘Alī b. Muḥammad Khalīl  
 Jaunpūrī (agric., wr. 1205/1791) . . **629**  
 — Bayhaqī (theol., d. 458/1066) . . 652  
 — Beg Kāmīl (p.) . . . 326 (318)  
 — Fārūqī Sarhindī, see Ahmad b.  
 Raffī’d-Dīn.  
 — Ḥasan, Khūshtar (p.) 702 (43)  
 — (Abū Naṣr) b. al-Husayn b.



- Ahmad Darwājakī (*theol.*, *wr.* 519 1125) . . . . . **332**
- Ahmad** (Abū Tayyib) b. al-Ḥusayn al-Mutanabbī (*p.*, d. 354 965) . . . **671**
- Isfahānī, **Hātif** (*p.*) . . . . . 98 (7)
- (Abū Nuraym) Isfahānī (*theol.*, d. 430 1038) . . . . . 652
- Isfarāinī, Fikārī (*p.*) . . . . . 57 (642)
- i-Jāmī, *see* Abū Naṣr Ahmad Nāmiqī.
- Jūrfānī (*suf.*, d. 669 1271) . . . 704
- Khalkhālī, Fanā'ī (*p.*) . . . . . 57 (563)
- Khān Kārkīyā'ī Gilānī (*p.*) . . . 57 (1134)
- Kirmān-shāhī, Shihāb (*p.*) . . . . . 98 (20)
- Lāgharī Sistānī (*p.*) . . . . . 326 (350)
- Mirzā, Niyāzī (*p.*) . . . . . 98 (14)
- al-Mu'ayyad, Samarqandī, Shihāb u'd-Dīn (*p.*) . . . . . 57 (2225)
- b. Muhammad 'Alī b. Muhammad Bāqir al-Isfahānī al-Bahbahānī (*theol.*, *wr.* ca. 1226 1811) . . . **392**
- b. Muhammad Ardabīlī (*theol.*, d. 993 1585) . . . . . 384
- b. Muhammad Ghazālī (*suf.*, d. 517 1123) . . . . . 57 (103), **406**
- b. Muhammad b. Ibrāhīm Multafit Khān 'Alamgīr-shāhī Nirmatū'l-lahī Husaynī Yazdī (*techn.*, *ca.* middle XII XVIII) . . . . . 634 (1)
- b. Muhammad b. Yahyā b. Sa'īd Qattān (*theol.*, d. 359 970) . . 652
- b. Muhammad az-Zamchī al-Hāshimī al-Marwazī (*suf.*) . . . 429
- Mukhtār (XII XVIII) . . . . . 161
- b. Najm u'd-Dīn 'Alī Khān, Minnat (*p.*) . . . . . 60 (17)
- b. Nasr u'l-lah at-Tatawī (*hist.*, d. 996 1588) . . . . . **497**
- Qulī Khau Qumī, Aymau (*p.*) . . . 57 (326)
- b. Raṭī u'd-Dīn Fārūqī Sarhindī, Mujaḥhid-i-alf-i-thānī (*suf.*, d. 1034 1624) . . . . . 76, 82, (236), 445, 452, 476
- b. Rukn u'd-Dīn Husaynī Kūh-gilū'ī (*theol.*, *wr.* 1095 1684) . . . **343**
- Sarhindī (*suf.*) . . . . . 236
- ash-Sharīf b. Kamāl al-Husaynī ash-Shīrāzī, *sur.* Qādī (*ca.* beg. XII XVIII) . . . . . **499**
- Sistānī, Mawlawī (*p.*) . . . . . 57 (1354)
- b. Tājī u'd-Dīn Ḥasan b. Sayfī u'd-Dīn Astrābādī (*theol.*, X XVI) . . **351**
- Tawakkul Birlās (*off.*, end IX XV) . . . . . 130 (5)
- (Abū'l-Janab) b. 'Umar al-Khiwaqī, Najm u'd-Dīn **Kubrā** (*suf.*, d. 618 1221) . . . . . 57 (1622), **412**
- Waliyyu'l-lah b. 'Abdī'r-Rahīm Dihlawī (*suf.*, end XIII XIX) **469** (1)
- (Sharaf u'd-Dīn) b. Yahyā Munyarī (*suf.*, d. 782 1381) **425**, **462** (3, 4), **756**
- Ahmad** b. Ya'qūb b. Ahmad Dāmghānī, **Minūchihri** (*p.*, d. *ca.* 432 1041) . . . . . 57 (1365), **188**
- Yār Khān b. Allahyār Khān, Yaktā (*p.*) . . . . . 57 (2519), 58 (129)
- Ahmadī (*or* Ahmad), *see* Abū Naṣr Ahmad Nāmiqī.
- Ahrār, 'Ubaydu'l-lah (*suf.*, d. 895 1490) . . . . . 65 (2), 69, **462** (16)
- Ahsanu'l-lah, Zafar Khān Ahsan Turbatī (*p.*) . . . . . 57 (114), 58 (5), 329
- Ajūd'hā Prashād (*lex.*, beg. XIII XIX) . . . . . **546**
- Akbar (963 1014 1556-1605) . . . . . 25, 26, 100, 135, 179 (5), 237, 592, 628, 635, 666, 676, 677, 696, 702
- Akden (?), François (*p.*, middle XIX) . . . . . 317
- Akhī Zihgīr-tarāsh, Nazmī (*p.*) . . 57 (1696)
- Akhtar, *see* 'Alī Akbar Sarhindī.
- Abū'l-'Alā' Ahrārī al-Ḥasanī (*or* Chishtī ?) (*suf.*) . . . . . **462** (6)
- 'Alā' al-Munajjim al-Bukhārī, *see* 'Alī Shāh b. Muhammad b. Qāsim.
- Abū l-'Alā' Shūshṭarī (*p.*, early) . . 516
- 'Alā' u'd-Daula Kāmī (*p.*) . . . . . 326 (316)
- Qazwīnī (*biogr.*, end X XVI) . . . 702 (51)
- 'Alā' u'd-Dīn (Khiljī, 695-715 1296-1316) . . . . . 23, 516
- (b.) 'Alā' u'l-Mulk (*p.*, X *or* XI XVI-XVII) . . . . . 300
- 'Alī b. Ahmad Nishāpūrī, Sayfī (*p.*) . . . . . 57 (2117)
- 'Alī b. Muhammad Qūshchī, *see* 'Alī b. Muhammad.
- Buzurg (*suf.*, d. 875 1471) . . . . . 78 (24)
- Chishtī Sandilī (*suf.*) . . . . . 743
- b. Farīd u'd-Dīn Bukhārī (*suf.*, VIII XIV) . . . . . **464** (4)
- Husayn (*p.*, *et* Bengal, 899-925 1493-1518) . . . . . 626
- Husayn Ghūrī, Jahānsūz (d. 556 1161) . . . . . 57 (135)
- Husayn Māzandarānī, Khalīfa Sultān (*p.*) . . . . . 57 (1124)
- Muhammad Chishtī Barnawī (*biogr.*, end XI XVII) . . . . . **78**
- Muhammad Fā'iz (*p.*) . . . . . 57 (545)
- Muhammad b. Mu'izzi u'd-Dīn Muhammad, Šūfī (*p.*) . . . . . 57 (2275), 323 (56)
- Muhammad b. Abī Turāb Gulistāna (*theol.*, *wr.* 1081 1671) . . **376**
- b. Mu'izzi u'd-Dīn Muhammad, Šūfī (*p.*) . . . . . 57 (2275), 323 (56)
- Sayfī (*p.*) . . . . . 702 (52)
- 'Umar As'ad Lāhūrī (*suf.*, VIII XIV) . . . . . **466**
- 'Alā' u'l-Mulk Abū Bakr b. Ahmad Jāhjamī (?) (*p.*) . . . . . 57 (509)

‘Ālamgīr II (1167–1173/1754–1759)  
460, 578  
 ‘Alan. Shāh. *see* ‘Abdu’s-Salām  
Qalandar.  
 ‘Alawī Khān. Murtamidu’l-Mulūk.  
*see* Muhammad Hāshim.  
 Alexander the Great . . . 290, 649  
 ‘Āli, *see* Nūru’d-Dīn Muhammad.  
 ‘Ālī b. Abī Tālib (d. 40/661) 14.  
65, 79 (3), 124 (11), 234, 264 (6).  
311 (4), 369, 371, 372, 375, 377.  
378, 379, 380, 396, 411 (2), 467 (1).  
745 (1), 749, 753  
 — *see* Nāsir ‘Āli Sarhindī.  
 Abū ‘Ālī (*mechan.*) . . . 636  
 ‘Ālī, Sayyid (*ca* 1141/1729) . . . 290  
 — Ādharbayjānī, Asghar (*p.*) 323 (8)  
 — (Abū Maṣṣūr) b. Ahmad **Asadī**  
at-Ṭūsī (*lex.*, end V XI) . . . 525  
 — b. Ahmad b. **Ḥazm** (*theol.* d.  
456/1064) . . . 652  
 — i-Ahmad Nishānī (*p.*) 57 (1718).  
326 (401)  
 ‘Ālī Akbar Khān. Thānī (*p.*)  
326 (662)  
 — — Mashhadī (*p.*) 57 (1476)  
 — — Mawdūdī Chishtī (*suf.*,  
end XII/XVIII ?) . . . 450, 451, 452  
 — — Qumī. Sawdā (*p.*) 57 (2108)  
 — — Sarhindī, Akhtar (*p.*, beg.  
XIII/XIX) . . . 310  
 — — Wabbī Chishtī (*p.*, end  
XII/XVIII) . . . 301  
 — ‘Arab, Mīr. Fikrī (*p.*) 57 (646)  
 — Ardakānī, Tajallī (*p.*) 58 (117)  
 ‘Ālī Aṣghar Fanāī (*p.*) 57 (560)  
 — — Khān (*theol.*, beg. XII  
XVIII) . . . 377  
 — b. Mawdūd b. Muhammad  
Chishtī Handālawī Fathpūrī  
(*biogr.*, *wr.* *ca.* 1038/1629) . . . 72  
 — — Wādih Isfahānī (*p.*) 57 (2435)  
 — ‘Askarī b. Muhammad Taqī b.  
Muhammad Qāsim al-Khwāfī.  
 ‘Aqīl Khān Rāzī (*suf.*, d. 1108/  
1697) 31, 211, 277, 326 (472), 448  
 — b. Aydamur b. ‘Ālī al-Jildakī  
(*occult.* d. 743/1342) . . . 647  
 — Āzādī (*p.*) . . . 326 (105)  
 — Bakhsh b. Karīm Bakhsh.  
Fīrqaṭī (*p.*) . . . 60 (10)  
 — Beg Isfahānī Hishmatī (*p.*)  
57 (876), 323 (40)  
 Abū’l-‘Ālī Beg Shāmlū. Unsī (*p.*)  
323 (83)  
 ‘Ālī b. Faqīh Mahmūd b. Husayn  
Isma‘īl (*theol.*, *wr.* 932/1526) . . . 363  
 — Abū’l-Ḥasan. Farrukhī (*p.*) 57 (607)  
 — Furūshānī. Ishratī (*p.*) 57 (958)  
 — Gāw. Thawrī (*p.*) . . . 57 (2393).  
326 (664)

‘Ālī Hamadānī. Sayyid (*suf.*, d. *ca.*  
786/1384) . . . 79 (1), 433, 436,  
510 (*footnote*), 657  
 — b. Hamza b. Alī at-Ṭūsī, *see*  
Jalālu’d-Dīn Hamza b. ‘Ālī.  
 Abū ‘Ālī Ḥasan Nizāmu’l-Mulk (*p.*)  
57 (1743)  
 Abū ‘Ālī Hātīf (*p.*) . . . 57 (826)  
 ‘Ālī b. Husāmī’d-Dīn **Muttaqī**  
(*theol.*, d. 975/1567) . . . 399 (2)  
 — Husayn ‘Abbāsābādī Isfahānī,  
**Mushtāq** (*p.*) . . . 98 (12)  
 — b. Husayn al-Anṣārī, Ḥājī  
Zaynu’l-‘Attār (*med.*, b. 730/1330,  
d. 806/1404) . . . 588  
 — b. Husayn Wā‘iz Kāshifī (*biogr.*,  
d. *ca.* 939/1533) . . . 69, 648, 656  
 — al-Husaynī (*calligr.*, beg. X/  
XVI) . . . 525  
 — b. Ibrāhīm, Darwīsh Burhān  
(*theol.*) . . . 379  
 — Ibrāhīm Khān (*hist.*, *wr.* 1208/  
1794) . . . 47  
 — Isfahānī, Sayyid (*p.*) 57 (2126)  
 — Kāshānī. Nizāmu’d-Dīn (*p.*)  
57 (1738)  
 — Kātib (*p.*) . . . 57 (1102)  
 — Kātib. Mullā, *see* Majnūn b.  
Mahmūd Rafīqī.  
 — Khān. Jawāhir Raqam, Sayyid  
(*p.*) . . . 326 (564)  
 — Khān (Kashmīrī) (*p.*, XI/  
XVII) . . . 145 (13)  
 — Khān Nāmī (*p.*) . . . 57 (1632)  
 — Khān Sakhā (*p.*) . . . 326 (522)  
 — Lālā Ghaznawī. Rādiyyu’d-  
Dīn (*suf.*, *p.*, d. 642/1245)  
57 (1859), 704  
 — Ma‘ānī (or Ghayyārī) (*p.*)  
57 (1215)  
 — b. Maṣṣūr al-Ḥalwāī (*vet.*,  
middle VIII/XIV) . . . 617  
 — Mardān Beg. Wafā (*p.*) 57 (2438)  
 — Mashhadī. Sultān (*p.*) 57 (2288)  
 Ibn ‘Ālī Mashhadī. Wāqifī (*p.*)  
57 (2484)  
 ‘Ālī Māzandarānī, Jāwīd (*p.*) 57 (1035)  
 — Mīhrī (*p.*) . . . 57 (1364)  
 — Muhammad (b. ‘Abdī’r-Rah-  
mān) (*suf.*) . . . 470 (4)  
 — Muhammad-i-Khutan (*suf.*,  
XI/XVII ?) . . . 443 (1)  
 Abū’l-‘Ālī b. Muhammad Naqsh-  
band (Sarhindī) (*suf.*, XI/XVII) 82  
 ‘Ālī b. Muhammad (‘Alā’u’d-Dīn)  
**Qūshchī** (*astron.*, d. 879/1475)  
570, 571  
 — b. Muhammad ash-Sharīf al-  
Bakrī (*astrol.*, *ca.* VI/XII) . . . 643  
 — b. Muhammad Tirmīdhī, Fathī  
(*p.*) . . . 57 (625)  
 — Naqī Burūjirdī. *see* Muhammad  
Naqī b. Ahmad.

- 'Alī Naqī Iṣfahānī, Anwar (*p.* XII/XVIII) .. 57 (219)  
 — Naqī, Ijād (*p.*) .. 58 (46)  
 — Naqī Kamara'ī (*p.*) 57 (1638), 322 (11)  
 — Naqī Qismat (*p.*) .. 57 (1837)  
 — b. Nāṣir 'Alī, 'Azīm (*p.*) 57 (338)  
 Bū 'Alī Qalandar (*suf.*, beg. VIII XIV) .. 318  
 Abū 'Alī Qalandar 'Irāqī, Sharaf (*p.*) 57 (2180)  
 'Alī Qārī, Mullā, Harawī or Makkī (*theol.*, d. 1014/1605) .. 503  
 — Qulī Dāmghānī, Māhir (*p.*) 57 (1229)  
 — — Farahānī, 'Ulwī (*p.*) 57 (2416)  
 — — Khān b. Ḥasan Khān Shāmlū, A'zam (*p.*) .. 57 (333)  
 — — Khān Shaybānī, Sultān, or Khān Zamān (*p.*) .. 326 (610)  
 — — Ma'rānī (*p.*) .. 57 (1216)  
 — — Wālīh Dāghistānī (*biogr.*, *p.*, d. ca. 1170/1757) 57, 57 (2477), 178, 179 (4), 297, 326, 702 (25)  
 — Qutrub (*p.*, early) .. 516  
 — Sharafu'd-Dīn, Qumī, Āqāsī or Wafā (*p.*) .. 57 (2440)  
 — Ridā Ardakānī, Tajallī (*p.*) 57 (2340), 326 (632)  
 — — Khān (*anthol.*, XII/XVIII) 324  
 — Sagzī Sha'rānī, Farīd Munajjim (*p.*) .. 57 (591)  
 — Sarakhsī, Bahrāmī, Abū'l-Ḥasan (*p.*) .. 57 (392)  
 — Shāh Bukhārī (*astrol.*) .. 574  
 — — Dhawqī Ardīstānī (*p.*) 57 (501), 326 (192)  
 — b. Shihābī'd-Dīn Hamadānī (*suf.*, d. ca. 786/1385) .. 490, 704  
 — Shīr b. 'Abdī'l-lah b. 'Abdī'l-Karīm al-Māzandarānī (*offic.*, end XI/XVII) .. 751  
 — — Miyān (*ca.* 956/1549) .. 202  
 — — Mīr (Nawā'ī, or Fānī) (*off.*, *p.*, d. 906/1501) 57, 57 (568), 57 (1675), 130, 130 (55, 59), 173, 702 (4)  
 — Shīrāzī (*p.*) .. 232  
 Abū 'Alī b. Sīnā, Ḥusayn b. 'Abdī'l-lah (*philos.*, d. 428/1037) 415, 483 (1), 487, 496 (2), 515, 565, 567 (3), 602, 608, 610  
 'Alī Taqī, takh. Naqī (*p.*) 702 (23)  
 — Tarīka, Šā'inu'd-Dīn, Iṣfahānī (*p.*) .. 57 (2036)  
 — Tārimī (*p.*) .. 326 (651)  
 — b. Tayfūr al-Bīṣṭāmī (*theol.*, XI/XVII) .. 442, 751  
 — Turshīzī, Shihābu'd-Dīn (*p.*) 57 (2228)  
 — (Abū'l-Wafā) b. 'Uqayl (*theol.*, d. 515/1121) .. 652  
 — (Abū'l-Ḥasan) b. 'Uthmān b. 'Alī al-Jullābī al-Hujwīrī (*suf.*, d. ca. 465/1073) .. 403  
 'Alī Yazdī, see Sharafu'd-Dīn 'Alī.  
 — Yūsufī Shirwānī (*lex.*, *ur.* 1018/1610) .. 525  
 — b. Zaynī'l-Ābidīn Kūsārī Iṣfahānī, 'Alī (*p.*, d. ca. 1135/1722) 57 (139)  
 Alif Abdāl Balkhī, Muṭī'ī (*p.*, d. 931/1525) .. 57 (179), 251  
 'Alīm Beg Kābulī, Surūrī (*p.*) 57 (2301), 58 (115)  
 'Alīshāh b. Muḥammad b. Qāsim al-Khwārizmī, *surn.* 'Alā' al-Munajjim al-Bukhārī (*astrol.*, *ur.* ca. 690/1291) .. 644  
 Allah-Dīya, Shāh, Qalandar Lāhīrpūrī (*suf.*, d. 1147/1735) 83 (10)  
 Allah-Qulī Sultān (*offic.*, *ca.* end XI/XVII) .. 669  
 Allahyār 'Uthmānī Balgrāmī, see Murtaḍā Ḥusayn.  
 'Allāma Shīrāzī, Sharīf Jurjānī 57 (2201)  
 Amān 'Alī b. Ibrāhīm 'Alī Iṣfahānī, Dhābīh (*p.*) .. 60 (7)  
 — Sayyid (XIII/XIX) .. 181  
 — Amānī, Amānu'l-lah Khān (*p.*, d. 1047/1648) .. 702 (36)  
 Amānu'l-lah Amānī (*p.*, X/XVI) 57 (187)  
 — Khān, Amān, Amānī (*p.*, d. 1047/1648) .. 702 (36)  
 — Ḥusaynī (*agric.*) .. 629  
 — b. Mahābat Khān Amānī (XI/XVII) .. 57 (188)  
 'Amīdu'l-Mulk (*off.*, end IX/XV) 130 (16)  
 Amīn (Muḥammad Amīn Khān?) (*unecd.*, *ur.* 1232/1817) .. 123  
 — Amad Rāzī (*biogr.*, beg. XI/XVII) .. 706  
 — Ghauth Madrāsī, Bīkhūd (*p.*) 61 (16)  
 — Tabrīzī, Sākit (*p.*) 57 (2043)  
 Amīnu'd-Dīn Rāzī (*p.*) 57 (111)  
 Amīna Iṣfahānī, Fā'iq (*p.*) 57 (544)  
 Amīr Beg Banārasī, Amīr (*biogr.*, *ur.* 1262/1846) .. 702  
 — Khusrāw Dihlawī, see Yamīnu'd-Dīn Abū'l-Ḥasan.  
 — Shāh Ḥusayn Mahram (*p.*) 57 (1246)  
 Amīru'l-lah b. Shāh Isma'īl Qādirī, Amīr (*p.*) .. 61 (6)  
 Amīru'd-Dīn Khān, or Muṭī Amru'l-lah Khān (*comit.*, *ur.* 1810) .. 671  
 Amīrak Qāsim Šadr (end IX/XV) 130 (1)  
 Amjad 'Alī, or Asghar (*p.*, end XII/XVIII, or beg. XIII/XIX) .. 307  
 Amru'l-lah Khān, Muṭī, see Amīru'd-Dīn Khān.

- ‘Anā’ī, *see* ‘Abdu’l-Wahhāb b. Mu-  
hammad Ma’mūrī.  
Anandrām (or Anandrāy) Mukhlis  
Dihlawī (*p.*, d. 1164/1751) .. 326  
57 (1502). 156. 326  
Anand Rāy Mukhlis, *see* Anandrām.  
‘Andalīb, *see* Muhammad Nāsir.  
Shāh Gulshan.  
Andarjūt D’hīr of Makudar (*stylist*) .. 724  
Andarphan Siyālkūtī (*stylist*) .. 721 (2)  
St. Andrew .. 666  
Anūshirwān .. 86 (1)  
Anwar ‘Alī, Yās (*p.*) .. 60 (23)  
Anwaru’d-Dīn Khān, Nawwāb (*d.*  
1162/1749) .. 61 (7), 449  
Anwarī, Auhadu’d-Dīn ‘Alī (*p.*, *d.*  
540–587/1145–1191) .. 193, 516  
Āq-Malik Sabzawārī, Shāhī (*p.*)  
57 (2139)  
Āqā Bābā Hamadānī, Giyāhī (*p.*)  
57 (722)  
— Jawād Shīrāzī, Hājib (*p.*) .. 61 (25)  
— Malik Dawrī Shīrāzī (*p.*) .. 326 (188)  
— Nabī Shīrāzī, Sukhan (*p.*) .. 57 (2281)  
— Zamān Wādīlī Ishfahānī (*p.*)  
57 (2436)  
Āqā’ī, Nī-matu’l-lah Shūshtarī (*p.*,  
*d.* 1151/1738) .. 98 (19)  
Āqāsī, Sharafu’d-Dīn ‘Alī Qumī,  
Wafā (*p.*) .. 57 (2440)  
Aqdas Mashhadī, Aqdasī (*p.*) .. 323 (6)  
‘Aqdas, S. Ridā b. S. Nūrī’d-Dīn  
Shūshtarī (*p.*, *d.* 1194/1780) .. 98 (2)  
‘Āqil Khān Rāzī, *see* ‘Alī ‘Askarī b.  
Muhammad Taqī,  
Aqsarā’ī (*med.*, *d. ca.* 800/1397) .. 602  
Ibn al-‘Arabī, *see* Muhammad b.  
‘Alī b. Muhammad.  
‘Ārifu’d-Dīn b. Muhammad Burhān-  
pūrī, Raunaq (*p.*) .. 61 (52)  
Aristotle .. 86 (2), 511, 609  
Arjāsp Shāpūr (*p.*) .. 57 (2179)  
— Tīhrānī (or Rāzī), Ummīdī (*p.*)  
323 (82), 326 (674)  
Arshad (*p.*) .. 161  
Arshadu’d-Dīn b. Ashraf, Khuyāl  
(*stylist*, *wr.* 1190/1776) .. 161  
Arslān Beg Sipāhī (*p.*) .. 326 (602)  
— Tegin Muhammad, *see* Qutbu’d-  
Dīn Muhammad, Khwārizmshāh.  
‘Arūdī (*p.*, early) .. 516  
— *see* Sayīī Bukhārī.  
Arzū, *see* Sirāju’d-Dīn ‘Alī Khān.  
Asad ‘Alī Beg Mīr-shikār .. 619 (5)  
As’ad Jurjānī, Fakhrū’d-Dīn (*p.*)  
57 (550)  
Asadu’l-lah Balgrāmī, Fard (*p.*)  
58 (31)  
— Ghālīb Dihlawī (*p.*) .. 58 (38),  
60 (11)  
— Ishfahānī, Malūlī (*p.*) .. 57 (1298)  
— Kaukab (*p.*) .. 60 (14)  
Asadī Tūsī (*p.*, end V/XI) .. 516  
— Tūsī (*lex.*), *see* ‘Alī b. Aḥmad  
Asadī.  
Āsafu’d-Daula, Nawwāb of Oudh  
(1188–1212/1774–1797) .. 329  
Āsafī Harātī, b. Muqīmī’d-Dīn  
Nī-matī’l-lah Quhistānī (*p.*, *d. ca.*  
923/1517) .. 243, 737  
Āsālat Khān (*offic.*, end XI/XVII) .. 5  
Asghar, or Amjad ‘Alī (*p.*, end XII,  
XVIII, or beg. XIII/XIX) .. 307  
‘Āshiq, Āqā Muhammad Ishfahānī  
(*p.*, *d.* 1181/1768) .. 98 (3)  
‘Āshiq Husayn Karbalā’ī, Zā’ir (*p.*)  
61 (68)  
Āshnā (‘Ināyat Khān) (*p.*) .. 41  
Ashrafu’d-Dīn, Qādī (*suf.*, VIII  
XIV) .. 425  
— Hasan b. Nāsir al-‘Alawī,  
Hasan Ghaznawī (*p.*) .. 57 (802)  
Āshūb, *see* Muhammad-Bakhsh.  
Asīlu’d-Dīn Rūhānī (*p.*) .. 57 (1938)  
Asīlī (?), *see* Asīl .. 57 (295)  
Bū ‘Āsim (*p.*, early) .. 516  
‘Āsim b. Qāsim, Khān Dawrān (*p.*)  
57 (1137)  
Asīr, *see* Jalālu’d-Dīn Asīr.  
Asīrī, Mullā Muhammad (*p.*) .. 702 (38)  
‘Asjadī (*p.*, beg. V/XI) .. 516  
‘Askarī, Mīr, *see* ‘Alī ‘Askarī b.  
Muhammad Taqī.  
Asrār, *see* Yahyā Sībak.  
‘Aṭā Bukhārī, Wālīhī (*p.*) .. 57 (2479)  
— Husayn Khān (end XII/XVIII)  
745 (2)  
— Tīhrānī, Mīr, Muntahā (*p.*)  
57 (1530)  
‘Aṭā’u’l-lah Burhānu’d-Dīn Mash-  
hadī (*p.*) .. 326 (160)  
— Kashmīrī, Ridawī (*p.*) .. 57 (1932)  
— b. Maḥmūd Husaynī, Burhā-  
nu’d-Dīn (*stylist*, *d. ca.* 929/1523) .. 173  
Athar, *see* Shafī‘ā-ī-Athar.  
Ibn Athīr al-Jazarī (*gram.*, *d.* 606/  
1210) .. 566  
Athīru’d-Dīn Marwazī, Futūhī (*p.*)  
57 (667)  
— Mufaddal b. ‘Umar Abharī  
(*philos.*, *d. ca.* 663/1265) .. 514 (2)  
‘Atīār, *see* Farīdu’d-Dīn Abū Hāmid  
Muhammad.  
Auhadu’d-Dīn ‘Alī Anwarī (*p.*, *d.*  
540–587/1145–1191) .. 57 (222), 193, 516  
— Gurgānī (*p.*) .. 57 (730)  
— Marāgha’ī (*p.*) .. 322 (20)  
Auhadī Ishfahānī, *see* Ruknu’d-Dīn  
Auhadī.  
Aujadī, *see* Auhadī Mustawfī (*p.*)  
57 (320)  
Aulād ‘Alī b. Ghulām Imām, Dhakā  
(*p.*) .. 60 (8)  
Aurangzīb (1069–1119/1659–1707)  
6, 7, 31, 32, 51, 88, 93, 94, 109,

- 117, 123, 144, 145, **148**, 150, 159, 162, 211, 273, 277, 281, 294, 318, 337, 377, 461, 520, 560, 599, 600, 619 (7), 697, 698, 699, 700  
 Avicenna, *see* Abū 'Alī b. Sīnā.  
 Awāreha, Maqsūd Beg (*p.*) 57 (1313)  
 'Awfi, *see* Nūru'd-Dīn Muhammad  
 Awsī, Abū 'Abdī'l-lah Muhammad (*p.*) 57 (28)  
 'Aynu'l-irfān (*or* 'Aynu'l-'urafā', Abū'l-Barakat) 'Isā Jundu'l-lah (*suf.*) 446  
 'Aynu'l-Mulk, Hāfiz (*suf.*, *desc.* of 'A. Q. Jilānī) 411 (3)  
 — Shīrāzī, Dawā'ī (*med.*, d. 1003 1595) 592  
 'Aynu'l-quḍāt Hamadānī, *see* 'Abdū'l-lah Miyyānājī.  
 'Ayshī Isfahānī, Muhammad Ridā (*p.*, ca. 1206/1791) 98 (4)  
 — Tāhir (*p.*, XI XVII) 271  
 Āzād, *see* Ghulām 'Alī Balghāmī.  
 A'zam, *see* Muhammad Ghauth Khān.  
 — Shāh (*pr.*, d. 1118 1707) 159 (5)  
 Azīdī (*p.*, early) 516  
 'Azīmu'd-Daula Wālā Jāh, Nawwāb (d. 1231 1816) 61 (58), 166 (2)  
 'Azīz Hasan (H. M. Azeez Hassan) **100**  
 — Kūka, Shamsu'd-Dīn Khān-i A'zam (*p.*) 57 (1136)  
 — b. Muhammad an-Nasafī (*suf.*, d. 661 1263) **414, 415**  
 'Azīzān, 'Alī Rāuntinī (beg. VII<sup>th</sup> XIII) 57 (167)  
 Azraqī, *see* Abū'l-Mahāsīn Zaynu'd-Dīn.
- B**
- Bābā Khwāja b. Khwāja 'Arū Samarqandī (*astron.*, *wr.* 1089 1678) 577 (6)  
 Bābur, Mu'izzu'd-Dīn Abū l-Qāsim (*pr.*, d. 861 1457) 57 (356), 431  
 — Zahīru'd-Dīn Muhammad (932–937 1526–1530) 57 (357), 702 (32)  
 Ibn Bābūya al-Qumī, *see* Muhammad b. 'Alī.  
 Badā'ūnī ('Abdū'l-Qādir b. Mulūk Shāh) (*hist.*, d. ca. 1004 1596) 592  
 Badī'u'l-Jamāl (*princess.*, end VII/XIV) 588  
 — (*heroine of a tale*) 115  
 Badī'u'z-Zamān Bahādur (*pr.*, d. 921 1515) 130 (50)  
 Badīhī, *see* Iqtidā 57 (943)  
 Badī'ī (*lex.*) 539  
 Badr-'Alī 'Azīmābādī (*comitt.*, ca. beg. XIII XIX) 727  
 Badr-i-Chāchī, *see* Badru'd-Dīn Muhammad Chāchī.  
 Badru'd-Dīn, a *khalīfa* of Ahmad Sarhindī (XI XVII) 82
- Badru'd-Dīn Hilālī Astrābādī (*p.*, d. ca. 939 1533) 57 (860), (175 ?), **250**, 702 (26)  
 — Mahmūd Khujandī (*p.*) 71 (2)  
 — (Fakhru'd-Dīn) Muhammad Chāchī (*p.*, d. ca. 746 1346) 57 (374), **226**  
 — Muhammad Dimishqī (*theol.*, d. 769/1367) 652  
 — Rāzī, Amīn, Qawwāmī (*p.*) 57 (1831)  
 — b. Sharafī'd-Dīn Anṣārī (*suf.*, d. 788 1386) 78 (22)  
 — Thānī (*suf.*, d. 949 1543) 78 (26)  
 Bahā'u'd-Dīn Ahmad, Sulṭān Walad (*suf.*, d. 712 1313) 417  
 — b. 'Alā'ī'd-Dīn (*suf.*, d. 1038 1628).  
 — Ibrāhīm al-Anṣārī al-Qādirī al-Chishtī (*suf.*, beg. X/XVI) **434**, 435  
 — Mahmūd b. Ibrāhīm (*suf.*) 435  
 — Muhammad b. Husayn al-'Āmilī, Bahā'ī (*suf.*, d. ca. 1030 1621) 57 (387), **462** (10), **674** (2)  
 — Muhammad Naqshband (*suf.*, d. 791 1389) 426  
 — Nadīmu'l-lah (*offic.*) 685  
 — Samarqandī, Šābir (*p.*) 57 (1955)  
 — Zakariyā Multānī (*suf.*, d. 665/1266) 57 (384), 71 (3)  
 — Zanjānī, Bahā (*p.*) 57 (378)  
 Bahādur Shāh (of Gujrāt) (932–943 1526–1537) 251  
 — Timurīde (1119–1124 1707–1712) 226, 292 (8), 477  
 — Khān, Sayyid (XI XVII) 145 (6)  
 Bahā'ī, *see* Bahā'u'd-Dīn Muhammad b. Husayn.  
 Bahbūd Nīstānī, *see* Qāsimī Khāfi 57 (1820)  
 Bahlūl (*p.*, X XVI) 206  
 — (*another*) 206  
 Bahman 86 (2)  
 Baḥru'l-mar'ānī, *see* Lāmūrī Gurgānī 57 (1188)  
 Bahrām Mīrzā (*pr.*, X XVI) 3  
 — Mīr, Talpur (*pr.*) 303  
 — Saqqā (*p.*) 326 (548)  
 Bahrāwī (*p.*, beg. V, XI) 516  
 Bahrāwar Bānū (*heroine of a tale*) 107  
 Bajār, Mīr, Talpur (*pr.*) 303  
 Bakhshish Husayn b. Ahmad Husayn, Wahshatī (*p.*) 60 (21)  
 Bakhtāwar Khān, *see* 'Abdūr-Rahmān.  
 Abū Bakr (*khalīf.* 11–13 632–634) 10, 396  
 — (Timurīde *pr.*, 865–884 1460–1479) 572  
 — Fadl Bukhārī (*dir.*) 65 (1)  
 — Muhammad 'Alī Ghaznawī (*p.*) 57 (1939)

**Abū Bakr** Muḥammad b. Zakariyā  
ar-Rāzī (*philos.*, d. ca. 320/932) **646** (1)  
— Qurayshī Sind'hī (*suf.*) .. 84  
— Tayḥādī. Zaynu'd-Dīn (*p.*)  
57 (2581)  
Bālāprashād, son of Chandūla' .. 582  
Banda Hasan Khān Lak'hnavī.  
Qamar (*p.*) .. 61 (47)  
**Banī Isrā'īl**, see Muḥammad Amīn.  
— — Nirmatu'l-lah (*stylist*) **717** (1)  
Banwālī Dās, or Walī, or Walī-rām  
(*p.*, XI XVII) .. **270, 462** (27)  
Abū'l-Baqā' Harawī, Baqā'ī (*p.*)  
57 (400)  
Bāqī bi'l-lah (*suf.*) .. **462** (5)  
**Bāqir**, see Fāḍil, Muḥammad 57 (523)  
— 'Alawī (*stylist*) .. 143  
— Husayn, see Rā'iq, Ghulām  
Mūsā Rīlā .. 61 (49)  
— Natanzī (*p.*) .. 322 (11)  
**Abū'l-Barakāt** b. 'Abdu'l-Majīd  
Lāhūrī, Munīr (*stylist*, XI XVII)  
58 (71), **144**  
— Mawarā'an-nahrī, Firāqī (*p.*)  
326 (214)  
**Barakatu'l-lah** Balgrāmī, Mahzūn  
(*p.*) .. 58 (58)  
— b. Uways Balgrāmī, 'Ishqī (*p.*)  
58 (59)  
Barān Nat'h Multānī (*stylist*) .. **725**  
Barkhūrdār Beg Nāinī, Maṣṣūr (*p.*)  
57 (1308)  
Bāsīt-ʿAlī, Shāh, Qalandar Allah-  
ābādī (*suf.*, d. 1196/1782) .. 83 (11)  
Bayānī, see 'Abdu'l-lah b. Muḥam-  
mad Marwārīd.  
**Bayram** Beg Sāmī (*p.*) 326 (541)  
— Beg Tūy-Sirkani, Şubhī (*p.*)  
57 (2273)  
Baytāl (*hero of a tale*) .. 121  
**Bāyazid** II (886-918 1481-1512)  
130 (63)  
— Bīwarānī, 'Arīf (*p.*, X XVI)  
57 (236)  
Bharat .. 692  
Bhrgu Rīshī .. 692  
Bhūwa b. Khawāṣ Khān (*med.*, *wr.*  
918, 1513) .. **590**  
Bīdār (*p.*) .. 161  
Bīdīl, see 'Abdu'l-Qādir Bīdīl.  
Bihār, Muḥammad Salīm Tūnī  
(*biogr.*) .. 702 (5)  
Bihzād Beg Dūstāq (*p.*) 57 (522)  
Bikramājīt (*hero of a tale*) .. 121  
Bīnā-dīl Jaunpūrī, see Qutb'u'd-Dīn  
Bīnā-dīl.  
Bīnīsh, see Murtaḍā b. Šādiq 'Alī.  
Bīrang, Muḥammad Yūsuf (*p.*, beg.  
XI XVII) .. 702 (13)  
Bītab, Muḥammad Hayāt (*p.*,  
middle XIII XIX) .. 702  
W. A. Brooke (*ca.* 1830) .. 42

Bū 'Alī Qalandar, see Sharafu'd-  
Dīn.  
Bud'h (*suf.*, VIII XIV) 404 (4)  
Abū'l-Bukhturī (?) .. 617  
Bundār Rāzī (*p.*, d. 401/1010) .. 516  
**Burhān** Chishtī (*suf.*) .. **473**  
— Darwish-, see 'Alī b. Ibrāhīm.  
**Burhānu'd-Dīn** Gharīb (*suf.*, d.  
732 1331) .. 424  
— b. Kabīr Muḥammad b. 'Alī  
Burhānpūrī Gujrātī Shattārī,  
**Rāz-i-Ilāhī** (*suf.*, d. 1083 1672) **448**  
— Mas'ūd Beg (*div.*) .. 65 (1)  
— Sagharch' (*suf.*, VII XIII) .. 704  
— b. Shihābī'd-Dīn 'Abdu'l-lah  
al-Jānī (or Jāmī) (*gram.*) .. **557**  
Burhānu'l-Mulk Bahādūr Mūsawī  
Nīshāpūrī, Amīn (d. 1151 1738)  
57 (202)  
Busi, Henry, see Buzeo.  
Buzeo, or Henry Busi, S.J., or  
Uwens (*missionary*, d. 1667) .. 93  
Buzurjmīhr .. 617  
Byron, Charles (beg. XIX) .. 219

## C

Chāchī, see Badru'd-Dīn Muḥammad.  
Chalabī Beg Farīgh Tabrizī (*p.*) 57 (597)  
Chandarbhān Brahman (*stylist*, d.  
ca. 1073 1663) .. 57 (457), **711, 740**  
Chirāgh-i-Dihlī, see Naṣīru'd-Dīn  
Mahmūd Aud'hī.  
Coldecot, Charles Marnet (1832) .. 155  
Colebrooke .. 671  
Copermeus .. 97

## D

Mīr Dād (*suf.*, VII XIII ?) .. 261  
Dada Kirmānī, Ghayrī (*p.*) 57 (691)  
Dak'hānī Beg, see Dominic Gregory  
Bautist.  
Dak'hnī Rām (*offic.*, beg. XII'  
XVIII) .. 153  
Abū Dakrī (?) (*vet.*) .. 617  
Dalpat Rāy (or Sing'h) (*unmed.*, *wr.*  
1177/1764) .. **119**  
Dāmād, Muḥammad Bāqir Ishrāq  
(*p.*, d. ca. 1046 1637) .. 57 (956), 705  
**Ḍamīrī** Iṣfahānī (*p.*, beg. XI XVII)  
322 (4)  
— Mahmūd (*p.*) .. 702 (42)  
— Muḥammad Mahmūd (*p.*) 702 (14)  
Dānīsh, Zaynu'l-ʿĀbidīn Dānīsh-  
mand Khān b. Jafar (*p.*, XI  
XVII ?) .. 702 (44)  
**Dānīshmand Khān** 'Alī, see Nūr-  
u'd-Dīn Muḥammad.  
— — Muḥammad Bāqir, Hay-  
rat (*p.*) .. 57 (545)

Dāniyāl, son of Akbar (*pr.*, d. 1013/1605) .. 702 (19)  
 Daqīqī (*p.*, *ca.* beg. V XI) .. 516  
 Daqqāq, Amīnā-i-Yazdī (*p.*, X/XVI) .. 57 (208)  
 Dārā Shikūh (*pr.*, d. 1069 1658) .. 57 (1789), **73**, 74, 93, 145 (4), 270, 439, **444**, **462** (19), 462 (27), **678**, **680**, **681**, 702 (6)  
**Dārāb** (*Pers. king*) .. 10  
 — Jūyā (*p.*) .. 57 (1047, 1089)  
 Dard, *see* Muhammad Mir. Dihlawī.  
 Darjīmāl (*stylist*) .. 159 (2)  
 Darkī Qumī (*p.*) .. 322 (6)  
**Darwish** Burhān. *see* 'Alī b. Ibrāhīm.  
 — Muhammad Amnābādī (*med.*, *ca.* end XI XVII) .. **600**  
 Dā'ūd b. Mahmūd ar-Rūmī al-Qaysarī (*suf.*, d. 751/1350) **465** (3)  
 Daulat-Shāh Samarqandī (*biogr.*, *wr.* 892/1487) .. **49**, 57, 702 (21)  
 Dawā'ī, *see* 'Aynū'l-Mulk Shīrāzī.  
 Dāwar Bakhsh Rasā (*p.*) .. 326 (461)  
 Dawwānī, Jalālu'd-Dīn (*theol.*, d. 907/1502) .. 57 (1004), 323 (82), 493, 574  
 Dāya, *see* Najmu'd-Dīn Rāzī .. 57 (1624)  
 Dhākir 'Alī Khān b. Ḥasan 'Alī Akram (*p.*) .. 61 (4)  
 Dhihnī (*p.*) .. 41  
 Dhū'l-fiqār Kalbī Beg (*p.*) .. 57 (1064)  
 Dihdār (*or* Fānī), *see* Muhammad b. Ma'mūd.  
**Dihqān** Bā Tegīn (*vet.*) .. 617  
 — Bukhārī (*vet.*) .. 617  
 — Shakanī (*vet.*) .. 617  
 Dilāwar Khān, Muhammad Na'im Lāhūrī, Nusrat (*p.*) .. 58 (79)  
 Dīn Dayāl Fathpūrī (*stylist*, *wr.* 1154 1742) .. **714**  
**Diya'u'd-Dīn** Baranī (*hist.*, *wr.* 758 1357) .. **23**, **85**  
 — Islām Khān, Wālā, Nawwāb (*p.*, d. 1074 1664) .. **271**, **272**, 326 (680)  
 — Muhammad (*offic.*, beg. X XVI) .. 574  
 — Nakhshabī (*suf.*, d. *ca.* 751/1351) .. **105**, **423**  
 — Wālā, Islām Khān (*p.*, d. 1074/1664) .. **271**, **272**, 326 (680)  
 J. Doeswell Shakespeare (*ca.* 1837) .. 46  
 Dominic Gregory Bautist, Dak'hanī Beg (*med.*, *wr.* 1160 1747) .. **610**  
 Dorling and Gregory, London (*paper manufacturers*) .. 68  
 Dubāj b. Filshāh b. Rustam b. Dubāj (Ishāqide *pr.* of Daylam, end VII XIII) .. 483  
 Dulip-Sing'h (*raja*) .. 655  
 Ibn Abī'd-Dunyā (*occult.*) .. 652

Dūpiyāza, Mullā (*parodist*, end X-beg. XI/XVI-XVII) .. **676**  
 Dūrmish Khān (*offic.*, beg. X XVI) .. 648  
 Dūst Muhammad G'hūk'har Hast-pūrī (?) (1086 1675) .. 195  
 Dyānd'hān (*stylist*, beg. XIII XIX) **719**

## E

N. B. Edmonstrong .. 667  
 Euclid .. 565

## F

Faḍā'il Khān (*stylist*) .. 159 (2)  
 Abū'l-Faḍā'il 'Abdu'l-lah, *see* 'Ayn-u'l-Qudāt Hamadānī.  
**Faḍlī** (*stylist*, *wr.* 1069 1659) .. **143**  
 — Khān (*stylist*) .. 159 (2)  
 Faḍilu'd-Dīn Muhammad b. Ishāq b. Muhammad al-Hamawī (*theol.*, *wr.* 937 1531) .. **396**  
**Abū'l-Faḍl** Harawī, 'Uthmān (*p.*) .. 57 (2433)  
 — b. Mubārak 'Allāmī (*hist.*, d. 1011/1602) .. **26**, **106**, **131**, **132**, **134**, **135**, **136**, **137**, **162**, **696**, **712**, **744** (2)  
 — b. Muhammad Ṭāḥqānī, Masrūr (*p.*) .. 57 (1332)  
**Faḍl**-'Alī Beg Mumtāz (*p.*, XIII XIX) .. 57 (1518), 315  
 — Imām b. Muhammad Arshad Khayrābādī (*stylist*, *wr.* *ca.* 1223/1809) .. **718**  
**Faḍlu'l-lah** Ardistānī, Ḥakīm (*p.*) .. 57 (755)  
 — al-Husaynī (*hist.*, beg. VIII XIV) .. **15**  
 — Jamālī Dihlawī (*p.*) .. 326 (286)  
 — Khān (*off.*, XII XVIII) .. 153  
 — Khwārī, Jamālū'd-Dīn (*p.*) .. 57 (1022)  
 — Na'imī (*p.*) .. 57 (1605)  
 — b. Rūzbihān b. Faḍl-lah Isfahānī (*theol.*, *wr.* 921 1515) .. 65 (8), **350**  
 — Shīrāzī, Sharafu'd-Dīn (*p.*) .. 57 (2193)  
 — Tabrizī (*med.*) .. 602  
 — Wassā'ī (*p.*) .. 57 (2499)  
 Faḍlī (*p.*) .. 322 (11)  
 Fahmī (*p.*) .. 41  
**Fā'iq**, Muhammad (*or* Ghulām Muhammad) (*p.*, middle XIII XIX) .. **182**, **702**  
 — Muhammad Lāhūrī (*p.*, middle XIII XIX) .. 702 (54)  
**Fakhru'd-Dīn** Dihlawī (*theol.*, end XI XVII) .. 503  
 — Husayn (*stylist*, *wr.* 1246 1831) **165**

**Fakhru'd-Dīn** Ibrāhīm b. Shahriyār  
 Hamadānī, 'Irāqī (*suf.*, d. ca.  
 688/1289) 57 (945), 322 (9), **418, 755**  
 — Khālīd b. Rabī' (*p.*) 57 (1121)  
 — Kirmānī, Mas'ūd (*p.*) 57 (1339)  
 — Mubārak Shāh Ghaznawī,  
 Qawwās, or Kamāngar (*lex.*, end  
 VII, XIII) .. **516, 517**  
 — Muḥammad, Ibn Yāmīn (*p.*)  
 57 (2521)  
 — Mustawfī, Fathu'l-lah Qazwīnī  
 (*p.*) .. 57 (617)  
 — Rāzī (*theol.*, d. 606 1210)  
**460 (7), 496, 612 (3)**  
**Fakhr-Imām** Tā'ib Qarshī (*p.*)  
 326 (627)  
**Fakhru's-sādāt.** *see* Ruknu'd-Dīn  
 Husayn b. 'Alīm.  
**Fakhri** (*p.*, early) .. 516  
**Fānī** (*or* Dihdār). *see* Muḥammad b.  
 Mahmūd.  
**Faqīh** Dardmand (*p.*) .. 58 (24)  
**Faqīr**, *see* Shamsu'd-Dīn 'Abbāsī.  
 — *or* Faqīru'l-lah (*mus.*, *wr.* 1076  
 1666) .. **639**  
 — 'Abdu'l-lah Shūshtarī (*p.*, d.  
 1173/1760) .. 98 (5)  
**Faqīru'l-lah** Lāhūrī. **Āfarīn** (*p.*, d.  
 1154/1741) .. 57 (64), 58 (2), **291, 293**  
**Abū'l-Faraj** Bāz-dār (*vet.*) .. 617  
 — Rūnī (*p.*, d. ca. 492/1099)  
 57 (572), **189**  
**Faraju'l-lah** Shūshtarī (*p.*) 322 (17)  
**Farangī Khān.** *see* Muḥammad  
 Zamān.  
**Farankhūdī**, 'Abdu'l-lah (*p.*) 57 (22)  
**Farāsū** (Frāsū) (*p.*, *wr.* ca. 1857) .. **317**  
**Farībī** Isfahānī. *see* Zamānā-i-  
 Zarkash .. 57 (2567)  
**Farīd** Khurāsānī, 'Azīzu'd-Dīn (*p.*)  
 57 (345)  
**Farīdu'd-Dīn** Aḥmad İzadyār Kāfī.  
 Farīd (*p.*) .. 57 (585)  
 — Attār, *see* Farīdu'd-Dīn Abū  
 Ḥāmid Muḥammad.  
 — b. Bāyazīd b. Pīr Bud'han  
 (*suf.*, d. 987 1579) .. 78 (27)  
 — Ganj-i-shakar. *see* Farīdu'd-  
 Dīn Mas'ūd Ajūd'hanī.  
 — Abū Ḥāmid Muḥammad b. Abī  
 Bakr Ibrāhīm Nishāpūrī, Attār  
 (d. 618-627 1221-1230) 57 (314),  
**63, 204-206, 426. 462 (11).**  
**674 (6, 14)**  
 — Mas'ūd Ajūd'hanī, Ganj-i-sha-  
 kar (*suf.*, d. ca. 664 1266) 71 (5),  
 72, **413, 460 (5), 468 (2)**  
 — Sābiq (*p.*) .. 326 (494)  
 Farīdūn Sābiq .. 57 (1952)  
**Farrukh-siyar** (1124-1131 1713-1719)  
 35, 294, 699  
**Farrukh** Yasār, Shīrwān Shāh (867-  
 906 1462-1500) .. 130 (59, 62)

**Farrukhī** (*p.*, d. ca. 429/1038) .. 516  
**Farzand** 'Alī of Monghyr (*hist.*,  
 XIII, XIX) .. **40**  
**Faṣāḥat Khān** Rāqī, Kashmīrī (*p.*)  
 326 (437)  
**Fasīh** Bīnīsh Kashmīrī (*p.*) 326 (154)  
**Faṣīhu'd-Dīn** Anṣārī, Faṣīhī (*p.*, d.  
 1046 1637) .. 702 (15)  
 — Šānīb (*p.*) .. 57 (2016)  
**Faṣīhī** (*p.*) .. 41  
 — Faṣīhu'd-Dīn Anṣārī (*p.*, d.  
 1046 1637) .. 702 (15)  
 — Harawī (*p.*) .. 322 (19)  
**Abū'l-Faṭḥ** b. 'Abdī'r-Razzāq  
 Gilānī (d. 997 1588-1589) .. 497  
 — Dawā'ī (*p.*) .. 326 (184)  
 — Gunābādī, Fathī (*p.*) 57 (621)  
 — Husaynī (*theol.*) .. **386**  
 — Husaynī (*suf.*, X, XVI) .. 386  
 — Mahmūd (*pr.*), *see* Mahmūd.  
 — b. al-Makhdūm al-Husaynī  
 (*philos.*, X, XVI) .. **513**  
 — Sistānī (*p.*) .. 57 (2246)  
**Fath** 'Alī Khān Talpur (*pr.*, d. 1801) 303  
**Fathu'l-lah** b. Mīrzā Mahdī, Jināb  
 (*p.*) .. 57 (1038)  
 — b. Shukrī'l-lah Kāshānī (*theol.*,  
 d. ca. 978 1571) .. **372**  
**Fath Muḥammad** b. 'Isā Jundu'l-  
 lah (*suf.*, XI, XVII ?) .. 446, (463, 1)  
 — b. 'Aynī'l-'urafā' (446),  
**463 (1)**  
 — Qalandar Lāhīrpūrī, Shāh-*(suf.*,  
 d. 1118 1706) .. 83 (9)  
**Fathī** (Ardīstānī) (*p.*) .. 322 (12)  
**Fātima** (wife of 'Alī) 311 (4), 369, 377  
**Fattāhu.** *see* Yahyā Fattānī.  
**Abū'l-Fawāris** Fitāwardī (*vet.*) .. 617  
**Abū'l-Fayḍ** b. Mubārak Nāgūrī,  
 Fayḍī (*p.*, d. 1004 1595) 179 (5),  
**257, 322 (18), 460 (6), 688**  
**Fayḍī.** *or* Fayyāḍī. *see* Abū'l-Fayḍ  
 b. Mubārak.  
**Abū'l-Fayyāḍ** Ghulām Rashīd  
 Arshad b. Muḥammad Rashīd  
 Muṣṭafā 'Uthmānī Jaunpūrī (*suf.*,  
 d. after 1147 1735) .. 80  
**Fayyāḍī.** *or* Fayḍī. *see* Abū'l-Fayḍ  
 b. Mubārak.  
**Fiḡhānī** Sh rāzī, Bābā, Sakkākī (*p.*,  
 d. ca. 925 1519) .. **242, 322 (22)**  
**Fikrat** (?) (*astrol.*, *wr.* 816 1413) .. **645**  
**Firdausī** Tūsī (*p.*) 57 (653), 185, 516  
**Firishta** (Muḥammad Qāsim Hindū-  
 shāh Astrābādī) (*hist.*, beg. XI/  
 XVII) .. 516  
**Fīrūz** Khiljī, Jalālu'd-Dīn (*pr.*, 689-  
 695 1290-1296) .. 23  
**Fīrūz Shāh** III (752-790 1351-1388)  
 23, 85  
**Fitrat** (Mūsawī). *see* Mu'izzu'd-Dīn  
 Muḥammad.



Fitrat Ways Beg (*anecd., wr.* 1039/1630) .. 707

## G

Galen .. 617, 675 (4)  
Ganj-i-shakar. *see* Farīdu'd-Dīn Mas'ūd.

Gapī Shīrāzī, *see* Qurbī Fattāh (*p.*) 57 (1847)

Gardener, Colonel .. 165

Ghaṣanfar Marwī, Ṣabīrī (Rāhib) (*p.*) 57 (1938)

Ghafārī, Ahmad (*p.*) .. 57 (102)

Ghālīb, *see* Muḥammad Asadu'l-lah Khān.

— Khān (*off.*, XII/XVIII) .. 153

Ghanī Kashmīrī, Muḥammad Ṭāhir Ushnū'ī (*p.*, d. 1079/1669)

41, 57 (680), 58 (39), 322 (18)

Gharīb, Gharībā, Gharībī, Gharībān (*p.*, *wr.* 1183/1770) .. 300

— *see* Naṣīru'd-Dīn Ahmad Kashmīrī.

— Mirzā (Timuride, end IX/XV) 247

Gharībī Harawī, *see* Majlisī 57 (1271)

Ghayyārī, *see* Ma'ānī .. 57 (1215)

Ghazālī, *see* Muḥammad b. Muḥammad.

Ghazālī, Ahmad. *see* Ahmad b. Muḥammad.

Ghāziyu'd-Dīn Ḥaydar, or Shāh Zamān (*nawāb*, 1229-1243/1814-1827) .. 46, 506

Ghaznawī, *see* Imādī Ghaznawī 57 (935)

Ghijduwānī, 'Abdu'l-Khālīq 57 (19)

Ibn Ghiyāth, *see* Kamāl-i-Ghiyāth 57 (1067)

Ghiyāthu'd-Dīn (of Malwa ? 880-906/1475-1500) .. 130 (52)

— 'Alī b. 'Alī Amīrān (Husaynī Iṣfahānī) (*mathem.*, *wr.* 890/1485) 572

— Amīr Khwānd (*hist.*) 57 (1175)

— Balban (*pr.*, 664-686/1265-1287) 23

— Balkhī, Himmātī (*p.*) 57 (864)

— Maṣṣūr Harandī (*p.*) 57 (1306)

— Maṣṣūr, Fikrat (*p.*) 57 (644)

— Muḥammad (*off.*, d. 736/1336) 228 (1)

— Muḥammad Dihdār Tarkhān (*off.*, end IX/XV) .. 130 (14)

— Muḥammad Iṣfahānī .. 138

— Muḥammad, Khayāl (*p.*, XII/XVIII) .. 57 (1162), 702 (48)

— Muḥammad, Sayyid (*off.*, end IX/XV) .. 130 (18)

Ghiyāthā-i-Halwā'ī (*p.*) 322 (22)

Ghubārī, *see* Ghayyārī (Qāsim) 57 (693)

Ghulām 'Abdu'l-Qādir, Shamsu'd-Daula Fīrūd Jang, Shams (*stylist.*, *wr.* 1258/1842) .. 61 (58), 166 (2)

Ghulām Ahmad b. Asadī'd-Dīn, Ahmādī .. 61 (1)

Ghulām 'Alī (*gram.*, end XI/XVII) 560

— — (*med.*). Cf. Ghulām Imām b. Banda 'Alī Khān .. 604

— Khān Husaynī Wāsītī Balgrāmī, Āzād (*p.*, *biogr.*, d. 1200/1786) .. 58, 59, 60 (8), 291, 304

— — Khān Talpur (*pr.*, d. 1811) 303

— Dastgīr Ghiyāth, Lā'iq (*p.*) 61 (32)

— Hakīm b. Qutbī'd-Dīn Ahmad b. 'Abī'l-Fayḍ Dihlawī (*theol.*, end XII/XVIII) .. 401

— Hamadānī Maṣḥafī (*p.*, d. 1243/1828) .. 702

— Hasan, Matīn (*p.*) .. 58 (64)

— Hasan b. Ghulām Husayn b. 'Azīzī'l-lah Rātmānā'ī (*biogr.*, *wr.* 1191/1777) .. 62

Ghulām Husayn (or Abū'l-Qāsim) b. Fath-Muḥammad al-Karbālā'ī Jaunpūrī (*mathem.*, *wr.* 1249/1833) 580

— — Hāshimī Burhānpūrī, Imādī (*p.*) .. 58 (49)

— — b. Hidāyat 'Alī Khān Ṭabatabā'ī (*hist.*, end XII/XVIII) 37

— — Khān Zamān Khān (*suf.*) 84

— — Tahsīn (*p.*) .. 326 (624)

Ghulām Imām (*theol.*) .. 353

— — (*theol.*) .. 672 (3)

— — b. Banda 'Alī Khān (*med.*, beg. XII/XVIII) .. 602

Ghulām Muḥammad b. Allahyār al-Murūdī al-Amrohawī (*gram.*, 1098/1687) .. 560

— — Fā'iq (*p.*, middle XIII/XIX) .. 702

— — Rāqīm, Haft-Qalamī (*biogr.*, *wr.* ca. 1228/1813) .. 86

Ghulām Muḥyī'd-Dīn, Baṣārat (*p.*) .. 61 (14)

— — b. Sa'dī'd-Dīn, Shā'ir (*p.*) 61 (57)

— — b. Ahmad Qādirī, Shā'iq (*p.*) .. 61 (56), 355

— — Murtaḍā, Surūrī (*p.*, beg. XIII/XIX) .. 311

— — Mūsā Ridā, Rā'iq (*p.*) 61 (49)

— — Mustafā Shāhīw (1224/1809) .. 191

— — Nabī Balgrāmī, Muḥibb (*p.*) 58 (69)

— — Naqī b. Muḥammad Fath 'Alī Balgrāmī Ṣabūrī (*theogr.*, *wr.* 1299/1882) .. 84

— — Naṣīru'd-Dīn Sa'dī Balgrāmī (XIII/XIX ?) .. 84

— — Qādir Khān (*off.*, ca. 1036/1627) 236

— — Qādir b. Ghulām Husayn Khān, Azhar (*p.*) .. 61 (11)

- Ghulām Rashīd Jaunpūrī**, *see* Abū'l-Fayyād Ghulām Rashīd  
 — Shāh (beg. XIX ?) .. 219  
 — Sharafī'd-Dīn b. Imāmī'd-Dīn Qādirī Rashīdī Fayyā'ī (*biogr.*, *wr.*, 1147 1735) .. 80  
 — Zaynī'l-Ābidīn (*hist.*, *ca.*, 1285 1869) .. 45  
 Ghurbatī, Muḥammad Jān Muqarrab Khān (*p.*, XI XVII ?) 702 (41)  
 Gīsūdīrāz, Muḥammad b. Yūsuf Husaynī (*suf.*, d. 825 1422) 57 (1413)  
 Gopal, son of Srī Govind (*transl.*, *wr.*, *ca.*, 1097 1686) .. 682  
**Gul**, 'Alī Gul Astrābādī (*p.*) 57 (152)  
 — Muḥammad b. 'Ināyatī'l-lah of Chūnda (*anecd.*, end XI XVII ?) 117  
 Gulā, 'Alī Gulā Shīrāzī (*p.*) 57 (153)  
 Gulandām, *see* Muḥammad Gulandām.  
 Gulshan, Shāh, *see* Muḥammad Nāṣir, 'Andalīb.  
 Gurba, Mullā, *see* Kasrī Kāshī 57 (1101)  
 Gūyā, Kāmrān (*p.*) .. 57 (1089)

## H

- Habību'l-lah** Bījāpūrī, Ḥamid (*suf.*, d. 1041 1631) .. 84  
 — Hayy (?) (*p.*) .. 57 (847)  
 — Mudarris (*gram.*) .. 553  
 Hadhāqat Khān, *see* Salāmat 'Alī Khān.  
 Hadharī, 'Abdu'l-lah Idājī (*p.*) 57 (30)  
**Hādī** Kamāngar Shūshṭarī, Qawwās (*p.*) .. 98 (16)  
 — Qalandar Shīrāzī, Sharar (*p.*) 57 (2197)  
**Hāfiẓ** (Shīrāzī), *see* Shamsu'd-Dīn Muḥammad Hāfiẓ.  
 — 'Alī (*divine*, end IX XV) 130 (9)  
 — 'Alī b. Nūrī'd-Dīn Muḥammad Ghuryānī, 'Alī (*p.*) .. 57 (151)  
 — Aubahī (*lex.*, *wr.*, 936 1530) .. 525  
**Abū Hafṣ** Khurāsānī, Bīkhabar (*p.*) 57 (451)  
 — b. Shāhīn (*occult.*) .. 652  
 — Sughdī (*lex.*, *or p.*) .. 525  
 — 'Umar Nasafī, *see* 'Umar b. Muḥammad Nasafī.  
 — 'Umar Suhrawardī, *see* Shihabū'd-Dīn Abū Hafṣ.  
 Ibnū'l-Hāṣib, *see* Jamālū'd-Dīn 'Uthmān b. 'Umar.  
 Hājji Khalfā, *see* Mustafā b. 'Abdī'l-lah.  
 Hājji Shāh Kāshī, Bāqir (*p.*) 57 (409)  
**Hākīm**, *see* 'Abdu'l-Hakīm Lāhūrī  
 Hākīmū'l-Mulk Jilānī (*mod.*) .. 613  
 Hākīm (*p.*, early) .. 516  
 Hālī, 'Abdu'l-lah Karbalā'ī (*p.*) 322 (17)

- Hallāj, Husayn b. Maṣṣūr al-Baydawī (*suf.*, d. 309 922) 206, 240, 464 (3)  
 Halwā'ī, Ghīyāth-i-Kūr (*p.*) 57 (702)  
 Hamdu'l-lah b. Abī Bakr b. Ḥamd Mustawfī Qazwīnī (*cosmoogr.*, d. *ca.*, 750 1349) 57 (617), 89, 95  
**Hamgar** (*p.*) .. 326 (113)  
 — Fārsī, Majdu'd-Dīn (*p.*) 57 (1261)  
 — Haybatu'l-lah (*p.*) 57 (836)  
 Ḥamid, *see* Habību'l-lah Bījāpūrī.  
 Ḥamid, *see* Muḥammad Ḥamīdu'l-lah.  
 Ḥamid b. Faḥlī'l-lah, Darwish-i-Jamālī (*suf.*, d. *ca.*, 942 1536) .. 71  
 Ḥamid, Gummām (*p.*) .. 326 (226)  
 Abū Ḥamid Kirmānī, Aubadu'd-Dīn (VII XIII) .. 57 (318)  
 Ḥamid Qunduzī, Badakhshī (*p.*) 57 (378)  
**Ḥamīdu'd-Dīn** b. 'Abdī'l-Majd, Naṣru'l-lah (*p.*) .. 57 (1671)  
 — Muḥammad Nāgūrī (*suf.*) 71 (9)  
 — Nāgūrī, Qādī (*suf.*, d. 643 1245) 435, 462 (1)  
 — b. Abī Ṭayyib Khān, Walā (*p.*) 61 (64)  
**Ḥamza** (*saint*) .. 377  
 — Sīstānī, Ghāfil (*p.*) 57 (675)  
 Hanā-tarāsh Tabrizī, Zamānī (*p.*) 57 (2569)  
 Bū Hanīfa (*p.*, early) .. 516  
 Harī Gopal, *see* Tafta.  
 Harkaran, son of Maṭṭharadās Kanbū Multānī (*stylist*, *wr.*, *ca.*, 1040 1631) .. 141  
 Hārūn (ar-Rashīd) (170-193 786-809) .. 85, 397  
 Hasan (Imam, d. *ca.*, 50 670) 369, 377  
 Abū'l-Hasan (Quṭb) Shāh, 1083-1098 1672-1687) .. 343  
 Hasan, Mirzā (XI XVII) .. 158  
 Abū'l-Hasan (Ṭā'itī) .. 85  
**Hasan 'Alī** (*p.*) 322 (12)  
 — Harawī, Rajā'ī (*p.*) 57 (1888)  
 — Mirzā Buzurg Shīrāzī, Wafā (*p.*) .. 61 (61)  
**Hasan** (Abū Nasīr) b. Abī 'Alī Tabarsī (*theol.*), cf. Raḍīyyu'd-Dīn Abū Naṣr b. Abī 'Alī .. 751  
 — Arghūn, Sipāhī (*p.*) 57 (2263)  
 — 'Askarī b. Turāb Chishtī, Bina-wā (*p.*) .. 61 (17)  
 Abū'l-Hasan Bahādur Khān .. 622  
**Hasan** Basrī (*theol.*, d. 110 728) 354 (1)  
**Hasan Beg** b. 'Alī Beg Shaḥbān-Oghlī, Dhū'l-Qadar, Unsī (*p.*) 57 (2426), 326 (675)  
 — — Dalīrī (*p.*) .. 326 (171)  
 — — Khākī (*p.*) .. 57 (1118)  
 — — Khurāsānī, Shā'ī (*p.*) 57 (2269)

**Hasan Beg** Khurūshī Sāwajī (*p.*) 326 (339)  
 — Mashhadī. Raif (*p.*) 57 (1865), 326 (442)  
 — Shāmlū. Kirāmī (*p.*, XI XVII) 57 (1177), **267**  
 — Shukr-oghli Muqīmī (*p.*) 57 (1538)  
 — Tabrizī. 'Ijzī (*p.*) 57 (918)  
 — Tabrizī. Khurūshī (*p.*) 57 (1168)  
 — Taklū. 'Itābī (*p.*) 57 (968)  
 — Unsi (*p.*) 57 (2426), 326 (675)  
 Abū'l-Hasan Bīgāna Nīshāpūri (*p.*) 57 (439), 326 (148)  
**Hasan** Chūg'haryā ī (*philos.*) **514** (3)  
 — Dihlawī (*p.*) 322 (18)  
 — Ghauthī (*p.*) 57 (688)  
 — b. Gul Muḥammad (*stylist*, XI XVII) **142**  
 Abū'l-Hasan Husaynī Farāhānī (*lexicogr.*, end XI XVII) **193**  
**Hasan** Isfahānī, Jalālū'd-Dīn, Shīlā'ī (*p.*) 57 (2259)  
 — Isfahānī, Wāhib (*p.*) 57 (2459), 322 (4)  
 Abū'l-Hasan Khān Āgahī (*p.*) 702 (10)  
**Hasan Khān** b. 'Ashiq 'Alī Khān, Bismil (*p.*) 69 (4)  
 — Zafarū'd-Daula Zafar Khān (*offic.*, beg. XI XVII) 702 (19)  
 Abū'l-Hasan Kharqānī (*suf.*, d. ca. 425/1034) 479, 480  
 Hasan Kirmānī, Ghuyūr (*p.*) 57 (718)  
 Abū'l-Hasan Kiyā Sa'id Gū-shyār (*astrol.*) 574  
**Hasan** b. Muḥammad ash-Sharāf Rāmī (*stylist*, VIII XIV) **170**  
 — Muqarrab Khān (*offic.*, d. 1056 1647) 702 (41)  
 — Mullā, Musālib (*p.*) 57 (1556)  
 — Qādī Astrābādī, Amīr, Ḥazīnī (*p.*) 57 (851)  
 Abū'l-Hasan Qarshī (*med.*) 610  
 Hasan Qazwīnī, Raif (*p.*) 58 (86)  
**Abū'l-Hasan** b. Abū'r-Rulā al-'Alawī al-Muḥayyirī (*p.*) **483** (2)  
 — Tamannā (*p.*) 57 (2356)  
 — Tasallī (*p.*) 326 (654)  
 Hasan Wāhib Isfahānī (*p.*) 57 (2459), 322 (4)  
 Hasamiyya (*or* Husayna, *or* Husaniyya) 397  
**Hāshim** Artīmānī, Dil (*p.*) 57 (505)  
 — Astrābādī, Fuzūnī (*p.*) 57 (668)  
 — Hamadānī, Iḥyā' (*p.*) 57 (914)  
 — Kishmī (Kashmīrī ?) (*suf.*, XI XVII) 82  
 — Muhtaram, Mīr (*p.*) 57 (1477)  
 Hāshimī, Muḥammad Hāshim (*p.*, beg. IX XV) 702 (56)  
 Hasrat (*p.*, end XII XVIII) 645

Hātif Isfahānī, Ahmad (*p.*, d. 1198/1784) 98 (7)  
 Hātifī, *see* 'Abdu'l-lah Jāmī.  
 Hātim-i-Ṭā'ī (*hero of a tale*) 114, 710  
**Ḥaydar** 'Alī Isfahānī, Fā'id (*p.*) 326 (201)  
 — Beg Shīrāzī (*p.*) 326 (595)  
 — Ghāziyyū'd-Dīn, Nawwāb (1229 1243 1814–1827) 255  
 — Isfahānī, Dhīhnī (*p.*) 57 (504)  
 — Mu'ammā'ī, Rafī'ī, Kāshānī (*p.*) 57 (895, 1096, 1877), 326 (449)  
 — Muḥammad (*p.*, end IX XV) 130 (50)  
 — b. Nūrī'l-Hasan Balgrāmī, Amīr 60 (2)  
 — Shukūfī (*p.*) 57 (2231), 326 (594)  
 — Tajrīd (*p.*) 326 (636)  
 — Tōnī Khīṣālī (*p.*) 57 (1161), 326 (334)  
 Ḥayrān Qāmī, *see* Asīrī 57 (288)  
 Ḥayrat (*biogr.*) 294  
 Ḥazīn, *see* Muḥammad 'Alī b. Abī Ṭālib Jīlānī.  
 Ibn Ḥazm, 'Alī b. Ahmad b. Ḥazm (*theol.*, d. 456 1064) 652  
 Hidāyatu'l-lah Qādirī Rashīdī Fayyādī Mīnyarī (*suf.*, XI XVII) 80  
 Hījri Rāzī (X XVI) 57 (111)  
**Hilālī** (*stylist*, *or p.*, d. ca. 939/1533 ?) **175**  
 — *see* Badru'd-Dīn Hilālī.  
 Himmāt Khān, *see* 'Isā b. Islām Khān Badakhshī **109**  
 Hippocrates 612 (2), 617  
 Hīr (*heroine of a tale*) 118, 291, 314  
 Hīrālī 'Aẓīmābādī, Ḍamīr (*p.*) 60 (6)  
 Ibn Ḥisām Harawī, Jalālū'd-Dīn (*p.*) 57 (1005)  
 Hishmat Jang, Hishmat (*off.*) 61 (28)  
 Hiznī Isfahānī, Taqīyyū'd-Dīn Muḥammad (*p.*) 322 (4)  
 Hosteu, Rev. H., S.J. 93  
 Humām al-Fārsī, *see* Maḥmūd b. Ahmad.  
 Humāyūn (Timuride, 937–963 1530–1556) 57 (865, 1090), 71, 135, 320, 591  
**Husayn**, Irām (d. 61 681) 313, 369, 377, 378  
 — (Abū'l-Ghāzī) (872–912 1469–1506) 57 (894), 130, 241  
 — (Safawī, 1195–1135 1694–1722) 287  
 — Amīr, Jalālūr, Ṭufaylī (*p.*) 57 (2397)  
 — (Nizām Shāh : ) 264 (3)  
 — (Abū 'Abdu'l-lah) b. Ahmad az-Zauzanī (*leg.*, d. 486 1093) **532**  
 — 'Alī Jaunpūri (*compt.*, ca. beg. XIII XIX) **727**  
 — 'Alī Khān, Amīru'l-umarā' (*off.*, d. 1132 1720) 153  
 — b. 'Alī, Mu'īnu'l-Mulk (*p.*) 57 (1490)

**Husayn** b. 'Alī Rāzī (*theol.*) .. 397  
 — b. 'Alī al-Wā'iz al-Kāshifī  
   (*theol.*, d. 910/1505) .. 373, 748  
 — i-Bayqarā, *see* Husayn Abū'l-  
   ḥāzī.  
 — Beg Shīrāzī, Lidhdhatī (*p.*)  
   57 (1198)  
 — b. Burhān (961-972 1553-1565)  
   264 (3)  
 — b. Fārisī (*astrol.*) .. 574  
 — b. Hasan Khwārizmī, Kamāl-  
   u'd-Dīn (*comtt.*, d. ca. 845/1442)  
   208, 211  
 — al-Ḥasanī al-Khwārizmī, Ḥu-  
   saynī (*suf.*, d. 956/1549) .. 433  
 — b. Haydar 'Alī al-Mūsawī an-  
   Nisābūrī al-Kantūrī (*polit.*, *wr.*  
   1233/1818) .. 670  
 — (Abū'l-Faḥl) b. Ibrāhīm b.  
   Muḥammad at-Tifīsī (*occult.*, end  
   VI/XII) .. 641  
 — Imtiyāz Khān Isfahānī, Khālīs  
   (*p.*) 57 (1129), 58 (55), 326 (327)  
 — Isfahānī, Rafiq (*p.*) 98 (17)  
 — b. Jalālī'd-Dīn Maṣṣūr, Marwī  
   (*p.*) .. 57 (1319)  
 — Jarrāh .. 606 (2)  
 — Karbalā'ī Harātī. Qudsī (*p.*)  
   57 (1844)  
 — Kāshānī, Muzaḥḥar (*p.*) 57 (1582)  
 — Khurāsānī, Shuhūdī (*p.*) 57 (2243)  
 — Kufrī (*p.*) .. 57 (1181)  
 — Mashhadī, Thanā'ī (*p.*, d. ca.  
   996/1588) .. 57 (2389), 254, 255.  
 — Māzandarānī, Āshūb (*p.*)  
   57 (277), 323 (11)  
 — Mīrzā b. Maṣṣūr b. Bayqarā,  
   Ḥusaynī, *see* Ḥusayn, Abū'l-  
   ḥāzī.  
 — Mīrzā. Muzaḥḥar .. 57 (1583)  
 — Muḥammā'ī Nīshāpūrī, Shafī'ā  
   (*p.*) .. 57 (2132)  
 — b. Muḥammad Ḥusaynī Nīshā-  
   pūrī (*p.*, d. 904/1499) .. 184  
 — Muḥyī'd-Dīn b. Muḥammad  
   Yūsuf Khān, Mast (*p.*) 61 (33)  
 — b. Mu'ini'd-Dīn Maybūdī, Ma-  
   ṭṭiqī (*philos.*, d. 910/1505) .. 494  
 — Nāji (*p.*) .. 57 (1611)  
 — Natanzī, Zīnatī (*p.*) 57 (2587)  
 — Nawras Damāwandī (*p.*) 322 (9)  
 — Nīshāpūrī, Jalālī'd-Dīn (*p.*)  
   57 (1006)  
 — Qādirī b. 'Abdī'l-Qādir Nīlūrī,  
   Mujrim (*p.*) .. 61 (36)  
 — Qazwīnī, Mutlū'ī (*p.*) 57 (1579)  
 — Qudsī (*p.*) .. 326 (433)  
 — Sayyid (*suf.*) .. 261  
 — Shahrū'ya Kirmānī Najmu'd-  
   Dīn (*p.*) .. 57 (1621)  
 — Shīrāzī, Shuhrat (*p.*) 57 (2242),  
   58 (112)

**Husayn** Turbatī, Ulfatī (*p.*) 57 (2414)  
 — Wafā'ī (*lex.*) .. 525  
 — Wā'iz al-Kāshifī (*theol.*, d. 910/  
   1505) .. 373, 748  
 — Yazdī, Mu'min (*p.*) 57 (1515)  
**Husayna**, *see* Ḥasaniyya.  
**Husaynī**, *see* Ḥusayn al-Ḥasanī al-  
   Khwārizmī.  
 — Pīshāwarī (*p.*, *wr.*, *ca.* 1009  
   1601) .. 261  
 — Sādāt, *see* Ruknu'd-Dīn Ḥu-  
   sayn b. 'Aḥm.  
**Husaniyya**, *see* Ḥasaniyya.

I

'Ibādū'l-lah Ithnā-'asharī (*occult.*) 657  
**Ibrāhīm** ('Ādil-shāh. 987-1035;  
   1579-1626) .. 264, 702 (13)  
 — Ad'ham (*p.*) .. 143  
 — Amīnī, Amīr Sulṭān (d. 941/  
   1534-1535) .. 57 (209)  
 — Amīnī Yazdī (*p.*) .. 326 (55)  
 — Aḥḥar (*p.*) .. 57 (334)  
 — b. Fadlī'l-lah Isfahānī. Sālik  
   (*p.*) .. 57 (2057)  
 — Mīrzā Ṣafawī, Jāhī 57 (997),  
   326 (276)  
 — b. Shāh Ḥusayn Isfahānī (*lex.*,  
   *offic.*, beg. X XVI) .. 525  
 — Shīrāzī, Tasallī (*p.*) 57 (2377)  
 — Ḥata'ī. Qāḍī (*comtt.*, *ca.* beg.  
   XII XVIII) .. 203  
 — b. Waliyyī'l-lah Astrābādī  
   (*theol.*, *wr.*, *ca.* 958/1551) .. 397  
 — Zanīn-Dāwarī, Wafā'ī (*p.*) 57 (2442)  
 'Ibratī 'Azīmābādī, Wazīr 'Alī  
   (*biogr.*, XIII XIX) .. 60, 246,  
   259, 314  
**Al-Idājī**, *see* 'Abdū'l-lah Yaqlān  
   57 (30)  
**Idrīs** (*prophet*) .. 653  
**Idrīsī**, *see* Abū Ṣayīd 'Abdū'l-Rah-  
   mān b. Muḥammad.  
**Ihsānu'l-lah**, Mumtāz (*p.*) .. 315  
**Ikhtiyāru'd-Dīn** Hasan (*dicine*,  
   end IX XV) .. 130 (6)  
 — Husaynī Harātī (*theol.*, d. ca.  
   928/1522) .. 357, 495  
**Ilaḥdād** (*theol.*) .. 400  
 — Shāh (*suf.*, *ca.* VIII XIV) 464 (4)  
 — Aḥmadābādī (*suf.*, VIII XIV)  
   464 (4)  
 — Faydī (*p.*) .. 326 (211)  
**Ilaḥī**, Mīr (*p.*) .. 41  
 — Sadīdu'd-Dīn Muḥammad (*p.*)  
   57 (1981)  
**Ilāqī** (Muḥammad b. 'Alī) (*med.*, V  
   XI) .. 610  
**Ilṭifāt** Khān, Muḥammad, Ṭāḥir  
   (*p.*) .. 58 (116)  
**Ilṭutmish**, Shamsu'd-Dīn (607 633  
   1210-1236) .. 104

- ‘Imād** (p.) .. 65 (5)  
 — Jabidī (Junaydī ?) (*suf.*, VIII) .. 464 (4)  
 — XIV .. 573  
 — Mullā- (*astron.*) .. 573  
**‘Imādu’-d-Daula Tāhir Khān**, Wāhīd (p., d. ca. 1120/1709) .. 702 (37)  
**‘Imādu’-d-Dīn ‘Alī Sharīf Astrābādī** (*theol.*, X XVI) .. 340  
 — Kirmānī, or ‘Imād Faqīh (p.) .. 57 (929)  
 — Mahmūd b. Hujjatī-l-lah Sa’d-ābādī, *see* Āgahī .. 57 (82)  
 — Mahmūd b. Muḥammad Gilānī, or Khwāja-i-Jahān, or **Mahmūd-i-Gāwān** (*stylist*, d. 886/1481) .. 128  
 — Mahmūd Shīrāzī (*med.*, beg. X/XI) .. 599, 610  
**Imāmu’-d-Dīn Abū’l-Qāsim Rāfi’i** (p.) .. 57 (1873)  
 — Sukhan (p.) .. 326 (609)  
**Imām Qulī Beg Fusiṇī** (p.) .. 57 (665)  
 — Hishmat (p.) .. 57 (873)  
 — Khān, Afsurda (p.) .. 702 (45)  
 — Rāzī, Wārasta (p.) .. 57 (2488)  
 — Wahshat (p.) .. 57 (2458)  
 — Ināyat Khān Muḥammad Tāhir, Āshnā (p.) .. 57 (271), 58 (14), 323 (9), 326 (82)  
**‘Ināyatu’-l-lah Bīdīl** (p.) .. 326 (147)  
 — Kanbū (*anecd.*, d. 1082/1671) .. 107  
 — Shīrāzī, Fursī (p.) .. 57 (659)  
 Inshā, Inshā’-l-lah Khān (p., middle XIII/XIX) .. 702  
**‘Inwān**, or Chalabī ‘Inwān. *see* Muḥammad Riḍā Tabrizī.  
**Iqā Khān**, sultan (?), cf. Abaqā Khān .. 702 (22)  
 Irādat Khān, *see* Mubāraku’-l-lah Wāḍih.  
**‘Irāqī**, *see* Fakhrū’-d-Dīn Ibrāhīm.  
**‘Isā b. Islām Khān Badakhshī** (*off.*, d. 1092/1681) .. 109  
 — Jundu’-l-lah, ‘Aynu’-l-irīān (*suf.*, XI XVII ?) .. 446  
 — Kāshānī, Sayyid (p.) .. 326 (566)  
 — b. Qāsim Sind’hī, Masīhū’-awlīyā’ Shattārī (*suf.*, beg. XI XVII) .. 437, (446)  
 — b. Qāsim Sarhūdī (*suf.*, beg. XI XVII) (437), 446, 462 (18), 463 (1)  
**‘Iṣāmu’-d-Dīn Ibrāhīm b. Muḥammad b. ‘Arabshāh al-Isfārānī** (*philos.*, d. 944/1538) .. 513  
**Ishāq b. ‘Alīshāh Bayyān Khuttalānī** (*suf.*, d. 826/1423) .. 704  
 — Ardabīlī, Ṣafīyyu’-d-Dīn (*suf.*) .. 57 (2001)  
 Abū Ishāq b. Bashār (*occult.*) .. 652  
 Ishāq b. Shāqlā (*theol.* ?) .. 652  
 Ishārāt Khān, Wāhī (*off.*) .. 58 (123)  
 Iskandar Munshī (*hist.*, beg. XI XVII) .. 20

- Islām Khān, *see* Ḍiyā’u’-d-Dīn Islām Khān.  
**Isma’il** (the Imām, d. ca. 133/751) .. 234  
 — I (907-930/1502-1524) .. 57 (904), 130 (56), 253 (5), 322 (1), 363, 525  
 — Afandī ‘Asim (p.) .. 57 (279)  
 — b. ‘Abdī’-l-lah ar-Rūmī al-Madanī (*suf.*, end XIII XIX) .. 469 (1)  
 — Beg Shāmlū, Unsi (p.) .. 57 (2427), 323 (84)  
 — Hamadānī, Panāhī (p.) .. 57 (1769)  
 — (Zaynu’-d-Dīn Abū Ibrāhīm) b. Husayn b. Muḥammad b. Ahmad al-Husaynī al-Jurjānī (*med.*, wr. 504/1111) .. 585, 610  
 — Isfahānī, Imā (p.) .. 57 (926), 326 (259)  
 — Kāshif (p.) .. 57 (1096)  
 — b. Mahmūd Sind’hī Shattārī Qādirī Burhānpūrī (*suf.*, wr. 1037/1628) .. 437  
 — Mīr, Munshī (p.) .. 57 (1526)  
 — b. Nizāmī’-l-Mulk Abarqūhī (*occult.*, wr. 763/1362) .. 642  
 — Shīrāzī, Munshī (p.) .. 57 (1529)  
 — Zā’ir Dāmghānī (p.) .. 57 (2556)  
**‘Ismatu’-l-lah Bukhārī** (p., d. 829/1426) .. 702 (506)  
 Istighnā (p.) .. 41  
 Istighnā’ī, Naṣr Nīshāpūrī (p.) .. 57 (1669)  
 Ittād Jang, *see* Ghulām ‘Abdu’l-Qādir.  
**‘Itmād Khān** (*stylist*) .. 159 (2)  
**‘Itimādu’-d-Daula** (*off.*, d. 1031/1622) .. 131  
 — *see* Muḥammad Sharīf Tihrānī .. 57 (1461)  
 — Qamaru’-d-Dīn Khān, Nawwāb (XII XVIII) .. 156  
 Ittīṣāmu’-d-Dīn b. Tājī’-d-Dīn Pājnūrī (or Tājpūrī) (*traveller*, ca. 1206/1792) .. 96  
 ‘Iwāl Rāy, Masarrat (*comitt.*, beg. XIII XIX) .. 255, 312  
 ‘Izadbakhsh Rasā of Agra (p.) .. 57 (1895)  
 ‘Izmatu’-l-lah b. Lutfī’-l-lah Balgrāmī, Bikhābar (p.) .. 58 (21)  
**‘Izzu’-d-Dīn** (*suf.*, end VIII XIV ?) .. 466 (2)  
 — b. ‘Abdu’-s-Salām (*theol.*) .. 652  
 — Isfārānī, Rāfi’i (p.) .. 57 (1874)  
 — Qhch Arslān b. Mas’ūd (p., 569-588/1173-1192) .. 641  
 ‘Izzat Tabrizī, Nāṣih (p.) .. 58 (73)

## J

- Jāburī, ‘Abdu’-l-lah (p.) .. 57 (24)  
 St. Jacob .. 666  
**Ja’far** Isfahānī, Zarkūb (p.) .. 57 (2574)  
 — Mullā (*suf.*, wr. 1045/1636) .. 438

Abū Ja'far Muḥammad. Ibn Bā-  
būya, *see* Muḥammad b. 'Alī.  
**Ja'far** Rāhib (*p.*) . . . 326 (455)  
— Rūhī, *see* Muḥammad Ja'far.  
— Šādiq (*Imām. d. ca. 148/765*)  
63, 376, 480, 481  
— Yamīnu'd-Daula Mirzā Muḥam-  
mad Ja'far Aṣaf-khān (*offic., d.*  
1021/1613) . . . 702 (2)  
Ja'farī, *see* Muḥammad Ja'far Ja'farī.  
Jaḡat-Sing'h (raja of Ūdaypūr. XII  
XVIII) . . . 610  
Jahān Ārā Begum (d. 1092/1681) . . 74  
Jahāndār Sultān (*hero of a tale*) . . 107  
Jahāngir (1014-1037/1605-1628) 27,  
28, 94, 265, 267, 341, 525, 702  
**Jalālu'd-Dīn** 'Abdu'r-Rahmān as-  
Suyūṭī (*theol., d. 911/1505*) 2,  
354 (2), 463 (1), 542, 550, 652  
— b. 'Aḡudī'd-Dīn Marwī, Jalāl  
(*p.*) . . . 57 (1002)  
— Asīr b. Mu'min Isfahānī (*p.*  
1049/1640) 57 (281), 266, 316, 322 (4)  
— Bukhārī (*suf., d. 785/1384*)  
71 (13), 84  
— Dawānī, Muḥammad (*theol., d.*  
907/1502) 57 (1004), 323 (82), 493, 574  
— Hamza (Abū 'Alī) b. Alī b.  
Maḥk al-Isfarā'īnī al-Bayhaqī,  
**Ādharī** (*suf., p., d. 866/1462*)  
57 (59), 429, 702 (18)  
— Ḥasan Isfahānī, Šilā'ī (*p.*)  
57 (2259)  
— Abū'l-Khayr Balkhī, 'Ashiq  
(*p., d. 931/1525*) . . . 57 (265)  
— Muḥammad b. 'Abdī'l-Jalīl b.  
Ma'mūd aṣ-Šaḡī (aṣ-Šādiqī ?)  
(*theol.*) . . . 339 (2)  
— Muḥammad Ardīstānī, Jalālī  
(*p.*) . . . 57 (1012)  
— Muḥammad b. Muḥammad  
Bahā'ī'd-Dīn Balkhī, **Rūmī** (d.  
672/1273) . . . 57 (1008), 207, 208-  
211, 270, 379, 417, 674 (12), 728, 743  
— b. Qutbī'd-Dīn 'Aḡiqī (end VI  
XII) . . . 57 (227)  
— **Rūmī**, *see* Jalālu'd-Dīn Mu-  
hammad.  
— Sabā (*p.*) . . . 326 (491)  
— Abū Sa'īd Pūrānī (*suf., end*  
IX/XV) . . . 130 (68)  
— Tabrizī (*suf.*) . . . 71 (11)  
**Jalālā** (*stylist*) . . . 143  
— Kāshī, Yaḡīn (*p.*) . . . 57 (2525)  
— Tabātabā'ī (*hist., ur. ca. 1044*  
1634-1635) . . . 29  
Jamāl Mu'addith (*suf.*) . . . 475  
**Jamālu'd-Dīn** Harawī, Ibn Ḥisām  
(*p.*) . . . 323 (39)  
— Ḥusayn Injū b. Fakhri'd-Dīn  
Ḥasan Shīrāzī (*lex., d. ca. 1030*  
1621) . . . 524

**Jamālu'd-Dīn** Ilyās, Abū Muḥam-  
mad, b. Yūsuf b. Mu'ayyad  
Nizāmī'd-Dīn Ganjawi, **Nizāmī**  
(d. 598-607/1201-1211) 200, 201,  
202, 203, 218, 264 (3), 287 (3),  
322 (6), 516, 725, 726, 727  
— Abū Muḥammad Aḥmad (*ca.*  
816/1413) . . . 645  
— Muḥammad **Salmān** b.  
'Alā'ī'd-Dīn Sāwajī (*p., d. ca. 779*  
1378) . . . 228, 322 (7)  
— Qazwīnī al-Qatnī, Rashk  
(*Rashq*) (*p.*) . . . 57 (1902)  
— 'Uthmān b. 'Umar, **Ibnu'l-**  
**Hājib** (*gram., d. 646/1249*) 557,  
559, 560  
Jamālī (*p., end IX XV*) . . . 71  
Jāmāsp . . . 617  
**Jāmī**, *see* Nūru'd-Dīn 'Abdu'r-  
Rahmān.  
Jamīla Khānum, Faṣīḥa (*p.*) 57 (609)  
Jān Mirzā Rasā, Mirzā Khān (*p.*)  
58 (89)  
Jandan And'hī (*suf., VIII XIV*)  
464 (4)  
**Jānī** Archūn Smdī, Ḥahm (*p.*)  
57 (765)  
— Khākī (*p.*) . . . 57 (1119)  
— b. Muḥammad 'Alī b. Muḥam-  
mad Bāqir, Isfahānī Bahbahānī  
(*theol., XIII XIX*) . . . 402  
— Qazwīnī, 'Izzatī (*p.*) 57 (979)  
Jānjānān, Maḡhar (*p., d. 1195/1781*)  
702 (8)  
Jannat Ḥusayn, Wāḡid (*p.*) 61 (62)  
Jarrāhī, *see* Muḡtaram . . . 57 (1476)  
Jaswant Sing'h (*offic., end XI*  
XVII) . . . 697  
Jawāhir-Raqam, *see* 'Alī Khān 57 (158)  
Jesus Christ . . . 79 (3), 317, 665  
Al-Jildakī, *see* 'Alī b. Aḡdamur.  
Joseph . . . 335, 744 (1)  
Junayd (*suf., d. 297/910*) 441, 444 (3)  
Jūyā (*p.*) . . . 41  
Jūybarī (*p., early*) . . . 516  
Jūzjānī, *see* Minhājū'd-Dīn 'Uthmān.

## K

Kabīr Muḥammad (Badr) (*suf.,*  
desc. of 'A. Q. Jilānī) 411 (3)  
Kabīr Sing'h . . . 716  
Kalb-'Alī Mahābādī, Kāshif (*p.*)  
57 (1097)  
Kalb-Ḥusayn, Rāghib Tabrizī (*p.*)  
326 (451)  
Kalīm, Abū Tālib Hamadānī (*p., d.*  
*ca. 1062/1652*) 41, 57 (1066),  
58 (54), 322 (5)  
Kalyān Sing'h . . . 60 (3)  
**Kamāl** Abrū'ī, Panāhī (*p.*) 57 (1768)  
— i-Khujandī (*p.*) . . . 301

- Kamālu'd-Dīn** Bahā Maḥmūd (*off.*, end IX/XV) .. 130 (19)  
 — Bannā'ī (*p.*) 57 (398), 326 (119)  
 — Bundār Rāzī (*p.*) .. 57 (460)  
 — Damīrī (*p.*) .. 326 (173)  
 — b. Ghiyāthi'd-Dīn Fārsī, Kamāl-i-Ghiyāth (*p.*) .. 57 (1067)  
 — Ḥusayn Harawī, Fanā'ī (*p.*) 57 (562)  
 — Ḥusayn b. Ḥasan, *see* Ḥusayn b. Ḥasan.  
 — Ḥusayn Ṣabūrī (*p.*) 57 (1963), 326 (497)  
 — Ḥusayn Shīrāzī (*med.*) .. 599  
 — Ḥusayn Sistānī, Ṭab'ī (*p.*) 57 (2315)  
 — Ḥusaynī (*stylist*) .. 143  
 — Abū'l-Khayr Asadī (*p.*) 326 (78)  
 — Maḥmūd Kirmānī, **Khwājū** (*p.*, d. ca. 753/1352) .. 702 (24)  
 — Muhammad Iḥsān, Abū'l-Fayḍ, b. Ḥasan Ahmad Sarhindī (*biogr.*, *wr.* ca. 1164/1751) .. 82  
 — Muhammad Qāsim (1069/1659) 143  
 — Sahābī Astrābādī (*p.*) 326 (508)  
 — Surāmī (*suf.*, d. 1006/1598) .. 231  
 — Tashbīhī Kāshī (*p.*) 326 (655)  
**Kamāncha** Shīrāzī, Zārī (*p.*) 57 (2573)  
**Kamāngar**, *see* Fakhrū'd-Dīn Mubārak Shāh Ghaznawī.  
**Kāmī**, *see* Farqatī .. 57 (605)  
**Kāmlatā** (*heroine of a tale*) 109, 275  
**Kām rūp** (*hero of a tale*) .. 109, 275  
**Karam** 'Alī Khān Tālpur (*pr.*, ca. 1231/1816) .. 325  
**Karamū'l-lah** b. 'Izmatī'l-lah Baig-rāmī, Gharīb (*p.*) .. 58 (40)  
**Karīm-i-Dasht-i-Bayaḍī**, *see* Muḥammad b. Faṣīh.  
**Kashfi**, *see* Muhammad Sālih Ḥusaynī.  
**Kāshifi** (*p.* ?) .. 208  
**Kāshifi**, *see* Ḥusayn b. 'Alī al-Wā'iz.  
**Kātib** Chalabī, *see* Muṣṭafā b. 'Abdī'l-lah.  
**Kayqubād** (*king*) .. 120  
 — Mu'izzu'd-Dīn (*pr.*, 686-689/1287-1290) .. 23  
**Kāzim** Qumī, Sharar (*p.*) 57 (2196)  
 — Šālih (*p.*) 57 (2017), 702 (3)  
**Kewāl** Rām, son of Rag'hu Nā't'h Dās (XII/XVIII) .. 157  
**Keyle** (?), Robert (*ca.* 1810) .. 671  
**Khadīja** Sultān Begum Isfahānī, Sultān (*p.*, middle XII/XVIII) 57 (2289)  
**Khāksār**, Shīr Khān Lūdī (*biogr.*, *wr.* 1102/1691) .. 702 (40)  
**Khalīfa** Shāh Muhammad Qanaujī (*stylist*, *wr.* 1085/1674) .. 146  
**Khalīl** b. al-Ghāzī al-Qazwīnī (*theol.*, end XI/XVII) .. 750  
**Khalīl** Rashīdī (Rushdī), Amīr (*p.*) 57 (1900)  
**Khalīlu'l-lah** (*off.*, end X/XVI) .. 131  
 — Shāh. Bīnawā (*p.*) .. 57 (447)  
**Khammārī**, *or* Fattāhī, *see* Yahyā Fattāhī.  
**Khān** 'Ālam Khān, Fārūq (*p.*) 61 (24)  
 — Khān, Nawwāb 702 (27)  
 — Daurān, *see* Šamsāmu'd-Daula.  
 — Kalān, *see* Ghurūrī 57 (717)  
**Khān Khānān**, 'Abdu'r-Raḥīm (*off.*, d. 1036/1627) .. 57 (36)  
 — *see* Bayrām Khān. 57 (431)  
**Khān** Muhammad b. Khān Muhammad b. Nīmatī'l-lah Šiddīqī (*lex.*, *wr.* 1174/1761) .. 527  
**Khānzāda** Khān, *see* Amānī 57 (188)  
**Khān Zamān** (end X/XVI) 57 (385)  
 — 'Alī Qulī Khān, Sultān, Shaybānī (*p.*) 57 (2290), 326 (610)  
 — Amānī (*p.*) .. 326 (46)  
 — Khān, *see* Ghulām Ḥusayn.  
**Khāqānī**, *see* Afdalu'd-Dīn Badīl Ibrāhīm.  
**Khātrī** (*p.*, early) .. 516  
**Khatmī**, *see* Sayfu'd-Dīn Abū'l-Ḥasan.  
**Khaṭṭāt** Harawī, Fakhrū'd-Dīn (*p.*) 57 (551)  
**Khayāl**, Khayālī, *see* Khiyāl, Khiyālī.  
**Khayru'd-Dīn** (*suf.*) .. 476  
 — b. Ma'sūm Khān, Fā'iq (*p.*) 61 (22)  
 — Muhammad Allāhābādī (*hist.*, d. ca. 1243/1827) .. 38, 43  
**Khayru'l-lah** Muhandis Dihlawī (*beg.*, XII/XVIII ?) .. 221  
**Khayrāt** (Hājat-i-) Dihlawī (*lex.*, *wr.* 743/1343) .. 517  
**Khidr** .. 411 (9)  
 — Rūmī Qalandar (*suf.*) .. 83  
**Khi trī**, Muhammad Khidr Shūsh-tarī (*p.*, *beg.* XIII/XIX) 98 (9)  
**Khiyāl**, *see* Arshadu'd-Dīn b. Ashraf.  
 — Ghiyāthu'd-Dīn Muhammad (*p.*, XII/XVIII) .. 702 (48)  
**Khiyālī** (*stylist*, XIII/XIX) .. 163  
**Khūb** Allāh-garhī (*suf.*, end XI/XVII) .. 450  
**Khudāyār** Khān Bahādur Jang 'Abbāsī, Nūr Muhammad (XII/XVIII) .. 325  
**Khujaṣṭa** (*p.*, early) .. 516  
**Khumārī**, *see* Yahyā Šibak.  
**Khumkhāna** (*p.*, early) .. 516  
**Khūshnūd**, *see* Muḥammad Irtiḍā Khān.  
**Khūstar**, Ahmad Ḥasan (*p.*) 702 (43)  
**Khusraw** Dihlawī, Yamīnu'd-Dīn Abū'l-Ḥasan (*p.*, d. 725/1325) 125, 126, 163, 218, 220-221, 242, 322 (18), 733 (1)

**Khusraw Khān** (*pr.*, son of Jahāngīr, d. 1031/1622) .. 525  
 — Shāh Yazdī, Qutbu'd-Dīn (*p.*) .. 57 (1853)  
**Khusrawānī Bū Tāhir**, (*p.*, early. IV/X) .. 516  
**Khawājū**, Kamālū'd-Dīn Mahmūd Kirmānī (*p.*, d. ca. 753/1352) 702 (24)  
**Kirāmī Kashmīrī** b. 'Abdū'l-Ghanī Beg Qabūl (*p.*, d. ca. 1156/1744) .. 289  
 — Shāmlū, *see* Hasan Beg Shāmlū.  
**Kisā'ī** (*p.*, V·XI) .. 57 (1179), 326 (346), 516  
**Knife, J.** (1798) .. 361  
**Kokiltāsh Khān** (*off.*, beg. XII XVIII) .. 150  
 — Zayn Khān .. 57 (2577)  
**Krishan Singh, Nishāt** (*stylist, wr.* 1157/1744) .. 162  
**Kūchik Chalahī-zāda**, Isma'īl 'Asīm (*p.*) .. 57 (279)  
**Kūmat** (*wazīr*) .. 504

**L**

**Labībī** (*p.*, early) .. 516  
**Lachhī-rām** (*stylist, d.* 1233 1818) .. 719  
**Lachmī Rām Dihlawī** (*stylist, wr.* 1225, 1810) (*the same as the preceding?*) .. 164  
**Ladhā, Shāh** (*suf.*, d. 1143 1731) .. 292 (8)  
**La'ī-Beg, La'ī** (*p.*) .. 326 (352)  
**Lāl-Jī** .. 693  
**Lāl-jīw-dās** (*transl., wr.* 1162/1749) 693  
**Lāla Amritlāl** .. 163  
**Lālā Šāhib** (*ca.* 1157/1744) .. 118  
**Lālabandā Prashād** 'Azīmābādī, Hasratī (*p.*) .. 60 (13)  
**Latīf Ma'nawī** (*p.*) .. 57 (1300)  
**Latīfu'd-Dīn Zakī Kāshgharī** (*or* Marāgha'ī) (*p.*) .. 57 (2563)  
**Laylā** (*heroine of a tale*) .. 245  
**Lazar** (*med.*) .. 610  
**Lisānī** (*p.*) .. 322 (22), 323 (38)  
**Lloyd, Herbert, Capt.** (*ca.* 1781) .. 519  
**Luqmān** (*sage*) .. 655 (2), 675 (3)  
**Luṭf 'Alī Beg** Ādhar, *see* Ādhar.  
 — Beg b. Isma'īl Beg, Sāmī (*p.*) .. 57 (2075)  
**Luṭfu'l-lah Kashmīrī, Sālma** (*p.*) .. 57 (2061)  
 — Khān b. Sa'dū'l-lah Khān (*off.*, XI XVII) .. 150  
 — Murshid Qulī Khān Tabrizī, Makhmūr (*p.*) .. 58 (59)  
 — Nuṣratu'l-lah Khān Nithār (*techn., wr.* 1118 1707) 632 (1), 634 (1)  
**Luṭfī, Mīrzā** (*wazīr*, end X XVI) .. 131

**M**

**Abū'l-Ma'ālī 'Abdu'l-lah** Miyānājī, *see* 'Abdu'l-lah b. Muhammad.

**Abū'l-Ma'ālī Lāhūrī, Ghurbatī** (*p.*) .. 57 (714)  
 — b. Manjā Ḥanbalī (*theol.*) .. 632  
**MacGregor, George, Major** (*beg.* XIII XIX) .. 546  
**Madārā Beg**, *see* Almad 'Alī Beg.  
**Mad'humālat** (*heroine of a tale*) .. 277  
**Mād'hūrām** (*stylist, wr.* 1120 1709) .. 150, 159 (2)  
**Mad'hūsh, Mubārak 'Alī Khān** (*p.*, XI XVII ?) .. 57 (1218), 702 (35)  
**Mafakhir Husayn, Thāqīb** (*p.*) .. 57 (2392), 326 (663)  
**Maftūn**, *see* Sham-sūd-Dīn 'Abbāsī.  
**Maghribī**, *see* Muḥammad Shīrīn.  
**Māh** (*heroine of a tale*) .. 116  
**Mahābat Khān Sawsanī** (*p.*) .. 326 (554)  
**Maharat Khān Isfahānī** (*geogr., wr.* 1130 1718) .. 95  
**Abū'l-Mahāsīm Zaynu'd-Dīn Abū Bakr Azraqī** Harawī (*p.*, d. ca. 527 1133) .. 190, 516  
**Mahbūb** (*hero of a tale*) .. 228 (2)  
 — 'Alī Khān Aṣaf-Jāh, Nawwāb (end XIII XIX) .. 45 (2)  
**Mahdī**, *see* 'Alī Mashhadī .. 57 (140)  
 — 'Alī b. Akbar 'Alī Fatḥpūrī, Bismīl (*p.*) .. 60 (5)  
 — 'Alī Kashnūrī, Lidhdhatī (*p.*) .. 57 (1197)  
 — 'Alī Khān b. Muḥammad Ḥasan Khān Ṭabāṭabā'ī, Mahdawī (*p.*) .. 60 (15)  
 — Bayān (*p.*) .. 57 (424)  
 — Bayānī Isfahānī (*p.*) .. 326 (140)  
 — al-Husaynī, Thāqīb (*p.*) .. 61 (59)  
 — Isfahānī, Wāthiq (*p.*) .. 57 (2500)  
 — Kawkab (*p.*) .. 57 (1105)  
 — Wāṣif (*anecd.*, end XI XVII) .. 708  
**Mahmūd** (Ghaznawide, 388-421/ 998-1030) .. 344, 359  
 — Abū'l-Fath (Tunuride *pr.*, 899-900 1494) .. 130 (50), 572  
 — (*suf.*, desc. or 'A. Q. Jilānī) 411 (3)  
 — b. 'Abdū'l-Qādir Gujrātī (*suf.*, VIII XIV) .. 464 (4)  
 — b. Ahmad, *see* Humām al-Fārsī (*astrol.*) .. 573  
 — 'Alī (*stylist, beg.* XIII XIX) .. 163  
 — b. 'Alī Marwī, Samā'ī (*p.*) .. 57 (2072)  
 — b. 'Alī al-Qashānī (*suf.*, *wr.* 734 1334) .. 422  
 — 'Arifī (*p.*) .. 57 (246)  
 — Astrābādī, Fuzūnī (*p.*) .. 57 (669)  
 — Beg Sālm (*p.*) .. 57 (2062)  
 — Beg Tabrizī, Fusūnī (*p.*) .. 57 (666)  
 — Dāmīrī (*p.*) .. 702 (42)  
 — i-Gāwān, *see* 'Imādu'd-Dīn Mahmūd Gilānī.  
 — Hifzī Isfahānī (*p.*) .. 326 (244)  
 — b. Ilyās, Najmu'd-Dīn (*p.*) .. 57 (1623)  
 — Jilānī, Bihishtī (*p.*) .. 57 (442)  
 — Kāshānī, 'Azīzu'd-Dīn (*p.*) .. 57 (344)



- Mahmūd** b. Malik Shāh Hindī, Malik (p.) .. 57 (1291)  
 — (Qutbu'd-Dīn) b. Mas'ūd b. Muṣṭafī Shīrāzī (*encycl.*, d. 710 1311) .. 483  
 — Mazdaqānī (*suf.*) .. 704  
 — b. Pūryā-i-Walī. Qattālī. Pahlawān (p.) .. 57 (1823)  
 — Qamarī Iṣfahānī. Nizāmu'd-Dīn (p.) .. 57 (1737)  
 — Quhpāyā'i. Zaynu'd-Dīn (p.) .. 57 (2580)  
 — Sabzawārī, Fuzūnī (p.) .. 57 (670)  
 — (Sa'du'd-Dīn) Shabistārī (*suf.*, d. ca. 720/1320) .. 217, 461 (1)  
 — Shīrāzī Kāfirī (p.) .. 57 (1055)  
 — Ṭāhir Ghazālī (*theol.*) .. 399 (1)  
 — b. 'Umar b. Mahmūd b. Mansūr az-Zanjī as-Sijzī (*lex.*, *et* X XVI) 542  
 — Ushnū'i (*philos.*) .. 510  
 Mahmūdā Yatīm Buṭṭurī (?) .. 57 (2535)  
 Majā Qalandar Lāhūrī. Shāh (*suf.*, d. 1084 1673) .. 83 (8)  
**Majdu'd-Dīn** Ahmad Saḡawandī. Badhī (p.) .. 57 (373)  
 — Abū Ishāq Marwazī. Kīā'i (p., V XU) .. 57 (1179), 326 (346), 516  
 — Muhammad Husaynī. Majdī (*geogr.*, *wr.* 1004 1595) .. 92  
 — Muhammad Kābulī. Gāhī (p.) .. 57 (671)  
 — Tabrizī (*suf.*) .. 462 (15)  
 Majdūd, Abū'l-Majd. b. Adam Ghaznawī **Sanā'i** (p., d. 525 576 1131 1181) 57 (2081), 192, 264 (4), 329, 516  
 Majlisī. *see* Muhammad Bāqir b. Muhammad Taqī.  
**Majnūn** (*calligr.*, d. ca. 945 1539) 241, 635  
 — (*hero of a tale*) .. 245  
 — b. Mahmūd (or Muhammad) Rafiqī, or Mullā 'Alī Kātib (*calligr.*, d. ca. 945 1539) 241, 635  
 Majīd Ṭalqānī (p., end XII XVIII) 98 (16)  
 Makhfī. *see* Zibū'n-Nisā'.  
 Makīn, Muhammad Fākhīr (p., middle XIII XIX) .. 60 (16), 702  
**Malik** (*hero of a tale*) .. 228 (2)  
 — Muhammad Iṣfahānī. Rābit (p.) .. 57 (1856)  
 — Qumī (p., d. ca. 1025 1616) 264, 277, 322 (6)  
 — Sa'īd Khalkhālī. Kīmūl (p.) .. 57 (1086)  
 — Shīrāzī. Shīrī (p.) .. 57 (2235)  
 Malika Shāhī (*heroine of a tale*) .. 120  
 Ma'mūn (*khalīf.* 198–218 813–833) .. 10  
 Mān Sing'h, of Gwalior (beg. X XVI) 639  
 Manarīlāl (*stylist*) .. 159 (2)  
 Manen. van. Johan .. 93  
 Manjik (p., early) .. 516  
 Manranlāl (?) .. 159 (7)  
 Mansārām Munshī (*anecd.*, *wr.* 1157 1744) .. 118  
**Manṣūr** b. Muḥammad b. Ahmad b. Yūsuf b. Faqīh Ilyās (*med.*, IX, XV) .. 589  
 — Multānī (*suf.*, XI XVII ?) .. 447  
 Abū Mansūr Zarrīn-dast (Abū Rūh Muhammad b. Manṣūr al-Jurjānī) (*med.*, end V/XI) .. 610  
 Mantūqī. *see* Husayn b. Mu'īnī'd-Dīn Mavbūdī.  
 Manu .. 687  
 Manūhar (*hero of a tale*) .. 277  
 Maqṣūd-i-Kulīcha. Asīrī (p.) .. 57 (283)  
 Mar'ūf Iṣfahānī, Malik (p.) .. 57 (1293)  
 Ma'rūfī (p., early) .. 516  
 Marwārid. *see* 'Abdu'l-lah b. Muhammad.  
**Masarrat**, *see* 'Iwāḍ Rāy.  
 — Shankar .. 312  
**Maṣḥafī** (*stylist*) .. 168  
 — Ghulām Hamadānī (p., d. 1243 1828) .. 702  
 Abū Ma'shar (Balkhī) (*astrol.*) .. 574  
**Masīh**, or Masīhā Kāshānī, *see* Ruknā .. 58 (92)  
 — or Masīhā, *see* Sa'du'l-lah Kay-rānawī.  
 Masīhu'l-bayān, or **Ṣāhib**, Muhammad Kāzīm Qumī (p., end XI, XVII ?) .. 57 (2017), 702 (3)  
 Masīhu'd-Dīn Sawajī, 'Isā (p.) .. 57 (950)  
 Masīhā-i-Kāshī, Ṣāhib (p.) .. 57 (2018)  
 Masīhu'z-Zamān, *see* Ilahī .. 57 (921)  
**Mas'ūd** (pr., 421–432 1030–1041) .. 16  
 — (p.) .. 319  
 — Lubnānī. Rafī'u'd-Dīn (p.) .. 57 (1871)  
 — i-Sa'd-i-Salmān (p., d. ca. 525 1131) .. 516  
 — Sālār Ghāzī (d. 424 1033 ?) .. 103  
**Ma'sūm** 'Alī Beg (*offic.*, *ca.* end XI XVII) .. 669  
 — Astrābādī, Tasallī (p.) .. 57 (2376)  
 Mayo. Lord .. 654  
**Mazhar** (p.) .. 461 (3)  
 — (another) .. 745 (4)  
 — 'Alī 'Ala'i Bihārī (p.) .. 743  
 — Jānjānān (p., d. 1195, 1781) 702 (8)  
 Mazharu'l-Haqq, *see* Muhammad Fā'il b. Ahmad.  
 G. Meye .. 667  
 Mihnārī, or 'Aṣ-ḥī Qarāḥīṣārī (p.) .. 57 (329)  
**Mīhr** (*hero of a tale*) .. 116  
 — 'Alī Khān, Muḥḥir (p.) .. 57 (1585)  
 — 'Alī Khān Sarmast (p.) .. 702 (46)  
 Mīhrī (p.) .. 41  
 Mīnā. Shāh, *see* Muhammad b. Qutb Chishtī.

**Minhāju'd-Dīn** Darūn-ḥisārī, qādī  
(*suf.*, VIII, XIV) .. 425  
— 'Uthmān (Abū 'Umar) b.  
Sirājī'd-Dīn **Jūzjānī** (*hist.*, *wr.* *ca.*  
658-1260) .. 1  
**Minnat** (*p.*, XII XVIII) .. 294  
— *see* Qamaru'd-Dīn  
Minūchuhī, *see* Abū'n-Najm Aḥmad  
Dāmghānī.  
Mīr Dard. Khwāja, *see* Muḥammad  
Mīr Dihlawī.  
Mīr Qārī Gilānī (*polit.*, *ca.* end XI  
XVII) .. 669  
Mīrān Ḥusayn b. Murtaṭā (Nizām  
Shāh, 996-997 1588-1589) 264 (3)  
**Mīrzā** Buzurg Shīrāzī, Wafā (*p.*)  
61 (61)  
— Khān Ḥaydarābādī, Jān Mīrzā  
Rasā (*p.*) .. 58 (89)  
— Khān Muḥammad, *see* Muḥam-  
mad b. Fakhrī'd-Dīn.  
— Kūchik Shīrāzī, Wiṣāl (*p.*) 61 (67)  
— Qulī, Maylī (*p.*) .. 57 (1356)  
**Mīyān** Gul. Wahdat (*p.*) 326 (678)  
— Jiw. *see* Muḥammad Qādīrī,  
Mīr.  
— Mīr. *see* Muḥammad. Mīr.  
Qādīrī.  
Mohan Laḥ. Munīn (*p.*) .. 308  
Mu'ammā'ī Ḥisārī, Maylī (*p.*) 57 (1357)  
Abū'l-Mu'ayyad Bukhārī, Rawnaqī  
(*p.*) .. 57 (1913)  
**Mubārak** 'Alī Khān, Mad'hūsh (*p.*,  
XI, XVII) 57 (1218), 702 (35)  
— Shāh, Fakhrū'd-Dīn Ghaznawī,  
Qawwās, *or* Kamānuzar (*lex.*, end  
VII, XIII) .. 516  
— Shāh, Qutbu'd-Dīn (*pr.*, 716-  
720 1316-1320) .. 23  
**Mubāraku'l-lah** Balgrāmī, Wāḥib  
(*p.*) .. 58 (124)  
— Wāḥib, **Irādāt Khān**, b.  
Kifāyat Khān Shikastanawīs  
(*hist.*, *wr.* 1126 1714) .. 34  
Mubārīz Khān (*off.*, d. 1158 1745) 153  
Mufīd, *see* Muḥammad Muḥid Bāfīqī.  
Mughīthu'd-Dīn Hamadānī, Mahwī  
(*p.*) .. 57 (1252)  
**Muḥammad** (*proph.*) 3, 4, 5, 6, 7,  
8, 10, 12, 72, 79 (3), 81, 82, 101,  
102, 124 (4), 145 (2), 287, 315, 318,  
346, 351, 369, 373, 377, 427, 435,  
462, 467 (1), 473, 487, 674 (3), 704,  
732 (2), 747, 748  
— II (of Turkey, 855-886 1451-  
1481) .. 571  
— (Qutbshāh, 989-1020 1581-1611) 593  
— (*p.*), *see* Muḥammad b. Abī  
Bakr Balkhī.  
— i. Abbās (*occult.*, end XIII  
XIX) .. 654  
— 'Abdu'l-'Azīz al-Kūfī, Bur-  
hānu'd-Dīn (*p.*) .. 57 (466)

**Muḥammad** b. 'Abdī'l-Jalīl Bal-  
grāmī, Shā'ir (*p.*) .. 58 (104)  
— b. 'Abdī'l-Jalīl Samarqandī  
(*theol.*, VI XII) .. 349  
— b. 'Abdī'l-lah b. Mahmūd (*suf.*,  
VIII XIV) .. 65 (7)  
— b. 'Abdī'l-lah Nīshāpūrī, Kā-  
tibī (*p.*) .. 57 (1104)  
— Abdāl Shūstārī (*p.*, end XII/  
XVIII) .. 98 (11)  
— 'Adud Sayrī (*p.*) .. 326 (563)  
— Afḍal Allahābādī, Thābit (*p.*)  
57 (2386), 58 (119), 326 (659)  
— Afḍal b. 'Alī Mūsawī Khwāb-  
bīn (*p.*) .. 57 (1559)  
— Afḍal Sarkhūsh (*biogr.*, d. *ca.*  
1127 1715) 51, 57 (2099), 58 (99),  
702 (31)  
— Aḥmad b. Muḥammad Fath  
'Alī b. Fadl-'Alī Balgrāmī Chishtī  
Ṣābūrī (*suf.*, end XIII XIX) .. 459  
— b. Aḥmad at-Ṭabbāsī (*occult.*,  
d. 482 1089) .. 650  
— Aḥmad (Tā'ifī) .. 85  
— b. Aḥmad ath-Thaḡaffī (*rāwī*) 378  
— b. Aḥmad az-Zāhid (*theol.*) .. 333  
— Aḥsan Sāmūr (*p.*) .. 326 (542)  
**Muḥammad Akbar**, son of  
Aurangzīb (d. *ca.* 1117 1705) 377, 560  
— (1221-1253 1806 1837) 39,  
112, 117, 198, 277, 308, 506, 562,  
580, 583, 584, 719  
— — Arzanī (*med.*, d. 1134/  
1722) .. 605  
— 'Alm Samarqandī (*biogr.*) .. 81  
— (Abū Jarfar) b. 'Alī b. Ḥusayn  
al-Qumī, **Ibn Bābūya** (*theol.*, d.  
*ca.* 381 991) .. 381, 386  
— b. 'Alī, Shamsu'd-Dīn Abū  
Bakr, Kalāshī Samarqandī.  
**Sūzanī** (*p.*, d. 569 1173) 57 (2307), 516  
— b. 'Alī Kātib Samarqandī,  
Zāhiru'd-Dīn (*p.*) .. 57 (2550)  
— b. 'Alī b. Muḥammad, Muḥyī'd-  
Dīn Abū 'Abdī'l-lah, **Ibn al-**  
**'Arabī** (*suf.*, d. 638 1240) 438,  
439, 440, 441, 451, 469 (4)  
— b. 'Alī al-Yūndakī (an-Nūn-  
dākī ? *or* Nawandakī ?) (X XVI ?)  
184  
**Muḥammad 'Alī** (*stylist*) 159 (2)  
— — Aīsar (*p.*) .. 326 (12)  
— — 'Arīf (d. after 1160 1747)  
57 (242)  
— — Asad (*p.*) .. 326 (74)  
— — Astrābādī, Qismatī (*p.*)  
57 (1839)  
— — Dhātī (*p.*) .. 326 (190)  
— — Furūgh (*p.*) .. 57 (660)  
— — Gulpayagānī, Ṭā'itā (*p.*)  
57 (2335)  
— — Halbarūdī (Jabahrūdī) (*ur.*,  
1049 1640) .. 664

**Muhammad 'Alī Hazīn** b. Abī Tālib Zāhidī Jīlānī (*biogr.*, d. 1180/1766) **55**, 57 (848), 58 (45), 61 (27), 98 (8), **298**, **299**, **502**, **620**, 702 (7),

752

— — — b. Hidāyatī'l-lah Anṣārī (*hist.*, beg. XIII XIX) .. **39**

— — — Iṣṭahānī, Mufrid (*p.*) .. 57 (1391)

— — — Sā'ib, Iṣṭahānī (*p.*, d. 1088/1678) 57 (2022), 58 (93), 143, 158, 161, **274**, 307, 322 (20),

702 (17), **741**

— — — Kābulī, Tamannā (*p.*) .. 57 (2357)

— — — Kāshānī, Sālik (*p.*) 57 (2058)

— — — Khān b. Aṣḥān Khān Nazhīd (*p.*) .. 57 (1687)

— — — Khān Qājāt (beg. XIII XIX) .. 392

— — — Māhir (*p.*) 57 (1230), 58 (57)

— — — Multānī, Diyā'ī (*p.*) 57 (515)

— — — Qismī Astrābādī (*p.*) 326 (430)

— — — Rāsikh (*p.*) .. 326 (466)

— — — Sakkākī, Shakīb (*p.*) 57 (2144)

— — — Sālik Kāshānī (*p.*) 326 (526)

— — — Siyālkotī, Rā'ī (*p.*) .. 57 (1887), 58 (87)

— — — Wafā (*p.*) .. 57 (2439)

— — — 'Alīm Harawī (end X XVI) .. 57 (180)

— — — 'Alīmū'l-lah Khān Firūz Jang, 'Alīm (*p.*) .. 61 (5)

**Muhammad Amīn** (*styl.*, *etc.*, 1131/1719) .. **153**

— — — (*suf.*) .. 82

— — — Astrābādī (*theol.*, d. 1033/1624) .. 393

— — — Azal (*p.*) .. 57 (332)

— — — Baḥī Isrā'īl (*styl.*, XII XVII) .. 153

— — — Idā'ī (*p.*) .. 326 (252)

— — — Kashmīrī, Mustaghni (*p.*) .. 57 (1576)

— — — Khān, *see* Amīn .. 123

— — — Kirmānī, Wajdī (*p.*) 57 (2463)

— — — Kūṣaj Kāshī, Amīn (beg. XI XVII) .. 57 (200)

— — — Lāhūjī, Waṣīl (*p.*) 57 (2496)

— — — Najīb (*p.*) .. 57 (1616)

**Muhammad Amīr** (*theol.*) **672** (5)

— — — Yazdī, Waḥḥārī (*p.*) 57 (2487)

— — — Anḡad 'Alī Shāh (*p.*, 1258-1263/1842/1847) .. 702

— — — Anwārū'l-Haqq Fārūqī Gūpā-mawī, Anwār (*p.*) .. 61 (7)

— — — Arda-hūr (*toff.*, d. 1150/1728) .. 714

— — — 'Arīf Balgrānī, 'Arīf (*p.*) 58 (12)

Abū — — — Arshad, Arshadī (*p.*, V XI) .. 57 (248)

— — — Asadu'l-lah Khān, Ghālib, Dabīru'l-Mulk Najmū'd-Dawla, Nizām Jang (*p.*, *ur.* 1265/1849) .. **316**

**Muhammad 'Ashiq**, Himmat (*p.*)

— — — 57 (861)

— — — Ashtahārdī, Karīm (*p.*) 57 (1091)

— — — Asīrī, Mullā (*p.*) .. 702 (38)

— — — Aslam Sālim (*p.*) .. 57 (2063), 326 (531)

— — — (Sultān-) Astrābādī, Ṣidqī (*p.*) .. 57 (2256)

— — — 'Atā Harawī, I'jāz (*p.*) 326 (254)

— — — Ayāz Bukhārī (*p.*) 326 (102)

— — — 'Azam (son of Aurangzīb) (d. 1118/1707) .. 148

— — — 'Azam b. Khavri'z-Zamān Khān (*hist.*, *ur.* 1169/1747) .. **41**

— — — 'Azīm, Thābit (*p.*) 57 (2387)

— — — 'Azīm, Thanā'ī (*p.*) 326 (661)

— — — 'Azīmū'd-Dīn Tatawī (*p.*, *ur.* 1199/1785) .. **303**

— — — 'Azīzu'd-Dīn, Dīd (*p.*) 61 (21)

— — — Bahrām b. Ākhūnd Mullā-Zāda (*comit.*) .. 127

— — — Bakhsh, Ā-hūb (*p.*, end XII XVIII) .. **302**

— — — (Abū Nasr) b. Abī Bakr b. Husayn Farāhī (*h.e.*, beg. VII XIII) .. **533**

— — — b. Abī Bakr b. Muhammad az-Zāhid al-Jāmī al-Balkhī (*suf.*, d. 979/1571) .. 704

— — — Balkhī (*astrol.*) .. 574

— — — Balkhī (*comit.*, end XI XVII) 203

— — — Balkhī, *see* Jalāhū'd-Dīn Rūmī.

— — — Balkhī, *see* Muhammad b. Abī Bakr.

— — — Baqā (*hist.*, end XI XVII) .. **6**

— — — Bāqī (Abū'l-Baqā') (*suf.*, beg. XI XVII) .. 265

**Muhammad Bāqir** Dāmād, Ishraq (*theol.*, d. *ca.* 1046/1637) 57 (956), 705

— — — Mudhahhib Shīrāzi, Bāqir (*p.*) .. 57 (414)

— — — b. Muhammad Akmal Iṣṭahānī Bahbahānī (*theol.*, d. 1205/1791) .. **383**

— — — b. Muhammad Taqī Majlisī (*theol.*, d. *ca.* 1111/1700)

57 (274), 57 (1450), **387**, **388**, **389**, **390**, **391**, 751

— — — b. Muhammad Taqī al-Mūsawī ar-Rashīd (*theol.*, d. 1260/1844) .. **385**, **395**

— — — Munnāsīb (*p.*) .. 57 (1519)

— — — Qumī (*med.*) .. 606 (2)

— — — Qumī, Tabī' (*p.*) 57 (2312), 326 (617)

— — — b. Sharafī d-Dīn Lāhūrī

'Abbāsī Husaynī (*suf.*, *ur.* 1080/1670) .. **445**

— — — Tabī' (*p.*) 57 (2312), 326 (617)

**Muhammad Beg** Furṣat (*p.*) 57 (658)

— — — Nik hat (*p.*) .. 57 (1794)

— — — Sāhm (*p.*) .. 326 (532)

— — — Sarkhūsh (*p.*) 326 (551)

Muḥammad Beg Zarīfī (*p.*) 57 (2575)  
 Abū Muhammad Binā Aḥmadābādī  
 (*p.*) 326 (153)  
**Muḥammad** Birārī Ummī b. Mu-  
 ḥammad Jamshīd b. Ujyārī  
 (Jabbārī) Khān b. Majnūn Khān  
 Qāqshāl (*encycl.*, end XI XVII) 485  
 — Bud'h Alawī (*archer*, beg.  
 X XVI) 626  
 — Bukhārī, Shamsu'd-Dīn (*p.*)  
 57 (2162)  
 — Buland Akhtar (*pr.*, d. 1118  
 1706) 377  
 — Burqa'-pūsh (*suf.*, desc. of  
 A. Q. Jilānī) 411 (3)  
 — Būṣīrī (d. ca. 697 1248) 350  
 — Damāwandī, Nishātī (*p.*) 57 (1720)  
 — Daqqāq Husaynī Balyānī,  
 Mu'īnu'd-Dīn **Aḥādī** (*p.*) 57 (1483)  
 — b. Dā'ūd d. Muḥammad b.  
 Mahmūd Shāhābādī (*or* Shāhī-  
 ābādī (*compt.*, X XVI) 196  
 — Dā'ūd Tūnī (*p.*) 326 (183)  
 — Dawwānī, Jalālu'd-Dīn (*theol.*  
 d. 907 1502) 57 (1004), 323 (82),  
 493, 574  
 — b. Diyā'ud-Dīn Kumānī (*p.*)  
 57 (73)  
 — Fādīl (Abū 'Abdī-l-lah) b.  
 Ahmad b. Ḥasan Tirmīdhī Akbar-  
 ābādī, Mazharu l-Haqq (*p.*, d. ca.  
 1101 1690) 268  
 — Fādīl b. Muḥammad Bāqir,  
 Fādīl (*p.*) 57 (523)  
 — b. Fadlī-l-lah Burhānpūrī (*suf.*,  
 d. 1029 1620) 463 (3)  
 — Fā'iq (b. Ghulām Ḥusayn) (*stylist*) 182  
 — Fākhur b. Muḥammad Ashrat,  
 Makīm (*p.*, middle XIII XIX)  
 60 (16), 702  
 — Fākhur, Zā'ir (*p.*) 58 (130)  
 — (Mirzā Khān) b. Fakhru'd-Dīn  
 Muhammad (*arts.*, *ur.*, ca. 1086  
 1676) 640  
 — Fa-sawī, Kamālū d-Dīn (*p.*)  
 57 (1071)  
 — b. Fasīh b. Muḥammad, *sum.*  
 Karīm-i-Da-sh-t-i-bayāfī (*pr.*, end  
 X XVI) 538  
 — Fayd-bakhsh b. Ghulām Sar-  
 war Kākūrī (*biogr.*, ca. 1230 1815) 87  
 — Ghauth Attārī Gwāhyārī (*suf.*,  
 d. 970 1563) 437  
 — Ghauthī b. Ḥasan Shattarī  
 (Mullā Ghauthī Mēndūwālī, *biogr.*,  
 beg. XI XVII) 74  
 — Ghauth Khān **Shahāmat**  
**Jang**, Nawwāb, *takh.* Azam  
 (middle XIII XIX) 61, 61 (10),  
 313, 530  
 — Ghaznawī Kālālī, Diyā'ud-  
 Dīn (*p.*) 57 (510)

**Muḥammad** Gilānī, Hajjī (*p.*)  
 57 (750), 326 (233)  
 — **Gulandām** (*p.*, beg. IX XV)  
 229 (1), 230  
 — Ḥabību'l-lah Nā'itī, Dhakā (*p.*)  
 61 (20)  
**Muḥammad Hādī** (*suf.*, XI XVII) 82  
 — b. Fākhur Khān b. Ifti-  
 khār Khān b. Aṣālāt Khān Nī-  
 matu'l-lahī Harawī (XII XVIII)  
 632 (2)  
 — Mashhadī, Imā (*p.*) 57 (927)  
 — b. Muhammad Ṣālih  
 Mazandarānī (*gram.*, end XI  
 XVII) 559  
 — Ramzī Isfahānī (*p.*) 326 (458)  
 — Hafiz of Jalāud'har (*stylist*, *ur.*,  
 1213 1799) 135  
 — Hafiz, Nīmat (*p.*, XIII XIX) 294  
 — Hamadānī (*suf.*, d. 834 1431) 79 (1)  
 — Ḥamīd b. Muhammad Imām,  
 Dānār (*p.*) 61 (19)  
 — Hamīdu'l-lah Isfahābādī, Ḥa-  
 mīd (*novelist*, *ur.*, 1281 1865) 509  
 — Ibn Ḥamadīyya (Imām) 378  
 — al-Ḥarawī al-Lāhūrī ad-Dih-  
 lawī (*suf.*) 462 (2)  
 — Harawī, Sakīmī (*p.*) 57 (2045)  
 — Harawī, Ṣālih (*p.*) 57 (2050)  
 — b. Ḥasan al-Ḥurr al-Āmilī  
 (*theol.*, d. 1099 1688) 393  
 — b. Ḥasan Ṭūsī, *see* Nāsiru'd-  
 Dīn Ṭūsī  
**Muhammad Ḥasan** 'Alī Mahlī,  
 Ḥasan (*p.*) 61 (27)  
 — Balgramī, Imā (*p.*) 58 (48)  
 — Shāh Ridwān (*p.*) 326 (573)  
**Muḥammad Hāshim**, Hāshimī  
 (*p.*, beg. IX XV) 702 (56)  
 — Mashhadī, Mardumī (*p.*)  
 57 (1316)  
 — b. Muhammad Gilānī,  
 Mūsawī Khān, Jurāt (*p.*) 58 (53)  
 — b. Muhammad Hādī al-  
 Alawī, *sum.*, **Alawī Khān** al-  
 Murtaḥimū'l-Mulūk (*mod.*, d. 1162  
 1749) 57 (2418), 609  
 — b. Muhammad Ṭāhir  
 Tūhīmī (*mod.*, end XI XVII) 595  
 — Murtaḥimū'l-Mulūk, 'Ala-  
 wī Khān (*suf.*, *mod.*, d. 1162 1749)  
 57 (2418), 609  
 — Sanjar (*p.*) 57 (2089),  
 322 (5), 323 (68)  
 — Taslīm Shīrāzī (*p.*)  
 57 (2379), 326 (656)  
 — Husrat (*p.*) 57 (825)  
 — Hayāt Bītāb (*p.*, middle XIII  
 XIX) 702  
 — Hayāt, Nawwāb (1063 1653) 138  
 — (Abū 'Alī) b. Husayn Farrā'ī  
 Henbalī (*theol.*, d. 458 1066) 652  
 — Husayn (*p.*) 57 (882)

- Muḥammad Ḥusayn** (ca. 1268/1852) .. 554  
 ———— *Amulī*, *Surat* (p.) 57 (2298)  
 ———— *Āshūb* (p.) .. 326 (86)  
 ———— *Beg Burūjirdī Wālih* (p.) 57 (2476)  
 ———— *Beg Mahfūz* (p.) 57 (1227)  
 ———— *Beg Tabrizī*, *Ma'lūm* (p.) 57 (1299)  
 ———— *Faghfūr* (p.) .. 58 (28)  
 ———— *Farang* (p.) .. 57 (575)  
 ———— *Nawras* (p.) .. 57 (1684)  
 ———— *Nisnāpūri*, **Naẓīrī** (p., d. ca. 1021 1613) 57 (1694), **262**, 322 (19), **738**  
 ———— *Qādirī*, **Rāqim** (loc., *wr.* 1272/1856) .. 61 (50), **530**  
 ———— **Qatīl** *Shāhjahānābādī* (stylist, d. ca. 1233 1818) 60 (18), **181**, 310, 702, 702 (39)  
 ———— *Sāwajī*, *Shawqī* (p.) 57 (2214), 58 (109)  
 ———— *Shīrāzī*, *Rūfāt* (p.) 61 (53)  
 ———— *Surat Māzandarānī* (p.) 326 (549)  
 ———— *Tabrizī*, *Mahzūn* (p.) 57 (1253)  
 ———— *Yazdī*, *Hijābī* (p.) 57 (856)  
 ———— *Husaynī* (*suf.*, *wr.* 1158 1745) **419** (1)  
**Muḥammad Ibrāhīm Fāriḡh**, *or* *Fāriḡhā* (p.) 57 (598), 326 (204)  
 ———— *Insāf* (p.) .. 57 (941)  
 ———— *Qazwīnī*, **Sālik** (p.) 57 (2059), 58 (94)  
 ———— **Sālik** *I-fahānī* (p.) 326 (527)  
 ———— *Shawkatī* (p.) 57 (2212)  
 ———— *Ikhlās*, *Wāmiq* (p.) 57 (2482)  
 ———— *Ittilā* 'Alī Khān *Gūpamāwī*, *Khushnūd* (*theol.*, p., XIII XIX) 61 (31), 84, **458**  
 ———— *I-fahānī*, 'Āshiq (p.) 57 (266), 98(3)  
 ———— *Jābirī*, *Ḍiyā'u'd-Dīn* (p.) 57 (508)  
 ———— b. *Jafar* b. *Sahl Khawfī* (*philos.*, d. 327 938) .. 652  
**Muḥammad Jafar Āsat Khān**, *or* *Yamīnū'd-Dawla*, 57 (449)  
 ———— *Beg Bīmsh* (p.) 57 (449)  
 ———— *I-fahānī*, *Rāhib* (p.) 57 (1885)  
 ———— *Jafarī* (*suf.*, X XVI) .. **436**  
 ———— *Rūnī*, *Mīr Sayyid*, *or* *Ranbhīrpūr* (p., d. 1154 1741) 57 (1942), 58 (91), **292**  
 ———— (Abū'l-Mahmūd) *Jalālū'd-Dīn* (p.) .. 57 (1006)  
 ———— b. *Jalālū'd-Dīn Yūnī* al-Man-sūrānī al-Khabūshānī (*suf.*, d. 937 1531) .. 433, 704  
 ———— *Jāma-bāf* *Khurāsānī*, *Fikrī* (p.) .. 57 (649), 326 (213)  
 ———— b. *Jamālū'd-Dīn*, *Ibn Hūsām* (p.) .. 57 (869)  
**Muḥammad Jamāl b. Abī Turāb** *Badakhshī Hārithī* (*theol.*, *wr.* 1616 1608 ?) .. **365**  
**Muḥammad Jān Mashhadī**, *Qudsi* (p.) .. 57 (1845), 58 (84), 322 (19)  
 ———— *Muqarrab Khān*, *Ghur-batī* (p., XI XVII ?) 702 (41)  
 ———— *Jānī* (p.) .. 326 (290)  
 ———— *Juwaynī*, *Shamsu'd-Dīn* (p.) 57 (2164)  
 ———— *Kāshānī*, *Ḍiyā'u'd-Dīn* (p.) 57 (511)  
 ———— *Kāshānī*, *Hādī* (p.) 57 (738)  
 ———— *Kāshānī*, *Murizzu'd-Dīn* (p.) 57 (1495)  
 ———— *Kāshī*, *Murāf* (p.) .. 57 (1381)  
**Muḥammad Kāzīm**, *Shāh* (*suf.*, d. 1221/1806) .. 83 (12)  
 ———— b. 'Abdī'l-'Alī Khān 'Azīmābādī, *Shufā* (p.) 60 (19)  
 ———— *Qumī*, **Ṣāhib** *or* *Masīhu'l-bayān* (p., end XI, XVII ?) 57 (2017), 702 (3)  
 ———— *Sirkānī*, *Wafā* (p.) 57 (2441)  
**Muḥammad Khān** .. 138  
 ———— (*off.*, beg. XII XVIII) 287 (1)  
 ———— *Ghaznawī* (p.) 326 (219)  
 ———— *Ghurūrī*, *Khān Kalān* (p.) 57 (717)  
 ———— *Hamadānī*, *Hājji* (p.) 57 (751)  
 ———— *Sayyid* (*off.*, XII XVIII) 159 (3, 7)  
 ———— *Khandān*, *Sultān* (p.) 57 (2291)  
 ———— *Khudr Shūshṭarī*, *Khudrī* (p.) 98 (9)  
 ———— **Khudābanda** (985-995 1578-1587) .. 57 (1164), 131  
 ———— *Lād* (*loc.*, X XVI) .. **518**  
 ———— *Lahijī*, *Asīrī* (*suf.*) 57 (285)  
 ———— *Lahūrī*, *Fa'iq* (p., middle XII XIX) .. 702 (54)  
 ———— *Maclrāsī*, *Khālīs* (p.) 61 (39)  
**Muḥammad Mahdī** b. 'Alī Naqī *Sharīf* (*med.*, *wr.* 1141/1728) **606** (1)  
 ———— *Khayyām Iṣfahānī* (p.) 57 (1150)  
 ———— b. *Muḥammad 'Arīfū'd-Dīn*, *Wāsi* (p.) .. 61 (66)  
 ———— b. *Muḥammad Naṣīr Astrābādī* (*hist.*, *wr.* 1171 1757) .. **21**  
 ———— b. *Mahmūd*, *sun* *Dihlār*, *or* **Fānī** (*suf.*, d. 1016 1608) 57 (565), **217**  
 ———— b. *Mahmūd Mustawī* (*theol.*) **348**  
 ———— b. *Mahmūd Nīshāpūrī*, *Fakhrū'd-Dīn* (p.) 57 (552)  
 ———— b. *Mahmūd Nīshāpūrī*, *Shamsu'd-Dīn* (p.) 57 (2168)  
 ———— *Mahmūd Qamūrī* (p.) 702 (14)  
 ———— *Mahk* (p.) 57 (1294)  
 ———— *Manṣūr 'Alī* b. *Muḥammad 'Alī* (*suf.*, *wr.* 1287 1870) .. 84

**Muḥammad** Marwazī, Az'harī (*p.*)  
57 (337)  
— (Abū'l-Mahāmid) b. Mas'ūd b.  
Zakī Ghaznawī (*astron., ar.* 542'  
1147) .. 566, 574  
**Muḥammad Ma'sūm** (*p.*, brother  
of Sanjar) .. 322 (5)  
— Abū'l-Ismat, b. Bābā  
Samarqandī (*theol., ca.* beg. XI  
XVII) .. 364  
— Khān Nāmī (*p.*) 57 (1635)  
— Mīr Dād (*p.*) .. 326 (165)  
— Mīr Dihlawī, b. Muḥammad  
Nāsir, **Dard** (*suf. p.*, d. ca. 1202'  
1788) .. 453, 454, 455  
— Mīr-i-Mīrān, Ghiyāthū'd-Dīn  
(*p.*) .. 57 (708)  
— Mīrzā, Abū'l-Ghālīb Sultān 138  
— Mīrak Khurāsānī, Šālībī (*p.*)  
57 (2056)  
— b. al-Mu'ayyad al-Baghdādī.  
Bahā'u'd-Dīn (*p.*) .. 57 (381)  
— b. al-Mu'ayyad b. Abī Bakr b.  
Ḥasan Ḥamawī, Sa'dū'd-Dīn (*p.*)  
57 (1972)  
— Murazzam (*pr.*) .. 323 (31)  
— Murīd b. Naṣmū'd-Dīn Mah-  
mūd Bāṭqī, Yazdī (*p.*, d. ca. 1091  
1680) .. 273  
— b. Muḥammad Bistāmī,  
Diyā'u'd-Dīn (*p.*) .. 57 (507)  
— b. Muḥammad Farāhī, Shara-  
rū'd-Dīn (*p.*) .. 57 (2188)  
— (Zaynu'd-Dīn Abū Ḥamid) b.  
Muḥammad al-Ghazālī at-Tūsī  
(*theol.*, d. 505/1111) 91, 404, 405,  
406, 441, 511 (4)  
— b. Muḥammad b. Mahmūd  
Bukhārī, **Muhammad Pārsā**  
(*suf.*, d. 822/1419) .. 426, 704  
— b. Muḥammad Sa'īd Ansārī  
Dihlawī (*styl.*, *ar.* 1107/1696)  
180 (3)  
**Muḥammad Muḥsin** (*anthol.*,  
XII/XVIII) .. 325  
— Iṣfahānī, Tajallī (*p.*) 57 (2341)  
— Iṣfahānī Ta'thīr (*totf.*, *p.*,  
d. ca. 1135/1722) .. 287  
— Rāshī, Tāhrā (*p.*) 57 (2346)  
— Sirjānī, Āma (*p.*) 326 (43)  
— Muḥīr-i-Wajh Adīb (*novelist*,  
*wr. ca.* 770/1368) .. 489  
**Muḥammad Mu'min** Fīrūzabādī,  
Izzī (*p.*) .. 57 (980)  
— Idārī (*p.*) .. 57 (909)  
— Muqīm al-Ḥusaynī al-Astrā-  
bādī (*biogr.*, end XI XVII) .. 705  
— Murād (*p.*, *wr.* 1096/1685) .. 275  
— b. Murtamad Khān b. Diyā-  
nat Khān (*hist.*, end XII XVIII) 699  
— Na'im Lāhūrī, Nuṣrat, **Dihā-  
war Khān** (*p.*) .. 58 (79)  
— b. Najmī'd-Dīn Khān, Qādī'l-

Quḍāt (*mathem.*, beg. XIII XIX)  
579 (2)  
**Muhammad Naqī** b. Aḥmad  
Burūjirdī, 'Alī Naqī (*theol.*, end  
XII XVIII) .. 380  
**Muḥammad Naqshband** (*suf.*, d.  
791/1389) .. 64  
— Hujjatu'l-lah (*suf.*, d.  
1114/1702) .. 82  
**Muḥammad Nāsir**, Afḍalī (*p.*) 58 (3)  
— Andalīb, or Shāh Gulshan  
(*suf. p.*, XII XVIII) .. 453, 455  
— *surp.* Nāsir-i-Khusraw (*p.*)  
702 (47)  
**Muḥammad Naṣir**, Bārth (*p.*)  
57 (393)  
— Imānī Hamadānī (*styl.*,  
d. ca. 1030/1621) .. 140, 143  
— b. Muḥammad Qāsim Ab-  
harī, Fā'idā (*p.*) .. 57 (542)  
— Nasīru'd-Dīn (*p.*) .. 702 (16)  
— Nisawī Bāhurī, Majdu'd-Dīn  
(*p.*) .. 57 (1265)  
— b. Nūrī d-Dīn al-Khalīfa (al-  
Ḥuṭī?) (*suf.*) .. 469 (5)  
**Muḥammad Nūru'l-lah** Abharī  
(*compt.*, end XI XVII) 210, 215  
— b. Muḥammad Muqīmū'd-  
Dīn 'Abdu'l-Ghatūrī Azampūrī  
Fīhrāwawī (*suf.*, *ar.* 1244/1829) 457  
— **Nūrbakhsh**, Sultan, Kashmīrī  
(*suf.*, d. 869/1465) .. 704  
— Panāh, Shāh Qābil (*p.*) 57 (1779)  
— Panīpatī, Afḍal (*p.*) 57 (70)  
— Pāsa, *see* Muḥammad b.  
Muḥammad Bukhārī.  
— Qādir 'Alī Naqī, Bīhūsh (*p.*)  
61 (15)  
— Qūhrī, Mīn, Miṣyān Mīr, or  
Miṣyān Jīw (*suf.*, d. 1045/1636) .. 73  
**Muḥammad Qāsim** Husaynī,  
Qāsimī Gumābādī (*p.*, d. 979  
1572) .. 253, 400  
— Iṣfahānī, Zārī (*p.*)  
57 (2572)  
— Jājarmī, Sirājī (*p.*) 57 (2268)  
— Kāshī, Ma-shhadī (*p.*)  
322 (5)  
— Kāshī, Kasrī, or Mullā  
Gurba (*p.*) .. 57 (1101)  
— Kāshī, Surūrī (*p.*)  
57 (2362), 326 (613), 523  
— Mashhadī, Qāsim, or  
Qāsim Dīwāna (*p.*, d. ca. 1136  
1724) .. 57 (1812), 288, 322 (5)  
— Mashhadī, Qīsmat (*p.*)  
57 (1838)  
— Mashrabī (*p.*) 326 (364)  
— b. Hājī Muḥammad  
Kāshānī, **Surūrī** (*lex.*, beg. XI  
XVII) 57 (2362), 326 (613), 523  
— Qāimī, Asīrī (*p.*) 57 (288)  
— Samnānī, Ḍa'irī (*p.*) 57 (480)

- Muḥammad Qāsim** Surūrī (*p.*)  
57 (2362), 326 (613), **523**  
——— Tūnī, Sāmīrī (*p.*) 57 (2077)  
——— Qazwīnī, Qawwāmu'd-Dīn (*p.*)  
57 (1828)  
——— Qiṣṣa-khwān, Darwīsh (*p.*)  
57 (480)  
——— Quḍratu'l-lah Khān Gūpā-  
mawī, Quḍrat (*p.*) 61 (48)  
**Muḥammad Qulī** Beg Iṣfahānī,  
Shākīr (*p.*) 57 (2148)  
——— **Salīm** Tihrānī (*p.*)  
57 (2064), 58 (96), 322 (9), 326 (534)  
——— Qumī, Sultān (*p.*) 57 (2292)  
——— b. Qutb Chishtī, **Shāh Minā**  
(*suf.*, d. 884 1479) 70  
——— Qutb Qalandar (*suf.*, X XVI ?)  
83 (5)  
**Muḥammad Rafī'** (*p.*) 41  
——— Khān, Bādhl (*p.*) 57 (361)  
——— Wā'iz Qazwīnī (*medicist*,  
d. ca. 1105 1694) 57 (2462),  
58 (126), **500**  
——— Rafī'u'd-Dīn (*medicist*, end XII  
XVIII) 503  
——— Rafī'u'd-Dīn b. Muḥammad  
Shamsī'd-Dīn b. Muḥammad  
Tājī'd-Dīn (*suf.*, *ar.* 1198 1784) 503  
——— Raḥīm, see 'Aḥdī 57 (89)  
——— Rahmatu'l-lah Nā'itī Nūlūrī,  
Rasā (*p.*) 61 (51)  
——— Rahmatu'l-lah b. Nūmatī'l-lah  
al-Ḥusaynī as-Ṣādiqī al-Attārī  
al-Aurangābādī (*gram.*, *ar.* 1221  
1806) 563  
——— Rashīdī (*p.*) 57 (1901)  
——— Rashīfī, Sultān (*p.*) 57 (2293)  
——— b. Ridā Ṭalab Khān Hamalā-  
nī, Fida'ī (*p.*) 57 (638)  
**Muḥammad Ridā** b. 'Abdī'l-lah  
Iṣfahānī, Shakībī (*p.*) 58 (105)  
——— Burūjirdī (?), 'Ishrat (*p.*)  
57 (957)  
——— Dawrī (*p.*) 57 (1922)  
——— Iṣfahānī, 'Ayshī (*p.*) 98 (4)  
——— Māzandarānī, Sikandar  
(*p.*) 57 (2258)  
——— b. Muḥammad Yūsuf (*vet.*,  
*ar.* 1083 1673) 619 (1)  
——— Qumī, Mushṭiqī (*p.*) 57 (1565)  
——— b. Ṣāliḥ Tabrizī, Chalabī  
'Inwān (*p.*, XI XVII) 57 (942),  
269, 322 (20)  
——— Shīrāzī b. Sirājī'd-Dīn  
Nishāpūrī 169  
——— Ridā'ī Iṣfahānī, Fikrī (*p.*) 57 (650)  
——— Ridā'ī Juwaynī, Ridā (*p.*)  
57 (1926)  
**Muḥammad Sa'd** 134  
——— (*or* Sa'dī) (*compt.*, *ar.* 1081  
1671) 712, 744  
**Muḥammad Ṣādiq** (*theol.*) 101  
——— of Hūglī, Akhtar (*p.*) 60 (1)  
**Muḥammad Ṣādiq** b. Kāzīm  
Ridāwī (*med.*, XII XVIII ?) 607, 608  
——— Kūhgilū'ī (*p.*, beg. XII  
XVIII) 702 (26)  
——— b. Muḥammad Ja'far  
Iṣfahānī (*med.*) 606 (2)  
——— b. Muḥammad Ṣāliḥ al-  
Iṣfahānī al-Āzādānī (*hist.*, *ar.*  
1048 1639) 695  
——— Tabrizī, Nāzīm (*p.*) 57 (1689)  
——— Ṣafawī (*pr.*, *ca.* 1224 1809) 566  
——— b. Ṣafī Tabīb Ardīstānī, Shu'la  
(*p.*) 57 (2253)  
——— Ṣafī b. Walī Qazwīnī (*hist.*, *ar.*  
1076 1666) 5  
**Muḥammad Sa'id**, Bībadal Khān  
(*p.*) 326 (145)  
——— Ḥakīm Qumī, Tanhā (*p.*)  
57 (2359), 322 (6)  
——— 'Ijāz (*p.*) 57 (916), 326 (255)  
——— Iṣfahānī, Muḥīt (*p.*) 57 (1470)  
——— Kambū (*compt.*, *ca.* 1098  
1687 ?) 134  
——— Khān, Bahādur Khān  
(*p.*) 57 (385)  
——— Lāhijī (*p.*) 323 (67)  
——— b. Muḥammad Ṣāliḥ  
Māzandarānī, Ashraf 57 (274),  
58 (15)  
——— b. Wā'iz 'Alī 'Azīmābādī,  
Ḥasrat (*p.*) 60 (12)  
——— Sājid b. Fayḍ Muḥammad  
Qādiri Jhāmānawī (*compt.*, *ar.*  
1157 1745) 238  
——— Salāmu'l-lah Dihlawī (*theol.*) 369  
**Muḥammad Ṣāliḥ** Fāriḡhī (*p.*)  
57 (602)  
——— Ḥusaynī Tirmidhī, Kashfī  
(*theol.*, d. 1061 1651) 375, 749  
——— Khwājam (?) 248  
——— Kanbū Lāhūrī (*stylist*, *ar.*  
1074 1664) 144, 162  
——— Sattār (*p.*) 326 (553)  
——— Shūshṭarī, Nisbat (*p.*)  
57 (1714)  
——— Sālim Dihlawī Bukhārī (*theol.*,  
*ca.* beg. XIII XIX) 369  
——— Salīm Afshān (*p.*) 57 (76)  
——— Salīm Tūnī, Bihār (*biogr.*) 702 (5)  
——— Samarqandī, Rūdakī (*p.*) 57 (1936)  
——— b. Sayfī'd-Dīn 'Alī, Bayrām  
Khān (*off.*) 57 (431)  
——— Shāh (*suf.*, XII XVIII ?) 82  
**Muḥammad Shafī'** Nishāpūrī,  
Bisnāl (*p.*) 57 (456)  
——— Sālim (*p.*) 326 (533)  
**Muḥammad Shāh** (1131 1161  
1719 1748) 35, 36, 82, 153, 159,  
185, 211, 232, 265, 270, 290, 293,  
294, 302, 324, 326, 359, 429, 434,  
511, 566, 610, 634 (1), 741  
——— Rānāpūrī (end XII  
XVIII ?) 238

**Muhammad Shāhrukh Bahādur**  
(XIII/XIX) .. 165  
— *sum.* Shamsā Gilānī (*philos.*,  
*ca.* X XVI ?) .. 493, 499  
— Qutbu'd-Dīn. b. Sharasī'd-Dīn  
Mutahhar Jāmī (*p.*) .. 57 (1577)  
— Sharaf Qazwīnī, Izādī (*p.*) 57 (973)  
— Sharafu'd-Dīn Haydarābādī,  
Sa'īd (*p.*) .. 61 (55)  
— Sharafu l-Haqq (*suf.*, desc. of  
'A. Q. Jilānī) .. 411 (3)  
**Muhammad Sharīf** b. 'Abdī's-  
Šamad, Fārsī (*p.*) .. 326 (207)  
— — Kāshī, Kāmīl (*p.*) 57 (1085)  
— — Isfahānī, Maushūr (*p.*)  
57 (1304)  
— — Isfahānī, Sarmadī (*p.*)  
57 (2102)  
— — Isfahānī (of Darmūsfa-  
darān), Sharīf (*p.*) .. 57 (2200)  
— — Mashhadī, Jam (*p.*) 57 (1015)  
— — Mur'amad Khān (*hist.*, d.  
1049 1640) .. 28  
— — Rāzī, Hījri (*p.*) 57 (859)  
— — Wuqū'i (*p.*) .. 57 (2507)  
— — Shīrāzī, Tābīrī (*p.*) 57 (2319)  
— — Shīrīn Maghribī Nā'imī (*p.*, d.  
809 1407) .. 57 (1220), 233  
— — Shurayb b. Muhammad Šālīh  
Māzandarānī, Ashraf (*p.*) 326 (84)  
— — Shurla (*p.*, beg. X XVI) 702 (32)  
— — Šibghatu'l-lah Khān b. 'Inā-  
yatī'l-lah Nā'itī, 'Atīq 61 (9)  
— — Šibghatu'l-lah Nā'itī Farhat  
(*p.*) .. 61 (23)  
— — Šiddīq Sukhanwar (*p.*) 58 (114)  
— — Sultān, Šīdqi Astrābādī (*p.*)  
323 (75)  
— — Sikrī Sīstānī, Shamsu'd-Dīn  
(*p.*) .. 57 (2173)  
Abū Muhammad Sīrābī Siyālkotī  
(*p.*) .. 326 (604)  
**Muhammad Sīrāju'd-Dīn as-Sak-  
kāki**, *see* Yūsuf b. Abī Bakr  
Khawārizmī.  
— b. Sīrāju'd-Dīn as-Sakkākī  
(*occult.*, VII XIII) .. 650, 651  
— — Sīstānī, Walā'ī (*p.*) 57 (2470)  
(—) Sultān b. Sayyid Khwājagī  
Husaynī (*theol.*, *wr.* 1083 1673) .. 336  
— — Tabātabā'ī, Jamālu'd-Dīn,  
Wahshat (*p.*) .. 57 (2459)  
— — Tabrizī, Majdhūb (*p.*) 57 (1268)  
— — Tabrizī, Munshī (*p.*) 57 (1527)  
— — Tabrizī, Sultān (*p.*) 57 (2294)  
**Muhammad Tāhir** Ashnā, 'Ināyat  
Khān (*p.*) .. 57 (271), 58 (14),  
323 (9), 326 (82)  
— — Bukhārī, Kāfir (*p.*) 57 (1053)  
— — Kāshānī, 'Ulwī (*p.*) 57 (2417)  
— — Kashmīrī, Ghānī (*p.*) 41,  
57 (680), 58 (39), 322 (18)  
— — Ilitfāt Khān (*p.*) 58 (116)

**Muhammad Tāhir** Naqqshband  
Kāshānī, Naqqāsh (*p.*) 57 (1642)  
— — Naşrābādī (*biogr.*, *wr.* *ca.*  
1092 1681) .. 57, 57 (199), 269, 326  
— — Qazwīnī, Wāhid (*p.*) 58 (125)  
— — Rāzī, Waslī (*p.*) 57 (2498)  
— — Ushnū'i Kashmīrī, Ghānī  
(*p.*, d. 1079 1669) 41, 57 (680),  
58 (39), 322 (18)  
**Muhammad Taqī** b. 'Alī al-Majlisī  
(*theol.*, d. 1070 1660) .. 381  
— — Bismīl Dāmghānī (*p.*)  
326 (156)  
— — Balfuūshī, Tarzīm (*p.*)  
57 (2384)  
— — Mashhadī, Taqī (*p.*) 57 (2365)  
— — Nashā (*p.*) .. 57 (1645)  
— — Tanika Isfahānī, Afīdalu'd-Dīn  
(*p.*) .. 57 (75)  
— — Tawfiq Kashmīrī (*p.*) .. 168  
— — Tīhrānī, Sayrī (*p.*) .. 57 (2124)  
— — b. Toghlūq (725-752 1325-1351)  
23, 226  
— — Turbatī, Šabūnī (*p.*) 57 (1966)  
— — 'Ubaydu'l-lah b. Muḥammad  
al-Abārī .. 85  
— — b. 'Uthmān b. 'Umar al-Balkhī  
(*gram.*, VIII XIV) .. 503  
— — b. 'Uthmān Yamīnī (*p.*) 57 (2523)  
— — (Abū 'Abdī'l-lah or Abū Bakr)  
b. al-Walīd b. Muḥammad b.  
Khalaf b. Abī Randaqa al-Fahrī  
at-Tartūshī (*moralist*, d. *ca.* 525  
1131) .. 498  
— — Wāsil (*p.*) 326 (681)  
— — Watwāt, Rashīdu'd-Dīn (*p.*)  
57 (1897)  
— — Wisālī (*p.*) 326 (683)  
— — b. Yahyā b. 'Alī Lāhijī Nūr-  
bakhshī (*suf.*, d. *ca.* 912 1507) .. 217  
— — Yahyā, Marnī (*p.*) .. 57 (1302)  
— — b. Yarqūb b. Ishāq al-Kulaynī  
(*theol.*, d. 328 939) .. 750  
— — b. Yār Muḥammad b. Kamman  
Kūlawī (*biogr.*, *wr.* *ca.* 1151 1738) .. 81  
— — Yūnus Khān (end XII XVIII) 485  
— — Yūnus Khān Abharī, Yūnus  
(*p.*) .. 702  
**Muhammad Yūsuf** Bīrang (*p.*,  
beg. XI XVII) .. 702 (13)  
— — Diyā (*p.*) .. 323 (22)  
— — Jurbādaqānī, Yūsuf (*p.*)  
57 (2540)  
— — — Kashmīrī, Yūsuf (*p.*)  
57 (2541)  
— — — Kāzrūnī, 'Arīf (d. *ca.*  
1135 1722) .. 57 (239)  
— — — Qadīm (*p.*) .. 57 (1786)  
— — — Sabiqī (*p.*) .. 57 (1953)  
— — — Tabrizī, 'Azīz (*p.*) 57 (343)  
— — — Tīhrānī, Khalqī (*p.*) 57 (1132)  
— — (Abū Bakr) b. Zakariyā ar-Rāzī  
(*med.*, d. *ca.* 320 932) .. 612 (3)



- Muḥammad Zamān** Beg Ardabīlī,  
 Himmat (*p.*) .. 57 (862)  
 ——— Farangī Khān (XI XVII) **93**  
 ——— Māzandarānī, Athar (*p.*) .. 57 (306)  
 ——— Sarhindī, Rāsikh (*p.*) .. 57 (1904), 58 (90), 326 (467)  
 ——— Sistānī, Zamānī (*p.*) .. 57 (2570), 323 (89)  
 ——— Tankābunī Daylamī (*med.*, end XI XVII) .. **596**  
 ——— Yazdī, Zamānī .. 57 (2570)  
 ——— Zamānī (*p.*) .. 326 (687)  
 ——— Zarijānī (?), Fakhrū'd-Dīn (*p.*) .. 57 (533)  
 ——— Zawwāra, Mur-shidī (*p.*) .. 57 (1546)  
 ——— b. Zaynū'd-Dīn 'Alī Shīrāzī, 'Urī (*p.*, d. 999 1591) **256**, 322 (22), 675 (2)  
 ——— Zubayr (Sarhindī) (*sufr.*, d. 1152 1740) .. 82  
 Muhammadī (*p.*) .. 161  
**Muḥibbū'l-lah** Bihārī (*qram.*, d. 1119 1798) .. 672 (2)  
 ——— Mubārīz (Hāhābādī) (*theol.*, *sufr.*, d. ca. 1058 1648) **439, 440, 441** (?)  
**Muḥsin** Bahā'ī (*p.*) .. 326 (117)  
 ——— Beg Rashkī Hamadānī (*p.*) .. 57 (1903), 326 (465)  
 ——— b. Hanīf (*hist.*, middle XII XVIII) .. 36  
 ——— Isfahānī, Raḥīmū'd-Dīn (*p.*) .. 57 (1860)  
 ——— Isfahānī, Ta'thūr (*p.*) .. 57 (2381), 326 (658)  
 ——— Kāshī (*p.*) .. 57 (1095)  
 ——— Kāshī, Fādīl (*p.*) .. 57 (525)  
 ——— Kashmūrī, Fānī (*p.*) .. 57 (567)  
 ——— Ta'thūr (*p.*) .. 57 (2381), 326 (658)  
**Muḥtasham** 'Alī Khān Hishmat (*p.*) .. 57 (874), 326 (246)  
 ——— Khān (*off.*, XII XVIII) .. 153  
 ——— Kāshānī (*p.*) .. 322 (5)  
 Muḥyī Larī (*p.*, d. 933 1527) .. **249**  
**Muḥyī'd-Dīn** 'Abdu'l-Qādir Jilānī, *see* 'Abdu'l-Qādir.  
 ——— 'Alī Akbar b. 'Asadū'l-lah b. Sīrājū'd-Dīn al-Mawdūdī al-Qādirī (*sufr.*, end XII XVIII ?) .. **450**  
 ——— b. Husayn Ridawī Husaynī (*biogr.*, X XVI ?) .. **70**  
 ——— b. Nizām (*contt.*, 956 1549) .. **202**  
 ——— Qadūrī, Waqīf (*p.*) .. 61 (65)  
 Mu'in, Mu'ini, Mu'in Miskīn, *see* Mu'innū'd-Dīn Muḥammad Harawī.  
**Mu'innū'd-Dīn** 'Alī Qāsim-i-anwār, Qāsim, or Qāsimī (*p.*, d. ca. 837 1434) .. 57 (1801), 409, **734**  
 ——— Chishtī, *see* Mu'innū'd-Dīn Hasan Sanjarī.  
 ——— Hasan Samarqandī, A-hrafi (*p.*) .. 57 (276)  
 ——— Hasan Sanjarī Chishtī (*sufr.*, d. ca. 632 1235) .. 71 (1), 72, 74, 240, **460** (1, 2), **462** (17)  
**Mu'innū'd-Dīn** Minbarī (? *biogr.*, end X XVI) .. **704**  
 ——— Muhammad Amin Farāhī Harawī, Mu'in Miskīn (*theol.*, d. 907 1502) .. **240, 335**  
 ——— Munawwar (*p.*) .. 61 (38)  
 ——— Parwāna, Amīr (VII XIII) .. 417  
 ——— Abū Shams b. 'Abdūr-Raḥīm .. 575  
 ——— Shīrāzī, Jāmū'ī (*p.*) .. 323 (59)  
**Mu'izz** b. Fakhrā Qumī, Fitrat (*p.*) .. 57 (655)  
 ——— Mūsawī Fitrat, *see* Mu'izzū'd-Dīn Muhammad.  
 Mu'izzū'd-Dāula Dānishmand Khān Muhammad Bāqir, Hayrat (*p.*) .. 57 (845)  
**Mu'izzū'd-Dīn** (*sufr.*, VIII XIV) .. 425  
 ——— Husayn (*p.*) .. 561 (1)  
 ——— Husayn (end IX XV) .. 130 (11)  
 ——— Isfahānī, Waqqārī (*p.*) .. 57 (2486)  
 ——— Muhammad, Mūsawī Khān Fitrat (*p.*, d. 1106 1695) .. 57 (655), 58 (37), **276, 311** (4), 702 (33)  
 Mu'izzī (*p.*, d. 542 1148) .. 516  
 Mujaḥhid-i-alt-i-thānī, *see* Ahmad b. Ratīrū'd-Dīn Fārūqī.  
 Muḥr-i-Baylaqānī (*p.*, d. 594 1198) .. 516, 517  
 Mukarram, Miyyān Shavkh .. 399 (3)  
**Mukhlis** (*stylist.*, ca. 1144 1732) .. **156**  
 ——— *see* Anand Rāy  
 ——— Kāshī (*p.*, d. ca. 1150 1737) .. 156  
 ——— Qāsim Khān .. 156  
**Mukhtār** Beg Isfahānī, As'adī (*p.*) .. 57 (286), 326 (90)  
 ——— Kamālū'd-Dīn (*p.*) .. 57 (1076)  
 ——— b. Abī 'Ubayda b. Mas'ūd ath-Thaqaṭī (I VII) .. 378  
 Mullā Shāh (*sufr.*, d. 1072 1662) .. 270  
 Mullā Zāda-i-Mullā Ghayāthu'd-Dīn, *see* Muḥammad Bahrām.  
 Mulūk Shāh Šiddīqī al-Qādūrī al-Bahrajanī (*sufr.*) .. **410**  
 Mu'min Tabrizī, Mullā, Nirmat (*p.*) .. 57 (1708)  
 Mu'minā Ni-shat (*p.*) .. 57 (1714)  
**Mumtāz** (*p.*, d. after 1267 1851) .. **315**  
 ——— *see* Fadl 'Alī, Dā'irū'l-lah, Nūr Ahmad Dihlawī.  
 ——— Mahall (*p.*, ca. 1000) .. 100, 637  
 Munajjim Gilānī, *see* 'Abdu'l-Wahab .. 57 (42)  
 Munawwar-raḡam Khān, Mu'innū'd-Dīn (*p.*) .. 61 (38)  
**Mun'im** (*p.*, beg. XII XIX) .. **308**  
 ——— *see* Nūrū'l-Haqq.  
 ——— Khān, *see* 'Abdūr-Raḥīm Khān-Khānān .. 57 (36)  
 Mu min Qumisha'i, Gurba (*p.*) .. 57 (729)  
 Mun-shū'l-Mulk, Šāhib (*p.*) .. 61 (54)  
 Muqarrab Khān 'Alī, *see* Nūrū'd-Dīn Muḥammad.

**Muqarrab Khān** Ḥasan (*offic.*, d. 1056/1647) . . . 702 (41)  
**Muqīm** Hilmī Kāshānī (*p.*) 326 (245)  
**Muqīmā**, Ihsān, Mashhadī (*p.*) 57 (913), 326 (253)  
 — b. Mullā Qaydī, Fawjī (*p.*) 57 (631)  
 Murād II b. Muḥammad (of Turkey, 824-855 1421 1451) . . . 540  
**Murtadā** Ḥabībī (Jabalī) ‘Amilī 57 (197)  
 — Husayn, or Allahyār ‘Uthmānī Balgrāmī (*geogr.*, *ur.* 1202 1788) . . 97  
 — Nūrbakhshī, Ridā (*p.*) 57 (1929)  
 — b. Šādiq ‘Alī ar-Ridāwī al-Husaynī al-Madrāsī, **Bīnīsh** (*biogr.*, *ur.* 1265 1849) . . 61  
**Murtaqā-Qulī** Beg, Surūsh (*p.*) 57 (2304)  
 — — Beg, Wālā (*p.*) 57 (2467)  
 — — Khān Sa‘dlū, Nāmī (*p.*) 57 (1636)  
**Mūsā** b. Dāūd (*sof.*) . . 470 (1, 3)  
 — Khān Mu‘izzu’d-Dīn Muḥammad, Fītrat (*p.*, d. 1106 1695) 57 (655), 58 (37), 276, 311 (4)  
**Mūsawī** (Fītrat), *see* Mu‘izzu’d-Dīn Muḥammad.  
 — Khān, *see* Jur‘āt, Muḥammad 58 (53)  
 Musayyib Kāshānī, Qānī (*p.*) 57 (1795)  
 Musharrīfu d-Dīn b. Muḥṣīn d-Dīn Sa‘dī Shīrāzī (*p.*, d. 690 691 1291 1292) 212, 264 (9), 322 (22), 459 (3), 461 (3), 522 (1) 730, 733 (2)  
 Mushkīn Qalam, ‘Abdu’l-lah Waṣfī (*p.*) . . . 57 (2493)  
 Mushrif Šulḥatī (*p.*, middle XIII XIX) . . . 702  
 Mushṭāq, *see* Munāsib . . . 57 (1519)  
 Mushṭaq, ‘Alī Ḥusaynī ‘Abbāsī-Isfahānī (*p.*, middle XII XVII) 98 (12)  
 Mushhu’d Dīn Lārī, Kalānī (*p.*) 57 (1059)  
 Muslim b. ‘Uqayl (*sof.*) . . 377  
**Muṣṭafā** b. ‘Abdu’l-lah Kātib Chalabī, or Ḥajjī Khalīfa (*tabl.*, d. 1068 1658) . . . 484, 663  
 — b. Ibrāhīm b. Ḥabīb b. Bahā’u’d-Dīn ‘Umdatul-Mulk of Chanderī (*ca.* 1062 1651) . . 522  
 — Khān Dawrī (*p.*) . . 326 (189)  
 Mutahawwīr Jang Isfahānī, Bāqir (*p.*) . . . 326 (128)  
 Murtamad Khān, Muḥammad Sharīf (*hist.*, d. 1049 1640) . . 28  
 Murtamdu’l-Mulūk, *see* Muḥammad Hāshim, *see* ‘Alawī-Khān.  
 Mutanabbī, *see* Ahmad b. al-Husayn.  
 Murtasīm bīl-lah (*khulif.* 218-227 833-842) . . . 649

Muṭbīrī, *see* Alif Abdāl (X XVI) 57 (179)  
**Muṭīrī** (*p.*, *ur.* 941 1535) . . 251  
 — Alif Abdāl Balkhī (*p.*, d. 931/1525) . . . 251  
**Muzaffar** (*med.*, *ur.* 1177 1764) . . 611  
 — Husayn-i-Gūrgān (*pr.*, end IX XV) . . . 130 (50)  
 Muzaffarī (*p.*, early) . . . 516

## N

Nādmī Gīlānī (*p.*) . . . 322 (21)  
 Nādīmī (*p.*) . . . 41  
 Nādur (1148-1160 1736 1747) 21, 36, 82, 325, 606 (4), 667  
 Nādirī (*p.*) . . . 143  
 Ibn an-Nāṣir (*med.*, d. 687 1288) . . 602  
**Najaf Aqā Shānī Taklū** (*p.*) 57 (2178)  
 — Qulī Beg, Wālī (*p.*) 57 (2471)  
 Najafī Beg Jānī (*p.*) . . 326 (291)  
 Najāt, *see* ‘Abdu’l-‘Alī Husaynī Isfahānī.  
**Najību’d-Dīn** Mutawakkil (*sof.*) 71 (10)  
 — Samarqandī (*med.*, d. 619 1222) . . . 610  
 Najm, Shaykh (end IX XV) 130 (69)  
 Abū’n-Najm Ahmad Dāmghanī, Shast-galla, or **Mīnūchihri** (*p.*, d. *ca.* 432 1041) . . 57 (1365), 188  
 Najm-u-Thānī, Bāqir (*p.*) 57 (412), 326 (126)  
**Najmu’d-Dīn** (*off.*, end IX XV) 130 (51)  
 — Falakī Shīrwānī (*p.*) 57 (559)  
 — Ḥajjī Khalīfa b. Mahmūd Kīlānī (*theol.*) . . . 652  
 — Kubrā, *see* Ahmad b. ‘Umar.  
 — Mahmūd b. Ruknī d-Dīn Muḥammad (*p.*) . . 57 (1239)  
 — Mas‘ūd Harawī (*p.*) 57 (1340)  
 — Qalandar, Ghauthu d-Dahr (*sof.*) . . . 83 (3)  
 — (Nizāmu d-Dīn) ‘Ubaydu’l-lah **Zākānī**, ‘Ubayd, or ‘Ubaydī (*p.*, d. *ca.* 772 1371) . . 57 (2408), 227  
 Nannakīn, ‘Abdu’l-lah, *see* ‘Abdu’l-Fattāh.  
**Naqī**, ‘Alī Taqī (*p.*) . . 702 (23)  
 — Kamānī (*p.*) . . . 143  
 Naqshband, Muḥammad, *see* Bahā’u’d-Dīn.  
 Nar-singh (*styl.*) . . . 159 (2)  
**Nāṣir** ‘Alī Sarhumdī, ‘Alī (*p.*, d. 1108 1697) . . 57 (173), 278  
 — ‘i-Khus-raw (*p.*, d. 481 1088) . . 516  
 — ‘i-Khu-raw, Muḥammad Nāṣir (*p.*) . . . 702 (47)  
 — Shamsu d-Dīn Kāfirak Ghaznawī (*p.*) . . 57 (1054)  
**Naṣīr**, Muḥammad Naṣīru’d-Dīn (*p.*) . . . 702 (161)

- Naṣīr Sanjarī, Ṣahīru'd-Dīn** (*p.*)  
57 (2551)
- Nāṣīru'd-Dīn** b. Muḥammad b.  
Ḥaydar Rammāl Shīrāzī (*occult.*,  
*ca.* X XVI) .. 660
- 'Ubaydu'l-lah (Ahrār ?) 65 (2)
- Nāṣīru'd-Dīn** Aḥmad Kashmīrī,  
(Gharīb (*p.*) .. 300
- Buzurg (*suf.*, d. 855 1452) 78 (23)
- Mahmūd Aud'hī. **Chirāgh-i-**  
**Dihlī** (*suf.*, d. 757 1358) 71 (12)  
74, 78, 424, 489
- Muḥammad b. Muḥammad  
Tūsī (*theol.*, d. 672 1274) 38,  
58 (57), 416, 419, 462 (7), 483,  
488, 568, 574
- Muḥammad Qārī (*theol.*, XI  
XVII) .. 342
- Nizāmu'l-Mulk .. 57 (1744)
- Tūsī, *see* Nāṣīru'd-Dīn Muḥam-  
mad b. Muḥammad.
- Nasīrā, *see* Muḥammad Naṣīr  
Ḥamadānī.
- Abū Naṣr** Aḥmad b. Abū'l-Ḥasan  
Nāmiqī **Jāmi** (*p.*, d. 539 1142) 81,  
82, 191
- Farāhīnī, *see* Muḥammad b.  
Abī Bakr b. Ḥusayn Farāhī.
- of Mayhana (*divine*, end IX  
XV) .. 130 (2)
- Naṣr Nishāpūrī, Anīr. Rāfi'ī (*p.*)  
57 (1875)
- Naṣru'd-Dīn Shāh Kabūd Jāma (*p.*)  
326 (571)
- Nasru'l-lah (*author of Kalīla wa*  
*Dimna*) .. 106
- Nasrābādī (*biogr.*), *see* Muḥammad  
Tāhir.
- Nassāj, *see* 'Alī Rāmtinī 57 (167)
- Nawāzish** 'Alī b. 'Izzatu'l-lah  
Balgrāmī, Faqīr (*p.*) .. 58 (29)
- Khān (*nawwāb*, beg. XIII/  
XIX) .. 8
- Naw'ī Khabūshānī (*p.*) .. 322 (19)
- Nawīdī (*p.*) .. 320
- Nawras, Ḥusayn Damāwānī (*p.*)  
322 (9)
- Nawrūz 'Alī Khān b. Amān 'Alī  
Khān, Yaktā (*p.*) .. 60 (22)
- Nāzim Harawī (*p.*) .. 322 (19)
- Nazīr Beg Khādīm (*p.*) .. 57 (1115)
- Nazīrī, *see* Muḥammad Ḥusayn  
Nishāpūrī.
- Nihāwandī, 'Abdu'l-Bāqī (*p.*) 57 (11)
- Ni'mat** (*p.*, XII XVIII) .. 294
- 'Alī Dihlawī, Mīn Ni'mat (*p.*,  
beg. XIII XIX) .. 294
- Khān 'Alī, *see* Nūru'd-Dīn  
Muḥammad
- Ni'matu'l-lah Kashmīrī (*p.*) 702 (20)
- Ni'matu'l-lah** Banī Isrā'īl (*stylist*)  
717 (1)
- Ḥakīm .. 743
- Ni'matu'l-lah** Kashmīrī Ni'mat  
(*p.*) .. 702 (20)
- Khān (*p.*, XII XVIII) .. 294
- Khān b. Rūhī'l-lah Khān,  
Ni'mat (*p.*, *off.*, beg. XII XVIII) 294
- Kirmānī, *see* Nūru'd-Dīn Ni'-  
matu'l-lah Walī.
- Shūstari (d. 1112 1701) 98 (13)
- Shūstari, Āqā'ī .. 98 (19)
- Nishāt, *see* Krishan Sing'h.
- Nithār, *see* Luṭfu'l-lah Nuṣratu'l-lah  
Khān.
- Nithārī (Nithār 'Alī b. Azam 'Alī  
Bukhārī Barīlawī ?) (XIII XIX ?) 183
- Niyāz Balkhī, Ummīd (*p.*) 57 (2422)
- Niyāzī, Aḥmad Mirzā (*p.*, end XII  
XVIII) .. 98 (14)
- Hiyāzī (*loc.*) .. 525
- Nizām** (*p.*) .. 745 (1)
- Balgrāmī, Dāni'ī (*p.*) 58 (22)
- Dast-i-Ghayb Shīrāzī (*p.*)  
58 (25), 322 (22)
- Khān Murjiz (*p.*) .. 161
- Shirāzī, Dast-i-Ghayb (*p.*)  
58 (25), 322 (22)
- Nizāmu'd-Dīn** 'Abdu'l-Qādir (*off.*,  
end IX XV) .. 130 (20)
- b. 'Abdu'l-Qādir, Ahqar (*p.*) 61 (2)
- Aḥmad (*vet.*, *ur.*, 1071 1661) .. 618
- Aḥmad Balgrāmī, Šāmī (*p.*) 58 (97)
- Aḥmad b. Muḥammad Muqīm  
Harawī (*hist.*, d. 1003 1594) .. 24
- Aḥmad b. Muḥammad Šālih  
as-Šiddiqī al-Ḥusaynī (*stylist*, *wr.*  
1060 1650) .. 176
- Aḥmad, Sharmī (*p.*) 57 (2208)
- Aḥmad Shaykhūm, Suhaylī  
(*p.*) 57 (2278)
- Awliyā (*suf.*, d. 725 1325) 424,  
464 (4), 466 (1)
- Darwīsh 'Alī (*uazir*, *ca.* 890  
1485) .. 572
- Khāl-zāda (*suf.*, VIII XIV) .. 425
- Mirjān (*off.*, end IX XV) 130 (8)
- Muḥammad Badā'ūnī (*suf.*) 71 (7)
- Nizāmu'l-Mulk** (*off.*, end IX XV)  
130 (4)
- Āsaf-Jāh, Āsaf (d. 1161 1748)  
57 (260), 153
- Āsaf-Jāh, Af.lahū'd-Daula,  
Nawwāb (d. 1285 1869) 45 (2)
- Nizāmī, *see* Jamālū'd-Dīn Ilyās,  
Noah
- Nuraym 'Attār Balkhī (*p.*) 57 (313)
- Nūr**, Shāh (*suf.*) .. 506
- Aḥmad Dihlawī, Mumtāz (*p.*,  
beg. XIII XIX) .. 315
- 'Alī Beg (*off.*, end IX XV) 130 (60)
- Harawī, Badru'd-Dīn (*p.*) 57 (377)
- Qāhī Istahānī (*p.*) 322 (4)
- Nūru'd-Dīn** 'Abdu'r-Rahmān Isfā-  
rāmī Kīstāqī (*suf.*, VII XIII) .. 704
- 'Abdu'r-Rahmān b. Nizāmī'd-

Dīn Ahmad Khariḍrī, **Jāmī**  
(d. 898/1492) 57, 57 (1026), **65**,  
67, **129**, 130 (65-67), **171**, **172** (1),  
**209**, 211, 230, **236-239**, 424,  
**432**, 436, 439, **462** (14, 15, 25, 29),  
464 (1), **465** (2), **674** (4, 9, 10),  
**735**, **736**, 744 (1)  
**Nūru'd-Dīn** Humāzī, Nūī (p.)  
57 (1759)  
— Muhammad b. 'Abdīl-lah  
Ḥakīm b. 'Aynī'l-Mulk Shīrāzī  
(med., wr. 1038 1629) . . . **594**  
— Muhammad 'Awfī (unpub., wr.  
ca. 625 1228) . . . **57**, **104**  
— Muhammad Husaynī (divine,  
end IX XV) . . . 130 (52)  
— Muhammad Khān (offic., end  
XII XVIII) . . . 61 (28)  
— Muhammad, Nīmat Khān 'Alī  
(p., d. ca. 1122 1710) . . . 57 (141),  
58 (7), **111**, **149**, 156, **283**, **337**, **709**  
— Muhammad Qarārī Gilānī (p.)  
57 (1798), 326 (412)  
— Muhammad Qārī (theol., XI  
XVII) . . . **341**  
— Muhammad Turshīzī, **Zuhūrī**  
(p., d. ca. 1027 1618) . . . **139**,  
166 (1), 264 (2), **739**  
— **Nī'matu'l-lah** b. 'Abdīl-lah  
b. Muhammad Ḥusaynī Kirmānī,  
Walī, Sayyid (suf., d. 834 1431)  
57 (402, 1711), **234**  
— of Patiyāla, Wāqif (p., d. ca.  
1200 1786) . . . **309**, 310  
— Qumī, Aksīr (p., XII XVIII)  
57 (129)  
— Quth-i-'Ālam (suf., beg. IX  
XV ?) . . . 466 (2)  
— Rishī Kashmīrī (suf., d. 835  
1432) . . . 79 (1)  
— Sā'il (p.) . . . 57 (2034)  
— Shamīmī (p.) . . . 702 (50)  
— Shūshtarī (d. 1158 1745, 98 (15)  
— Šundūqī (p.) . . . 57 (2297)  
**Nūru'l-Haqq**, see Nūr Muhammad  
b. 'Abdīl-Haqq.  
— Munīm, of Bareilly (p., beg.  
XIII XIX) . . . 308  
Nūru'l-Islām b. Salāmī'l-lah b.  
Shaykhī'l-Islām ad-Dihlawī (theol.,  
**503**  
Nūr Jamāl Jūnī (p.) 57 (1042)  
**Nūru'l-lah** . . . 627  
— Afandī, Badīhī (p.) 326 (108)  
— Ahmad b. 'Alā'ī'd-Dīn, Nūr  
Quth-i-'Ālam (suf., VIII XIV) 464 (4)  
— Astrābādī, Iqtidā (p.) 57 (943)  
— b. Muhammad Balgrāmī,  
Wāsiq (p.) 58 (127)  
— Shūshtarī, Nūrī (p.) 57 (1762)  
Nūr-i-Miskīn (suf.) . . . 466 (2)  
**Nūr Muhammad** (styl.) . . . **137**  
— — b. 'Abdīl-Haqq Dihlawī,

Nūru'l-Haqq (divine, XI XVII)  
**220**, 221  
**Nūr Muhammad** Lāhūrī, Anwar  
(p.) . . . 326 (63)  
— — Lāhūrī, Anwar (XI XVII)  
57 (220)  
Nūr Quth-i-'Ālam, see Nūru'l-lah  
Ahmad b. 'Alā'ī'd-Dīn.  
**Nūrā** Kāshānī, Najīb (p.) 57 (1617)  
— Nāmī Isfahānī (p.) 57 (1633)  
Nusratu'd-Dīn Ahmad (p., d. 733  
1332 4333) . . . 15  
Nusratu'l-lah Khān, see Lutfu'l-lah.

## P

Padmāwatī (heroine of a tale) . . . 121  
Pād-shāh Begum, wife of Ghāziyyu d-  
Dīn Haydar (XIII XIX) . . . 46  
**Pahlawān** Madhāqī Isfahānī (p.)  
57 (1217)  
— Sharaf Shīrāzī, Ghayratī (p.)  
57 (690)  
Paramātūnā, Rāja . . . 504  
Parwāna, see Murīnu'd-Dīn  
St. Paul . . . 666  
Paulo Zaman, see Muhammad  
Zamān . . . 93  
St. Peter . . . 666  
Pīr Būd'hau (suf., beg. X XVI) 78 (25)  
Plato . . . 86 (2)  
J. Pollock (unpub.) . . . 22

## Q

**Qabūl**, see Kirmānī b. 'Abdīl-Ghanī  
57 (1176)  
— Qarākhān, see Qarākhān.  
**Qāḍī**, see Ahmad aḥ-Sharīf.  
— Khān b. Muhammad Dihlawī  
(p., wr. 812 1409) . . . 525  
— Nūr Isfahānī (p.) . . . 322 (4)  
— zāda Samarqandī, see 'Abdu's-  
Salām . . . 57 (40)  
**Qāḍir 'Alī** Khān, Nazīr (p.) 61 (43)  
— — b. Turāb 'Alī Nāmī,  
Qāḍir (p.) . . . 61 (45)  
— 'Azīm Khān, Nazīr (p.) 61 (44)  
— Bakhsh b. Ahmad Bakhsh  
Nūrpūrī (philos., wr. 1232 1827) . . . **506**  
— Ḥusayn Madrāsī, Jauhar (p.)  
61 (29)  
Qadīrā-i-Isfahānī, 'Irḥān (p.) 57 (948)  
Qādū Miyān, see Hamrāz 61 (26)  
Qamaru'd-Dīn Dihlawī, Minnat (p.,  
d. ca. 1208 1794) . . . 314  
Qarāgūtī, see 'Ahdī . . . 57 (91)  
Qarākhān, or Qabūl Qarākhān (theol.,  
VIII XIV) . . . **356**  
**Qāsim**, or Qāsim Dīwāna see  
Muhammad Qāsim Ma-hhādī  
— Qāsimī, Qāsim-i-anwār, see  
Murīnu'd-Dīn 'Alī

**Qāsim**, b. 'Abdī'l-'Alī al-Birjandī  
(*wr.* 951/1545) .. 569  
— 'Alī Khān, Ghubārī (*p.*) 326 (220)  
— 'Alī b. Tālīmān (*styl.* *wr.*  
1234 1819) .. 720  
— Amrī (*d.* 999 1591) .. 57 (214)  
— i-anwār, Mu'īnu'd-Dīn 'Alī (*p.*,  
*d.* 837 1434) .. 57 (1801), 400  
**Abū'l-Qāsim** Asīrī Rāzī (*p.*) 57 (290)  
— b. Bāysunqar Mirzā, Bābur  
(*d.* 861 1437) .. 57 (356), 431  
**Qāsim Beg** Afshār, Qismī (*p.*) 57 (1840)  
— Hālātī (*p.*) .. 57 (759)  
**Abū'l-Qāsim** (*or* Ghulām, Husayn)  
b. Fath-Muhammad al-Karbalā'ī  
Jaunpūrī (*anthem.*, *u.c.* 1249 1833) 580  
— Firdavskī (*p.*) .. 322 (19)  
— Firdausī Tūsī (*p.*) .. 57 (653), 185  
Qāsim Gāhī, Abū'l-Qāsim Majdu'd-  
Dīn Muhammad Kābulī (*p.*) 57 (671),  
326 (216)  
Abū'l-Qāsim b. Haydar Abū 'Alī  
Kāsānā'ī (?) (*end* XI XVII) .. 322  
**Qāsim Jān** (Khān) (*hist.*, *end* XIII  
XIX) .. 22  
— Jaunpūrī (*theol.*, XI XVII) .. 342  
Abū'l-Qāsim b. Kāmran Mirzā,  
Shawkatī (*p.*) .. 57 (2211)  
Qāsim Khān Badakhshī, Majlī (*p.*)  
57 (1352)  
Abū'l-Qāsim Maḥmūd al-Dīn Muham-  
mad Kābulī, Gāhī (*p.*) 57 (671),  
326 (216)  
**Qāsim** Mashhadī Akbarābādī,  
Arslan (X XVI) .. 57 (250)  
— Najī (*p.*) .. 57 (1612)  
— b. Qadam Qadirī (*suf.*, beg. XI  
XVII) .. 261  
**Abū'l-Qāsim** Saḥqat (*p.*) 326 (496)  
— Suhavī (*Abdu'r-Rahmān* b.  
'Abdū'l-lah, *theol.*, *d.* 751 1185) .. 652  
— (Muhammad Aminah) Tāḥī (*or*  
Abū'l-Hasan) .. 85  
— 'Unsurī (*p.*) .. 57 (2429)  
**Qāsim** b. Yūsuf b. Abī Nasī Ṭabībī  
(*or* Ṭabbaṭī *uqra.*, *wr.* 921 1515) 628  
— Zahid Isfahānī (*p.*) 57 (2546)  
**Qāsimī** (*p.*) .. 400  
— Gunabadī, *see* Muhammad  
Qāsim Husaynī.  
Qatīl, *see* Muhammad Husaynī.  
**Qawwāmu'd-Dīn** 'Abbāsī (*suf.*,  
VIII XIV) .. 70  
— Jahrumī, 'Abdu'l-lah Kamīl  
(*p.*) .. 57 (1084)  
**Qawwās**, *see* Fakhr al-Dīn Muḥa-  
rak-shāh Ghaznawī.  
— Muhammad Hādī Karānqar  
Shūsharī (*p.*, beg. XIII XIX) 98 (16)  
Mīr Qavs Mashhadī (Ahmad 'Alī  
Beg, *or* Madārā Beg, son of Murād  
'Alī Beg, *p.*, beg. XIII XIX) .. 645  
Qiwāmī, Qiwāmu'd-Dīn (*p.*, VI XII) 702

**Qizilbāsh Khān** (*off.*, XII XVIII) 153  
— Khān Muhammad Hamadānī,  
Ummīd (*p.*) 57 (2423), 58 (122)  
Qlich Allāh b. Qlich Muhammad  
Lāmi'ī (*p.*) .. 57 (1190)  
Qubād Beg Kūkī, Kufrī (*p.*) 57 (1182)  
**Qudsi** (*p.*) .. 41  
— Muhammad Jān (*p.*) 57 (1845),  
58 (84), 322 (19)  
**Qutbu'd-Dīn** (*suf.*, VIII XIV) 464 (4)  
— Bakhtyār Kākī Ūshī (*suf.*, *d. ca.*  
635 1238) 71 (4), 72, 413, 460 (2),  
462 (1)  
— Bīnā-dil Sarandāz Ghauthī  
Jaunpūrī (*suf.*, *d.* 925 1519) 83 (4)  
— Dihlawī .. 451  
— Dihlawī (*ca.* beg. VII XIII)  
462 (17)  
— Dīmshqī (*suf.*) .. 70  
— Janābīdī, Amīr Hājī (*p.*) 57 (212)  
— Ma'il (*p.*) .. 57 (1255)  
— Muhammad, Khwārizm-shāh  
(490 522 1097-1128) .. 585  
— Muhammad Lāhijī (*pharm.*,  
*end* IX XV) .. 130 (64)

## R

**Raḍī** Dāwūd Mashhadī (*p.*) 58 (23),  
322 (19)  
— (Rudā ?) Kamanī (*p.*) .. 143  
**Radiyyu'd-Dīn** 'Alī Lālā (*suf.*, *d.*  
642 1245) .. 57 (1859), 704  
— Muhammad Mūsawī, Sayyid  
Sharīf Raḍī (*theol.*, V XI) .. 372  
— Muḥsin, Raḍī (*p.*) .. 326 (439)  
— Abū Naṣr b. Abī 'Alī Faḥl  
Ṭabarī (*theol.*, *d.* 548 1153) .. 751  
Raḍī Sayyār (*ca.*) .. 617  
**Raḍī** Dastūr (*p.*) 57 (462), 326 (181)  
— Khān Maḥmadī, Bādhl (*p.*)  
58 (19), 326 (107)  
— Waḥz Qazwīnī (*p.*) 322 (29)  
**Raḍīu'd-Dīn** Fārsī, Marzbān (*p.*)  
57 (1320)  
— Muhammad b. Hasan as-Sak-  
kak Nisawī, Raḍī (*p.*) 57 (1878)  
**Rafīq**, *cf.* Mullā 'Alī Kātib, *or*  
Majnūn b. Maḥmūd Rafīqī .. 241  
— Mullā Husayn Isfahānī (*p.*,  
beg. XIII XIX) .. 98 (17)  
Rafīqī (*p.*, early) .. 516  
**Raḡhbat**, Mīr Abū'l-Ma'ādī (*p.*,  
XII XVIII) .. 293  
— Siyādkūtī (*p.*, XII XVIII) .. 293  
Ra'īs Hasan b. Ṣalā'a, Birjandī (*p.*)  
57 (799)  
Rajab 'Alī Tabrizī, Wāḥid (*p.*)  
57 (2455)  
Rajkarn (*quoted*, *u.c.* 1101 1690) .. 113  
Rāmraj, Rāja .. 61 (2)  
Rānjhā (*hero of a tale*) .. 118, 291, 314

Ranjhūr Dās, son of Ranjūt Rāy  
Jaunpūrī (*stylist*, *ur.* 1146 1734) .. **155**  
**Rāqim**, *see* Ghulam Muḥammad.  
— *see* Muhammad Ḥusayn.  
**Rashīd u'd-Dīn** (*hist.*, d. 718 1318) 644  
— Muhammad b. Shaykh-i-ulamā  
al-Isfahānī al-Bīdāwāzī (*s. cf.*,  
end IX XV) .. 704  
Rashīdī, *see* 'Abdu'r-Rashīd b.  
'Abdīl-Ghafūr Ḥusaynī.  
Rasmī, *see* Faḡhtūr Lāhijī 57 (532)  
Ratan Singh, son of Rāy Bālak  
Rām, Zakhmī (*astron.*, d. 1267  
1851) .. **581**  
**Raushan-'Alī** (*gram.*) .. **562** (1)  
— Jaunpūrī (*gram.*, d. *ca.*  
1810) .. 562 (1)  
— Mīr (1193-1779) .. 180  
Rawānī, *see* Laknatī .. 57 (1186)  
Rāz-i-Ilāhī, *see* Burhānu'd-Dīn b.  
Kabīr Muhammad.  
Razī, *see* 'Alī 'Askarī b. Muḥammad  
Taḡī.  
Ribeira (*med.*) .. 610  
Ricci, Matteo (*missionary*, d. 1610) **93**  
**Rīdā** Ḥisābī Nishāpūrī (*p.*) 57 (867)  
— Khān Bani, Tamkīn (*p.*) 57 (2358)  
— Ma-rūr Qazwīnī (*p.*) 322 (8)  
— b. Nūrī'd-Dīn Shūstārī, Aqdas  
(*p.*) .. 58 (11), 98 (2)  
— Rashtī, Fātilī (*p.*) 57 (626)  
— Shakībī Isfahānī (*p.*) 57 (2145)  
**Riyādi**, Riyādu'd-Dīn (*p.*) 702 (55)  
— Samarqandī (*p.*, d. 884 1480) 235  
Rūdakī (*p.*, d. *ca.* 343 954) 57 (798), 516  
Rūh Jiw, Myān Sayyid (*suf.*, d.  
1202 1787) .. 135  
Rūhu'l-lah, Bāgh (*p.*) .. 61 (13)  
Rūhī, *or* Jatar Rūhī, *see* Muham-  
mad Jatar.  
**Ruknu'd-Dīn** 'Alā u'd-Dawla  
Ahmad Saranānī (*suf.*, d. 736  
1336) .. **433**, **462** (29), 704  
— **Aḥādī** Isfahānī (*p.*, d. 738  
1338) .. **224**  
— Dawūdār Qumī, Dawī (*p.*) 57 (498)  
— Abū'l-Faṭḥ (*suf.*) .. 71 (8)  
— Ḥusayn b. 'Alīm b. Abī'l-Ḥasan  
**Ḥusaynī** Ghūrī, *or* **Ḥusaynī**  
**Sādāt**, Fakhr's-Sadāt (*suf.*, d.  
*ca.* 729 1329) .. **223**, **421**  
— Maḥmūd, Shāh Sanjān (*p.*)  
57 (2087), 326 (575)  
— Masīh b. Nizāmī'd-Dīn 'Alī  
Kāshānī (*p.*) 57 (1326), 322 (5)  
— Nāwī (*stylist*, before beg. VIII  
XIV) .. 517  
Ruknā (son of Rushdī) Qumī (*p.*)  
322 (6)  
**Rūmī**, *see* Jalīlu'd-Dīn Muhammad.  
Rūmī, *see* Abū'l-Faraj.  
Rūp Narāyan (*stylist*, *ur.* 1121 1710) **151**

Rustam Bez, Āq-Qoyūnlū (897-902  
1491-1496) .. 130 (54, 57, 61)  
**Rūzbihān** Isfahānī, Šabrī (*p.*)  
57 (924, 1957), 322 (4)  
— b. Abī Naṣr Shīrāzī **Baqī** (*p.*)  
57 (1949)

S

**Sarādat**-'Alī Khān Mubārīz Jang,  
Nawwāb (1212-1229 1797-1814)  
163, 312, 504, 702  
— Khān (*off.*, XII XVIII) .. 153  
Šabāhī, Sulaymān Bīdgīlī (*p.*, end  
XII XVIII) .. 98 (18)  
Šabrī Isfahānī, Rūzbihān (*p.*)  
57 (924, 1957), 322 (4)  
**Sard**, Shaykh, of Pākpatan (*suf.*) .. 72  
— i-Gul (*p.*) .. 143  
— Sard u'd-Dīn (*p.*) .. 702 (29)  
**Sardu'd-Dīn** b. 'Ināyat Mashhadī,  
Rāqim (*p.*) 57 (1894), 58 (88), 326 (460)  
— Kāshgharī (*suf.*, IX XV) 65 (2)  
— Mas'ūd Dawlatyārī (*p.*) 57 (1338)  
— Mas'ūd b. 'Umar at-Taftazānī  
(*philos.*, d. 791 1389) .. **514** (1)  
— Muhammad Mashhadī, Rāqim  
(*p.*) 57 (1894), 58 (88), 326 (460)  
— Naḡār Samarqandī, As'ad (*p.*  
before VII XIII) .. 57 (258)  
— Rāqim (*p.*) 57 (1894), 58 (88), 326 (460)  
**Sardu'l-lah** Dīhlawī, Gulshan (*p.*)  
57 (726), 58 (43), 326 (224)  
— Kayrānawī Panīpatī, Masīh, *or*  
Masīha (*p.*, beg. XI XVII)  
57 (1329), **265**  
— Mivān (*suf.*, d. 999 1591) .. 231  
— Pānpatī, Masīhā 57 (1329), **265**  
Sard-i-Ardistānī, Zakī (*p.*) 57 (2561)  
**Sardi**, *see* Musharufu'd-Dīn b. Muṣ-  
liḥi d-Dīn  
Sadīd, son of Ruknā, Qumī (*p.*) 322 (6)  
**Šadiq** Dast-i-Ghayb (*p.*) 322 (22)  
— Isfahānī, Šamut (*p.*) 57 (2078)  
**Šadru'd-Dīn** 'Arūf (*suf.*) 71 (6)  
— Ibrāhīm (*theol.*, end IX XV)  
130 (13)  
— Muhammad Ilāhī (*p.*) 57 (921)  
— Muhammad Shīrāzī (*theol.*, d.  
1050 1641) .. 499  
— Muhammad b. Zabardast Khān  
(*moralist*, middle XI XVIII) .. **501**  
— Yaqūb Muzaṭṭar Kīrāmī  
(*theol.*, VIII XIV) .. **356**  
Šadrā Gilānī, Bīnā (*p.*) 57 (446)  
Satar Ahmad, Mīr (*suf.*, XII XVIII) 82  
**Šafi** (1037-1052 1628-1642) 134, 158, 705  
— *see* 'Alī b. Ḥusayn Wāriz  
Kāshānī.  
Šafīr (*p.*) .. 315 (2)  
**Šafīyyu'd-Dīn** 'Alī (*p.*) 57 (142)  
— Isfahānī (*p.*) 57 (1989)  
— Muhammad Khān b. Qādir  
'Alī, Nāṣir 'Alī (*p.*) .. 61 (42)

- Ṣafīyyu'd-Dīn** Muḥammad Khān Qumī, Ṣafā' (*p.*) ... 329
- Ṣafā'i-Qumī**, *see* Ṣafīyyu'd-Dīn Muḥammad.
- Ṣāhib** Balkhī, Sharīfī (*p.*) ... 57 (2207)
- or Masīḥu'l-bayān, Muḥammad Kāzīm Qumī (*p.*, end XI XVII?) ... 792 (3)
- Ṣā'ib**, *see* Muḥammad 'Alī Isfahānī.
- Abū Ṣa'id** (Mongol, 716-736 1316-1335) ... 228 (1)
- Bū Ṣa'id** (*p.*, early) ... 516
- Abū Ṣa'id** 'Abdu'r-Rahmān b. Muḥammad al-Idrīsī (*hist.*, d. 495 1015) ... 349
- Bābūya Qazwīnī, Rāfī (*p.*) ... 57 (1864)
- Ṣa'id** Fighānī (*p.*) ... 57 (640)
- Ghulāmī (*p.*) ... 57 (713)
- Ḥakīm Tanhā (or Ṣa'id) (*p.*) ... 326 (642)
- Abū Ṣa'id** b. Abī'l-Khayr (*suf.*, d. 441 1049) ... 63, 81
- b. Abī Tayyib, Wāla (*p.*) ... 61 (63)
- Ṣa'idu'd-Dīn** Ghaznawī, Murazzī (*p.*) ... 57 (1496)
- Kāfī Bukhārī (*p.*) ... 326 (302)
- Ṣa'idā**, Qaṣṣāb (*p.*) ... 326 (425)
- Ṣā'inu'd-Dīn** 'Alī Taṭika Iṣfahānī (*suf.*, d. 835 1432) ... 427
- Sakhī** (*p.*, XII XVIII) ... 326
- Sakkākī**, *see* Fighānī Shīrāzī.
- *see* Muḥammad b. Sirāp d-Dīn as-Sakkākī.
- Ṣalābat Khān**, Sayyid (*p.*) 326 (568), 702 (49)
- Ṣalāḥu'd-Dīn** (*suf.*, VII/XIII) ... 417
- b. Muḥarrak Bukhārī (*biogr.*, end VIII XIV) ... 64
- Salāmu'l-lah Khān** Salīm (*p.*, end XII XVIII) ... 329
- Salāmat** 'Alī Tabīb, Hadhāqat Khān, b. Muḥammad 'Aḥb (*philos.*, *ur.* 1223 1899) ... 361, 505
- Sātār** (*p.*, early) ... 516
- Ṣāliḥ** Balkhī, Shuhadāt (*p.*) ... 57 (2136)
- Tabrizī (*p.*) ... 57 (939)
- Ṣāḥḥā-i-Sattār** (*p.*) ... 57 (2106)
- Ṣāliḥī**, Ahmad Mirak (*p.*) ... 57 (108)
- Sāḥk** Qazwīnī (*p.*) ... 322 (8)
- Salīm** (*p.*) ... 41
- *see* Salāmu'l-lah Khān
- *see* Muḥammad Qulī.
- Salīm**, Sultān, *see* Jahāngīr ... 131
- Salīmu'l-lah**, Munshī (*hist.*, *ur.*, *ca.* 1764) ... 48
- Salīmān Sāwajī**, *see* Jamālu'd-Dīn Muḥammad.
- Sām-Mirzā**, son of Isma'il I Ṣatawī (middle X/XVI) ... 57, 702 (8)
- Samā'u'd-Dīn** (*suf.*) ... 71 (14)
- Samandar**, *see* 'Abdu'l-Khāliq.
- Samhūdī**, Abū'l-Ḥasan 'Alī b. 'Abdī'l-lah (*theol.*, d. 911 1506) ... 90
- Ṣamsāmu'd-Daula Khān** Daurān (*offic.*, middle XII XVIII) ... 36
- Samsār**, *see* Taqī b. Khwāja Qāsim Khurāsānī ... 57 (2364)
- Sanā'ī**, *see* Majdūd b. 'Adam.
- Sangīn Beg** Badakhshī, Shahlā (*p.*) ... 57 (2142)
- Sanjar** (Saljūq, 511-552 1118-1157) ... 329
- Sanjar**, Muḥammad Hāshim (*p.*) ... 57 (2089), 322 (5), 323 (68)
- Sārang**, Shaykh (*suf.*, IX XV) ... 79
- Sarkhūsh**, Muḥammad Afdal (*biogr.*, d. *ca.* 1127 1715) ... 51, 57 (2099), 58 (99), 702 (31)
- Sarmast**, Muḥr 'Alī Khān (*p.*) ... 702 (46)
- Sarnām** Sing'h (*ect.*) ... 619 (5)
- Sārū Khwāja**, Muḥammad Ridā (*p.*) ... 57 (1454), 326 (389)
- Sātī** (*p.*) ... 41
- Ṣawdā** (*p.*, d. 1195 1781) ... 315
- Ṣaydī** Tīhrānī (*p.*) ... 322 (9)
- Ṣayfu'd-Dīn** Abū'l-Ḥasan 'Abdu'r-Rahmān Lāhūrī, Khātunī (*comtl.*, *ur.* 1026 1617) ... 231
- Maḥmūd Isfahānī, Rajā'ī (*p.*) ... 57 (1889), 326 (457)
- Ṣayfū'l-Mulk** Shujā'ī Dānāwandī (*p.*) ... 326 (598)
- Ṣaytu'l-Mulūk** (*hero of a tale*) ... 115
- Ṣayyū'z-Zafar** Naubihārī (*suf.*) ... 474
- Sayfi** (*p.*, end IX XV) ... 130 (26)
- 'Alā'u'd-Dīn (*p.*) ... 702 (52)
- Bukhārī, 'Arūdī (*d. ca.* 909 1504) ... 172 (2), 179, 180, 180 (2), 182
- Ṣayyafī** Harānī (*occult.*) ... 652
- Sayyid**, *see* Mīhrī ... 57 (1364)
- *see* Nūrū'd-Dīn Nirmatū'i-lah Kirmānī.
- Qurayshī Balgrānī, 'Ajab (*p.*) ... 58 (6)
- Ṣalābat Khān (*p.*) ... 326 (568), 702 (49)
- Scott, Jonathan, Capt. ... 97
- Shāfi'a-i-Athar** Shīrāzī (*p.*, d. 1113 1702) ... 57 (307), 280, 295
- Shāh 'Ālam** I (1119 1124 1707-1712) ... 117, 148
- II (1173 1221 1759 1806) ... 32, 38, 39, 57, 82, 125, 148, 205, 300, 308, 312, 364, 453, 538, 591, 611, 682, 688, 692, 693, 696, 707, 716
- Shāh 'Alī** b. Muḥammad Isfahānī Bīdāwazī (*suf.*, end IX XV) ... 704
- Shāh-Marḥān al-Jīrī** (*astrolog.*) ... 574
- Shahfūr** Ashbarī Nī-shāpūrī (VI/XII) ... 57 (264)
- Shahīdī** (*p.*) ... 143
- Qumī (*p.*) ... 322 (6)
- Shāhjahān** (1037-1069 1628-1659) ... 39, 93, 94, 100, 132, 144, 231, 267, 342, 349, 543, 594, 637, 702 (17)

Shāh Jahāngīr Hāshimī (*p.*) 57 (820)  
 Shāh Mīr Hamadānī, Imān (*p.*) 57 (938)  
 Shāhnawāz Khān, *see* 'Abdu'r-Rahmān.  
 Shahriyārī, *see* 'Imādī Ghaznawī 57 (935)  
 Shāhrukh (807-850 1405 1447) 253 (2)  
**Shāh Shujā'** (*Muzaffarid.* 760 786 1359-1384) 642  
 ——— (*p.*, 1255-1258 1839-1842) 22  
 Shāh-wirdī Beg Khān b. 'Alī Qulī Beg Dhū'l-Qadr, Ghayūrī (*p.*) 57 (721)  
**Shāh Zamān**, *see* Ghāziyyu'd-Dīn Haydar.  
 ——— *see* Haydar, Ghāziyyu'd-Dīn.  
 Shahīd (Abū'l-Hasan) (*p.*, early, *ca.* IV X) 516  
**Shā'iq**, *see* Ghulām Muhiyī'd-Dīn.  
 ——— 'Alī Khān (*stylest.*, *ca.* 1250 1835) 166 (1, 3)  
 Shajarī (*astrol.*) 574  
 Shakar-ganj, *see* Farīdu'd-Dīn Mas'ūd  
 Abū Shakkī Bukhārī (*p.*, early) 516  
 Shakkī Hamadānī (*p.*) 57 (2198)  
 Shamūnī, Nūru'd-Dīn 702 (50)  
**Shams** (*p.*) 723 (3)  
 ——— *see* Ghulām 'Abdu'l-Qādir.  
 ——— i-Fakhrī (*loc.*, *ca.* 744 1343) 525  
 ——— i-Qays (*stylest.*, *ca.* 628 1231) 169, 175  
 ——— i-Tabbasī (*p.*, early) 516  
**Shamsu'd-Dīn** 'Abbāsī, Faqīr, *ca.* Maftūn (*stylest.*, *d. ca.* 1181 1767) 57 (569), **178, 297, 353**  
 ——— Āfarīn 57 (65)  
 ——— 'Alī Munshī (*off.*, end IX XV) 130 (15)  
 ——— Dā'i Nasafī 57 (474)  
 ——— Faqīr 'Abbāsī Shāhjahānābādī (*p.*, *d. ca.* 1181 1767) 57 (569), **178, 297, 353**  
 ——— Hāfī, Yazdī (*p.*) 57 (764)  
 ——— Khwārizmī (*sup.*, VIII XIV) 425  
 ——— Mubārak Shah Sagzī Ghūrī (*p.*) 57 (1384)  
 ——— (Faqīr) Muhammad 'Abbāsī (*thol.*, *d. ca.* 1180 1767) 57 (569), **178, 297, 353**  
 ——— Muhammad Ahmad b. 'Alī Junayrī (?) (*off.*, *ca.* 743 1343) 517  
 ——— Muhammad b. 'Alī Samarqandī, **Sūzanī** (*p.*, *d.* 569 1173) 57 (2307), 516  
 ——— Muhammad **Hāfiẓ Shirāzī** (*p.*, *d. ca.* 791 1389) 229, 230-232, 322 (22), 459 (3), 744 (3)  
 ——— Muhammad Rūjī (*d.* 904 1499) 65 (4)  
 ——— Muḥammad b. Yahyā Lāhijī

Gilānī, Asīrī (*phil.*, *d.* beg X XVI) 493  
**Shamsu'd-Dīn** Muḥammad b. Yūsuf (*off.*, end IX XV) 130 (7)  
 ——— Niyāzī (*p.*) 57 (1727)  
 ——— Tabrizī (*sup.*, *d.* middle VII XIII) 417  
**Shamsā** Gilānī, *see* Muḥammad Shamsā.  
 ——— Tabrizī (Qumī), Ša'ir (*p.*) 57 (2007)  
 Shāpūr Tihirānī (*p.*) 322 (9)  
**Sharaf**, *see* Sharafu'd-Dīn 'Alī Yazdī.  
 ——— Baghdādī, Majdu'd-Dīn (*p.*) 57 (1266)  
 ——— Furūghī (*p.*) 57 (663)  
 ——— Rāmī, *see* Hasan b. Muḥammad.  
 ——— Sharafu'd-Dīn 'Alā'u'l-Mulk Birlās Jaghatā'i (*off.*) 702 (22)  
 ——— Shu'urwa (*p.*, *d. ca.* 600 1204) 516  
**Sharafu'd-Dīn** Ahmad b. Yahyā Munayrī (Munayrī) (*sup.*, *d.* 782 1381) 425, 462 (3, 4), **756**  
 ——— 'Alā'u'l-Mulk Birlās Jaghatā'i, Sharaf (*off.*) 702 (22)  
 ——— Bū 'Alī Qalandar Pānpat'hī (*sup.*, *d. ca.* 725 1325) 462 (6, 9), **674**  
 ——— 'Alī Yazdī (*thol.*, *d.* 858 1454) 57 (2195), **17, 431, 701**  
 ——— Husayn J-fahānī, Shifā'i (*p.*) 58 (111)  
 ——— Muḥliḥ Sa'dī, *see* Masharrafu'd-Dīn b. Muḥliḥu'd-Dīn  
 ——— Pavām of Agta (*p.*) 57 (1773), 326 (404)  
 ——— Rahā'i Sabzawārī (*p.*) 326 (452)  
**Sharif** Iḥām (*p.*) 326 (258)  
 ——— Iḥfāhānī, Iḥām (*p.*) 57 (224), 323 (43)  
 ——— Jurjānī, Mīr Sayyid (*quinn.*, *d.* 816 1414) 338, **561** (2)  
 ——— Khāzin (*p.*) 57 (1152)  
 ——— Rā'ī, Sayyid, *see* Rahiyyu'd-Dīn Muḥammad Mūsawī.  
 ——— Sayyid, *see* Sharīf Jurjānī.  
 S. Sharīfu'd-Dīn 'Alī Jurjānī (*phil.*, *d.* 816 1414) 513, **514** (5, 6)  
 Sharīfā Kāshū (*p.*) 57 (1098)  
 Sharmdan Beg Brahman (*p.*) 57 (458)  
 Shatrangī, 'Alī, Dihqān (*p.*, VII XIII) 57 (176)  
 Shāyasta Khān 240  
**Shifā'i** (*p.*) 322 (4)  
 ——— Khān (*mod.*, the same as *p.*, *d. ca.* 1037 1628) 602  
 Shihāb, Ahmad Kurnāsh-hāhī (*p.*, beg, XIII XIX) 98 (20)  
**Shihābu'd-Dīn** 'Abdu'l-lah Bayānī (Murwārid) (*p.*) 57 (427)  
 ——— Adīb Šābir (*p.*) 57 (60)



**Shihābu'd-Dīn** 'Am'āq Bukhārī  
(VI, XVII) 57 (192), 326 (48)  
— b. Fath Muhammad b. Abī'l-  
Barakāt 'Aynu'l-'irfān **Shāh 'Īsā**  
Jundu'l-lah (*suf.*, end XI XVII ?) **446**  
— Abū Hafṣ 'Umar b. Muḥam-  
mad as-Suhrawardī (*suf.*, d. 632  
1235) .. 57 (2227), **422**,  
468 (3)  
— Jauharī (*stylist*, before VIII  
XIV) .. 516  
— Khwājagī (*architect*, end IX  
XV) .. 572  
— Maliku'l-'ulamā' (*theol.*) **370**  
— b. Shamsi'd-Dīn b. 'Umar  
adh-Dhawulī ad-Dawlatābādī  
(*theol.*, d. 849 1445) .. **371**  
**Shīr Khān** b. Muḥammad Amjad  
Khān Lūdī (*biogr.*, *wr.* 1102 1691)  
702 (40)  
— Sūr (*l.c.*, X XVI) .. **522**  
Shīrīn-Kār Mubārak (*p.*) 57 (1385)  
Bū Shurayb (*p.*, early, *ca.* IV/X) .. 516  
Shufurwa, Sharatu'd-Dīn (*p.*)  
57 (2183)  
Shujā'u'd-Dīn Muhammad Burun-  
daq Birlās (*off.*, end IX XV) 130 (21)  
**Shukru'l-lah** (*contn.*, end XI  
XVII) .. **211**  
— Khān Khwāfī (*off.*, d. 1108  
1696) .. 211  
Abū Shukūr (*p.*, *ca.* IV X) .. 516  
Shurā, Sayyid Muhammad (*p.*, beg.  
X XVI) .. 702 (32)  
Sikandar Lodī (894-923 1488-1517)  
72, 590  
Silvestre Zacharos (*med.*, XII  
XVIII) .. 610  
St. Simon .. 666  
Sud'hiva, Maharaja (middle XIII  
XIX) .. 444  
Sanjar, *see* Sanjar.  
**Sirāju'd-Dīn** 'Alī Khān, Ārzū (*p.*,  
*l.c.*, d. 1169 1756) 57 (251), 58 (13),  
61 (27), **177**, 180, **295**, **526**,  
531 (4), **550**, 551, 612 (1), 702 (11)  
— Qamarī, *or* Qumarī (*p.*) 57 (1794)  
— Qāsim (*p.*) 57 (1817)  
— 'Uthmān Dihlawī (*suf.*, VIII  
XIV) .. 466 (1)  
Sīwājī (XI XVII) .. 162  
Sīwarām Dās (*stylist*) .. 159 (2)  
Sīwās Lakḥnawī (*hist.*, middle  
XII XVIII) .. **35**  
Siyālkūtī, Andarphan (*stylist*) **721** (2)  
Siyālkūtī Mal. Wārasta (*l.c.*, *wr.*  
1180 1767) 180 (1), **528**, **715**  
Socrates .. 86 (2)  
Solomon .. 366  
Suhayl (*p.*, early) .. 516  
Ṣūbatī, Muḥrit (*p.*, middle XIII  
XIX) .. 702  
Suhrah, Mīr (*p.*) .. 303

**Sujān Rāy** Munshī, *see* Sunjān  
Sing'h Dabīr.  
— Sing'h Dabīr (*hist.*, *wr.* 1107/  
1695) .. **32**  
Sukhan (?) (*p.*, *wr.* 1141 1729) .. **290**  
**Sulaymān** (Ṣafawī, 1077-1105/  
1667-1694) 57 (458), 287, 322,  
391, 595, 596  
— Bīdgulī, Ṣabāhī (*p.*) 98 (18)  
**Sultān**, *see* 'Imādī Ghaznawī 57 (935)  
— 'Alī Beg Rahī (*p.*) 57 (1884),  
326 (453)  
— 'Alī Khān (*off.*, XII XVIII) .. 153  
— 'Alī Mashhadī (*calligr.*, d. *ca.*  
920 1514) .. 635, **638**  
— 'Alī Muḥtasib (*ca.* 890 1485)  
130 (12)  
— Iskandar Mīrzā (end IX XV)  
130 (40)  
— Muhammad Ṣidqī Astrābādī  
(*p.*) .. 326 (600)  
— Walad, *see* Bahā'u'd-Dīn  
Ahmad.  
Sūmat (*waṣīr*) .. 504  
Sūrajmal (*p.*) .. 29  
**Surūrī**, *see* Ghulām Muḥtaṣā.  
— (*l.c.*), *see* Muḥammad Qāsim L.  
Muhammad.  
Suvūtī, *see* Jalālū'd-Dīn 'Abdu'r-  
Rahmān.  
Sūzanī, Shamsu'd-Dīn Muhammad  
b. 'Alī Samarqandī (*p.*, d. 569  
1173) .. 57 (2307), 516

## T

Tabarī (*hist.*) .. 10  
Tafta (Harī Gopal ?) (*p.*, *wr.* 1273/  
1877) .. **316**  
**Tāhir** 'Aṣ-ṣhī (*p.*, XI XVII) .. 271  
— Jampūri (*suf.*, VIII XIV)  
464 (4)  
Abū Tāhir Khusravānī (*p.*) 57 (1171)  
**Tāhir** b. Muhammad Fāryābī,  
Zahīru'd-Dīn (*p.*) .. 57 (2547)  
— Naṣrabadī, *see* Muhammad  
Tahir  
— Wabūd, 'Imādū d-Daula Qaz-  
wīnī (*p.*, d. *ca.* 1120 1709)  
57 (2456), 322 (8), 702 (37)  
**Tahmāsp I** (930 984 1524-1576)  
253 (5), 340, 386, 396, 397  
— Qulī Beg, 'Arshī (*p.*) 57 (249)  
**Tāj**-u-d-dawr (*p.*, early) .. 516  
— Muhammad Muftī al-Malikī  
(*travels*) .. **685**  
**Tāju'd-Dīn** b. Ghiyāthū'd-Dīn  
Madāṣī, Bahjat (*p.*) .. 61 (12)  
— Isma'īl Bākharzī (*p.*) 57 (961)  
— Wā'iz Isfahānī Ṣā'adī, Ḥasan  
(*p.*) .. 57 (914)  
**Tālib** Āmulī (*p.*) .. 322 (21)

Abū Ṭālib Hamadānī, **Kalīm** (*p.*, d. ca. 1062/1652) 41, 57 (1066), 58 (54), 322 (5)  
 Ṭālib Isfahānī, Taṣnīf (*p.*) 57 (2380)  
 Abū Ṭālib Khān Lundanī (*traveller*, d. 1221/1807) .. 702 (53)  
 — Khān b. Muḥammad Beg Khan Isfahānī Tabrizī (*stylist*, d. ca. 1221/1807) .. 179 (2)  
 — b. Mirzā Naṣīr, Jināb (*p.*) 57 (1039)  
 — Tabrizī, Ṭālib (*p.*) .. 57 (2353)  
 Tanūbī (?) .. 162  
 Taqī ‘Aṣṣār Niyāzī (*p.*) 57 (1728)  
 — **Auḥadī** (*biogr.*, d. ca. 1040 1630) 57, 57 (321, 2361), 326, 702 (28, 30)  
 — Isfahānī, Shāh, Walūd (*p.*) 57 (2453)  
 — Kāshī (*biogr.*, beg. XI XVII) .. 57  
 Taqīyyu’d-Dīn Muḥammad **Auḥadī** Balyānī, Taqī (*biogr.*, d. ca. 1040/1630) 57, 57 (321, 2361), 326, 702 (28, 30)  
 — Muḥammad Isfahānī, Harfī (*p.*) 57 (788)  
 — Muḥammad Hīznī Isfahānī (*p.*) .. 322 (4)  
 — Muḥammad b. Ṣadri’d-Dīn ‘Alī (*med.*, beg. XI XVII) .. 498, 593  
 Taqīyyā-i-Lang, *see* Taqī Shahri-stānī .. 57 (2368)  
 Tarāzish Khān, Ahsan (*p.*) 61 (3)  
 Tarika Isfahānī, Ḥabībū’l-lah (*p.*) 57 (734)  
 Tartūshī, *see* Muḥammad b. al-Walīd.  
 Ta’thīr, *see* Muḥammad Muḥsin Isfahānī.  
 Tayfūr Andijānī, Mahk (*p.*) 57 (1297)  
 Abū Ṭayib Baqlānī (*divine*, end IX XV) .. 130 (3)  
 Tāyān (*p.*, early) .. 516  
**Tawakkul** Beg b. Būlak Beg (*the same as* Tawakkul Beg b. Tūlak Beg) .. 186  
 — Beg b. Tūlak Beg Ḥusaynī Kābulī (*ur.* 1063 1653) 185, 186  
 Thanā’ī, *see* Ḥusayn Mashhadī.  
 S. Thomas (*water marks*, 1862) .. 188  
 Tīmūr .. 40  
 Toghlug Shāh, Ghiyāthu’d-Dīn (*pr.*, 720-725/1320-1325) .. 23  
 Tūfan Hazārjarībī (*p.*, end XII XVIII) .. 98 (21)  
 Tughāy Tīmūr Khān (*Mongol pr.*, 739-752/1338-1351) .. 617  
 Tughrā, Mullā, Mashhadī (*stylist*, d. ca. 1078 1667) .. 41, 145, 311 (4)  
 Tūlak Beg b. Tawakkul Beg, *see* Tawakkul Beg.  
 Bū Turāb (*p.*) .. 143

**Turāb** ‘Alī, Shāh (*suf.*, *wr.* 1211/1797) .. 456  
 — — Khayrābādī, Nāmī (*p.*) 61 (41)  
 — — b. Muḥammad Kāzim Qalandarī ‘Alawī (*suf.*, *wr.* 1226/1811) .. 83  
 Abū Turāb Beg Farqatī (*p.*) 57 (605), 58 (36)  
 — Kāshānī (*p.*) .. 322 (5)  
 — Mahrūm (*p.*) .. 57 (1248)  
 — b. Muḥammad ‘Alī Khān, Turāb (*p.*) .. 326 (667)  
 Tūzuk Beg .. 187

## U

‘Ubayd, *or* ‘Ubaydī, *see* Najmu’d-Dīn ‘Ubaydu’l-lah Zākānī.  
 ‘**Ubaydu’l-lah** (Aṣrār ?) 130 (70)  
 — Shaybānī (940-946/1533-1539) 248, 339 (1)  
 — Sāmī Lāhūrī (*p.*) .. 326 (540)  
 Ulfat Ḥusayn Mūsawī ‘Azīmābādī, Farhād (*p.*) 60 (9)  
**Ulfatī** Dihlawī (*or* Shāh-Jahān-ābādī) (*p.*, d. 1254 1838) .. 259  
 — b. Ḥusaynī Sawajī (*stylist*, *wr.* 1048 1639) .. 180 (4)  
 Ulugh Khān Aḥzam, Alp Khān (VII XIII) 57 (184)  
 ‘**Umar**, Abū Ḥafṣ, b. Muḥammad **Nasafī** (*theol.*, d. 537 1143) .. 349  
 — **Khayyām** Nishāpūrī (*p.*) 57 (1151)  
 — Suhrawardī, *see* Shihābu’d-Dīn Abū Ḥafṣ.  
 ‘Umdatul-Mulk Anjām (d. 1159/1746) .. 57 (217)  
 Ummatī (?), *see* Amani .. 57 (191)  
 ‘**Unṣurī** (*p.*, d. ca. 441 1050) .. 516  
 ‘**Uqayl**, Mīr, Hamadānī, Bazmī (*p.*) 57 (433), 326 (144)  
 — Hamadānī Kawtharī (*p.*) 57 (1107)  
 ‘Urffī, *see* Muḥammad b. Zaynī’d-Dīn.  
 ‘Urwatu’l-Wuthqā’ (*suf.*, d. 1079 1668) 82  
 ‘**Uthmān** Hārūnī (*suf.*, VI XII) 460 (1)  
 — Jūzjānī, *see* Muḥajju’d-Dīn.  
 — b. Muḥammad Ghaznawī, Mukhtārī (*p.*) .. 57 (1506)  
 — Qazwīnī, Nizāmū’d-Dīn (*p.*) 57 (1741)  
 — (Abū Sa’īd) b. Sa’īd Dārīmī (*theol.*) .. 652  
 Uways, Shaykh (757-776/1356-1374) 170, 228 (2)  
 Uwaysu’l-Qaranī .. 462 (8)  
 Uwens, *see* Buzeo.  
 ‘Uzām Harawī, ‘Ujāz (*p.*) 57 (917)

## V

H. Vansittart (1760-1764) .. 48  
 Victoria, H.M. the Queen .. 317

- Vikram (*hero of a tale*) .. 121, 122  
 Vikramāditya (*hero of a tale*) .. 121

## W

- Wādh, *see* Mubāraku'l-lah Irādat Khān.  
 Abū'l-Wafā', Shāh (*suf.*, desc. of 'A. Q. Jilānī) .. 411 (3)  
 Wafā'i, *see* Zamānī .. 57 (2568)  
 Wāhib Iṣfahānī, Ḥasan (*p.*) 322 (4)  
**Wahid**, 'Imādu'd-Daula Tāhir Khān (*p.*, d. ca. 1120 1709) 702 (37)  
 — Lāhūrī, Laknatī .. 57 (1186)  
 Wahidu'z-Zamānī (*off.*, beg. XII XVIII) .. 287 (1)  
 Wahshī Yazdī (*p.*) 322 (12)  
 Abū'l-Wajid Fāriḡhī (*p.*) 57 (599)  
**Wājid 'Alī** (*encycl.*, ar. 1262 1846) 486  
 — Shāh (*pr.*, .. 1206 1791) 569  
 Wajihu'd-Dīn Yūsuf of Chanderī (*suf.*, VIII XIV) .. 464 (4)  
 Wālā, *see* Dīyā'u'd-Dīn Islām Khān.  
 Walad, Sulṭān, *see* Bahā'u'd-Dīn Ahmad.  
**Walī**, *or* Walī-Rām, *see* Bauwalī Dās.  
 — Dasht-i-bayādī (Qāinī) (*p.*, d. 1012 1604) .. 260  
 — Muḥammad Khān Shāmlū, Masrūr (*p.*) .. 57 (1331)  
 — Rām, *or* Walī, *see* Bauwalī Dās.  
 Wālih, *see* 'Alī Qulī.  
 Wālihi Qumī (*p.*) .. 322 (6)  
 Wahyu'l-lah, *see* Ahmad b. 'Abdī-Rabīm.  
 Wāqif, *see* Nūru'd-Dīn of Patiyāla  
**Wārasta**, *see* Siyālkūtī Mal.  
 — (*compt.*, XIII XIX) 180 (1)  
 Wāṣit, Mahdī (*encycl.*, end XI XVII) 708  
 Watwāt, Rashīd (*p.*, d. 578 1182) 516, 517  
 Ways Beg Fīṭrat (*encycl.*, ar. 1039 1630) .. 707  
**Wazīr** 'Alī 'Azīmābādī, 'Ibratī (*biogr.*, end XIII XIX) 60, 246, 259, 314, 507  
 — Khān Ma-lḥadī, Qādu (*p.*) 57 (1788)

## X

- Xavier, Geronimo (d. 1617) 665, 666

## Y

- Yādgar Hālatī (*p.*) .. 57 (760)  
 Yāfī, *see* 'Abdu'l-lah Yāfī.  
 Yahyā b. 'Abdī'l-Latīf Qazwīnī (*hist.*, d. ca. 962 1555) .. 3

- Yahyā Fattāhī**, Nishāpurī, Fattāhī, *or* Asrārī (*stylist*, d. 852 1448) 57 (629), 127  
 — Khān, Yahyā (*p.*, d. 1160 1747) 702 (57)  
 — Sarakhsī, Zāhiru'd-Dīn (*p.*) 57 (2552)  
 — Sībak Fattāhī (*orn. pr.*, d. 852/1448) .. 57 (629), 127  
 — Yahyā Khān (*p.*, d. 1160 1747) 702 (57)  
 Yākpā'i, 'Alī Qazwīnī (end X XVI) 57 (164)  
 Yamīnu'd-Daula Mirzā Muḥammad Ja'far Āsaf-Khān, Ja'far (*offic.*, d. 1021 1613) .. 702 (2)  
 Yamīnu'd-Dīn Abū'l-Ḥasan Amīr Khusrāw b. Lājūn Dihlawī (*p.*, d. 725 1325) .. 125, 126, 163, 218, 220 221, 242, 322 (18)  
**Yaqūb** Āq-Qoyūnlū (884 896/1479-1490) .. 130 (55, 58)  
 — b. 'Uthmān b. Ma'mūd al-Ghaznawī al-Charkhī (*theol.*, d. 838 1435) .. 334  
**Yār Muḥammad** b. Khudādād Samarqandī (*theol.*, X XVI) 339 (1)  
 — — — Multānī (*theol.*, XI XVII) 443 (1)  
 Yāsīn Qalandar, Shāh (*suf.*) .. 84  
**Yūl-Qulī** Beg Anūsī Harawī (*p.*) 57 (216), 326 (61)  
 — — — Shāmlū, Unsi (*p.*) 57 (2428)  
**Yūnus**, Muḥammad Yūnus Khān Abharī (*p.*) .. 702  
 — b. Tāhir Balkhī (*p.*) 344 (1)  
**Yūsuf** Bahādur Khān (*pr.*) .. 319  
 — (Abū Yaqūb) b. Abī Bakr Khwārizmī as-Sakkākī (*encycl.*, born 555 1160, d. 626 1229) .. 651  
 — Harawī Niyāzī (*p.*) 57 (1726)  
 — b. Muḥammad b. Yūsuf Haratī, **Yūsufī** (*med.*, beg. X XVI) 591, 599, 610  
 — Sālāq (*p.*) .. 326 (495)  
 — Sarakhsī, Badī' (*p.*) 57 (366)  
 — Shāh Kātib (*p.*) .. 57 (1103)  
 Yūsufī, *see* Yūsuf b. Muḥammad b. Yūsuf Haratī.

## Z

- Zafar** 'Alī, Jū at (*p.*) .. 57 (1045)  
 — Kāfi Hamadānī (*p.*) 57 (1050)  
 — Khān Aḥsan, Aḥsanu'l-lah (X XVI) .. 57 (114), 326 (32)  
 — Sayyid, *see* Sayyid Zafar.  
**Zafaru'd-Daula** Fath 'Alī Khān Kaptān (*offic.*, beg. XIII XIX) .. 702  
 — Zafaru'l-lah Ḥasan Khān (*offic.*, beg. XI XVII) .. 702 (19)  
 Zāhid 'Alī b. Sa'du'd-Dīn Lāri, Sakhā (*p.*) .. 57 (2039)

|   |             |
|---|-------------|
| Zāhidī ( <i>off.</i> , end IX, XV)  | 130 (17)    |
| Zāhiru'd-Dīn Fāryābī ( <i>p.</i> , d. 598 1201)                               | .. 517      |
| — Abū Maḥāmid Muḥammad b. Mas'ūd, <i>see</i> Muḥammad, etc.                   |             |
| Zākānī, <i>see</i> Najmu'd-Dīn 'Ubaydu'l-lah                                  |             |
| Zakariyā Gharīb ( <i>suf.</i> , VIII, XIV)                                    | 425         |
| — b. Muḥammad b. Maḥmūd al-Kamūnī al-Qazwīnī ( <i>cosmogr.</i> , d. 682.1283) | .. 88       |
| — Multānī, <i>see</i> Bahā'u'd-Dīn.   |             |
| — Rāzī ( <i>med.</i> )  | .. 610      |
| Zakhmī, <i>see</i> Ratan Sing'h.  |             |
| Zakī Iṣfahānī, Nadīm ( <i>p.</i> )  | 57 (1592)   |
| Zamāna Beg Mahābat Khān ( <i>p.</i> )   | 57 (1221)   |
| Zamānī ( <i>p.</i> , end IX, XV)  | .. 130      |
| Zayn-i-Badr-i-'Arabī ( <i>suf.</i> , end VIII, XIV)                           | .. 425, 756 |
| Zaynu'l-Ābidīn ( <i>pr.</i> , of Kashmīr, 826-877 1423-1472)                  | .. 589      |
| — Chīshī Handālawī ( <i>suf.</i> , beg. X, XVI)                               | .. 72       |

|   |            |
|---|------------|
| Zaynu'l-Ābidīn Dānishmand Khān b. Yamīnī'd-Daula Ja'far, Dānish ( <i>p.</i> , XI, XVII ?) | 702 (44)   |
| — Mastī ( <i>p.</i> )   | 57 (1334)  |
| — Nashā ( <i>p.</i> )   | 57 (1646)  |
| — Nayyir ( <i>p.</i> )  | 57 (1686)  |
| — Raqamī ( <i>p.</i> )  | 326 (459)  |
| — Tabrizī ( <i>p.</i> )   | 326 (130)  |
| — Taslīm ( <i>p.</i> )  | 326 (657)  |
| — Tūnī, Raḥīmī ( <i>p.</i> )  | 57 (1886)  |
| Zaynu'l-Attār, Hājījī, <i>see</i> 'Alī b. Ḥusayn al-Ansārī.                               |            |
| Zaynu'd-Dīn 'Alī b. Jamālī'd-Dīn Ahmad Šūfī Ardīstānī ( <i>suf.</i> , IX, XV)             | .. 65 (8)  |
| — Iṣfahānī, Jamātī ( <i>p.</i> )  | 57 (1031)  |
| — Šā'ad Khabūshānī ( <i>p.</i> )  | 57 (1950)  |
| Zaynā, <i>see</i> Hījābī  | 57 (854)   |
| Zibū'n-Nisā' Begum, Makhfī ( <i>poetess</i> , d. 1114-1703)                               | 281, 560   |
| Ziyād Iṣfahānī, Kamālū'd-Dīn ( <i>p.</i> )  | 57 (1073)  |
| Zuhūrī, <i>see</i> Nūru'd-Dīn Muḥammad Turshīzī.  |            |
| Zulālī ( <i>p.</i> )  | .. 145 (5) |



## INDEX II.

### Titles of Works

#### A

- Abjad-i-*ushq* (*suf.*) .. 462 (2)  
 Abwābu'l-jinān (*ethics*, end XI XVII) .. 500  
 Ādāb Aristūtālīs (*ethics*) 511 (2)  
 Adātu'l-fudalā' (*lex.*, 812 1409) .. 525  
 — 'l-kātib (*technol.*, *ca.* end X XVI) .. 635  
 Adhkār-i-Qalandariyya, Risāla dar— (*suf.*) .. 471 (2)  
 Afsāna-i-Baytāl (*tale*) .. 121  
 — i-Mānīnī Manūhār wa Ratnā-watī (*tale*) .. 122  
 — i-Mihr-u Māh (*tale*) .. 116  
 — i-Sayfu'l-mulūk wa Badī'u'l-jamāl (*tale*) .. 115  
 — i-tawallud shudan-i-rājā Bīr-Bikramājīt (*tale*) .. 121  
 Āh-i-sard (*suf.*, end XII XVIII) .. 454  
 Ahādīth. Tarjuma-i-badī-  
 Ahkāmū'l-arwām (*astrol.*, *ca.* 690 1291) .. 574, 643, 644  
 Ahkām-i-Bayhaqī (*astrol.*) .. 574  
 — i-sālhā-i-Turkān (*astron.*) 567 (4)  
 Ahwālū'l-ashīyā' (*biogr.*) .. 81  
 Ahwāl-i-gharq-i-Machhli-bandar (*hist.*, 1282/1865) .. 45 (1)  
 — i-zamīndārān-i-Kākūrī, Risāla dar (*biogr.*, *ca.* 1230 1815) .. 87  
 Ā'in-i-Akbarī (*hist.*, beg. XI XVII) 95, 135, 696  
 Ā'ina-i-bakht (*hist.*, 1069 1659) .. 7  
 'Ajā'ib wa gharā'ib (*occult.*) .. 652  
 — (*orn. pros.*, 1171 1758) .. 715  
 'Ajā'ibu'l-makhlūqāt wa gharā'ib-u'l-mawjūdāt (*cosmogr.*, VII XIII) .. 88, 95  
 — 'l-qizāṣ (*theol.*) .. 748  
 Ākāmū'l-marjān fī ahkāmū'l-jānn. Mukhtaṣar (*occult.*, *ca.* end IX XV) .. 652  
 Akbar-nāma (*hist.*, beg. XI XVII) 26, 162  
 — (*hist.*, end XIII XIX) .. 22  
 Akhbār-i-Barmakiyān (*biogr.*, VIII XIV) .. 85  
 — i-ḥasīna dar akhbār-i-Madīna (*topogr.*) .. 90  
 Akhbāru'l-jamāl, *see* Ashjāru'l-jamāl.  
 (Akhlāq, Risālat fī'l-) .. 467 (3)  
 — 'l-ashrā' (*satire*, VIII XIV) 227 (8)
- Akhlāq-i-Humāyūn (*ethics*, 912, 1507) .. 495  
 — i-Muhsinī (*ethics*) 124 (*extract*)  
 — i-Nāsirī (*ethics*, VII XIII) 488, 501  
 'Ālamgīr-nāma (*hist.*) .. 135  
 Alfāz-i-adwīya (*med.*, 1038 1629) .. 594  
 — i-Fārsī. Dar ta'lif-i- (*gram.*) 159 (1)  
 (— i-*imlā*) (*gram.*, 1268 1852) .. 554  
 Āmad-nāma-i-badī' (*gram.*) .. 555  
 (Risāla-i-āmadān) (*gram.*) .. 556  
 'Amal-i-ruḥ-i-mujayyab. Risāla dar (*astron.*) .. 578  
 Amānatu'l-lah. Risāla dar — (*suf.*) 288  
 Anfāsu'l-khawāṣṣ (*suf.* ?) .. 441  
 — i-Masīḥī (*biogr.*, end XI XVII) .. 702 (3)  
 Anisu'l-āntūn (*suf.*) .. 95  
 — 'l-arwāḥ (*suf.*, VII XIII ?) 460 (1)  
 — 'l-āshiqīn (*poetics*, VIII XIV) 170  
 — 'l-āshiqīn (*suf.*, IX XV) .. 704  
 — 'l-ghurabā' (*suf.*, VIII/XIV ?) 424  
 — musāfirīn (*suf.*, beg. XI XVII) 438  
 — 't-talībīn wa wa-datu's-sālikīn (*biogr.*, beg. IX XV) .. 64  
 — 'l-ushshāq, *see* Anīsu'l-āshiqīn.  
 — 'l-wā'izīn (*suf.*) .. 84  
 — 'l-wuzarā' (*ethics*, beg. XII XVIII) .. 501  
 (Anṣāb-i-mashā'ikh-i-Kā-hmīr) (*suf.*, XII XVIII) .. 79 (3)  
 (Anthologies, different) 322-330  
 Anwāru'l-ma-shāriq (*orn. prose*, XI XVII) .. 145 (10)  
 — 'r-raml (*raml*) .. 661  
 — 't-tahqīq (*suf.*, XI XVII) .. 442  
 'Aqā'idu'l-khawāṣṣ (*suf.* ?) .. 441  
 ('Araḥ. Risāla-i-) (*theos.*, VII XIII) 420  
 'Arafātū'sh-shu'arā' (*biogr.*, beg. XI XVII) .. 57 (2361), 702 (28)  
 'Arās-i-shuyūkhi-i-Muḥammadiyya (*hagiol.*, 1294 1877) .. 459 (2)  
 — (*the same* ?) .. 84  
 ('Arba'in-i-manzūn. Tarjuma-i-) *see* Tarjuma-i-Arba'in.  
 'Arā'lu'r-riyāsat fī aghrādi's-siyāsat 57 (2550)  
 ('Arūd, Risāla dar) (*fragment*) 179 (4)  
 — i-qāfiya, *see* 'Arūd-i-Sayfī.  
 — i-Sayfī (596 1491) 172 (2), 179 (1), 179 (3), 180, 182

Āsaf-khānī, *see* Tadhkira-i-Āsaf-khānī.

- Asāsū'l-i-iqtibās** (*logic*) .. 515  
 — 'l-islām (*theol.*, 1064 1654) .. 368  
 Asbāb wa 'alāmāt (*med.*, end VI XII) .. 610  
 (Ash'ar-i-Hākim. Sharh-i-) (1193 1779) .. 180 (1)  
 ( — i-Khusraw) .. 242  
 ( — i-Mazhar 'Alī) .. 743  
 ( — i-Mumtāz) (XIII XIX) .. 315  
 ( — i-Nizām) .. 745 (1)  
 ( — i-Salmān-i-Sāwajī) (VIII XIV) .. 228  
 ( — i-Shams) (XIII XIX ?) 723 (3)  
 Ashjāru'l-jamāl (*biogr.*, ca. 1151 1738) .. 81  
 Āshūb-nāma (*orn. prose*, XI XVII) 145 (5)  
 Aşlu'l-ma'ārif (*suf.*, 1211 1797) .. 456  
 Aşl usūl-i-hadīth (*theol.*, *Ar.*) .. 503  
 Al-asmā' li's-sultān... 'Abdu'l-Qādir al-Jīlānī .. 411 (5)  
 (Anād-i-ashghāl-i-Shattāriyya) (*suf.*, 1045 1636) .. 438  
**Asrāru'd-dawat** .. 437  
 — -nāma (*p.*, end VI XII) 204 (5)  
 — 'n-nuqta (*suf.*, VIII XIV) .. 704  
 — i-Qā'imī (*occult.*, ca. end IX XV) .. 648  
 — 's-salāt (*theol.*, XII XVIII) .. 453  
 Atashkada-i-Ādhar (*biogr.*, end XII XVIII) .. 60, 702 (1)  
 Āthar-i-Ahmadī (*theol.*, X XVI) .. 351  
 (Āthar-i-kawākib, Risāla dar) 567 (2)  
 Athmar-i-ashjār (*astrol.*) .. 574  
 Atiyya-i-kubrā (*ethnogr.*, XII XVIII) .. 177  
 Al-Awāmil fī'n-nahw, *see* Mi'at 'āmil.  
 'Awārif-i-ma'ārif (*suf.*, beg. VIII XIV) .. 422  
**Awrād-i-faḥiyya** (*suf.*, VIII XIV) 436  
 — — Sharh-i- (*suf.*, X XVI ?) 436  
**Awrād-i-Ghawthiyya** (*or. Jawahir-i-khamsa*) (*suf.*, X XVI) .. 437  
 — i-Şūfiyya .. 437  
 Awşafu'l-aḥrāt (*suf.*, VII XIII) .. 416  
**Awzān**, Risālatu'l- (XI XVII) 391 (2)  
 Dar tahqiq-i- — i-shar'ī wa 'urū' (*physics*, end XII XVIII) 502 (7)  
 Ayāt. Sharh-i-bard-i- (*theol.*, end XII XVIII) .. 752 (5)  
 Āyina-i-Sikandarī (*p.*, 699 1300) 218 (3)  
**'Aynu'l-bukā** (*theol.*, 1199 1785) .. 380  
 — l-hayāt (*theol.*, XI XVII) .. 388  
 — l-hayāt (*med.*, end XI XVII) 595  
 — l-ilm (*ethics*, VIII XIV ?) .. 503  
 — Tarjuma-i- (1186 1773 ?) 503  
 Ayyuhā'l-walad. *see* Risāla-i-Imām Muḥammad al-Ghazālī.

## B

- Badā', Risāla dar (*theol.*, VI XII ?) 460 (7)  
 Al-badī' fī'n-nahw (*gram.*, VI XII) 566  
 Badī'iyyāt (*cosmogr.*, XI XVII) .. 94  
 Bādshāh-nāma, *see* Pādshāh-nāma.  
**Bahār**, *see* Bihār.  
 Bahjatū'l-ālam (*geogr.*, ca. 1130 1718) .. 95  
**Bahr-i-ajam** (*lec.*, 1272 1856) .. 530  
 — l-anwār (*suf.*, VII XIII) .. 435  
 — i-gham (*p.*, 1250 1835) .. 313  
 — l-jawāhir (*med.*, *in Arabic*) (*extract*) .. 596  
 — l-manāqib (*theol.*, *biogr.*) .. 379  
 — l-marifat (*suf.*, VII XIII) .. 435  
 — l-marjān (*suf.*, VII XIII) .. 435  
 — i-mawwāj (*p.*, XIII XIX) 315 (4)  
 Bahrāmīgūr. Qiṣṣa-i-, *see* Qiṣṣa-i-Bahrāmīgūr.  
 (Bannā'ī, Risāla dar—) (*in Hindu-stan*) .. 675 (1)  
 Barāhinu's-ṣawārim (*tech.*, XII XVIII) .. 634 (1)  
 Barzakhiyya (*suf.*) .. 469 (4)  
 Basātinu'l-lughat (*orn. prose*, 1081 1671) .. 134, 712, 744 (2)  
**Bayād-i-Hazīn** (end XII XVIII) 702 (7)  
 — 'sh-shur'arā' (*album*, middle XI XVII) 702 (6)  
 Bayān maqādir-i-sh-sharabāt minā'l-adwiyat (*med.*, *Arab.*) .. 608  
 (Bayt-i-Thana'ī. Sharh-i-) 312 (1)  
 Baytu'sh-sharaf-i-ma'ānī (*inshā*, beg. XI XVII) .. 140  
 Baytal-pachisi (*tale*) .. 121  
 (Baytan-i-Mathnawī. Sharh-i-) (*by Jāmī*) .. 209  
**Bāz-nāma** (*vet.*, 570 1176 ?) .. 616  
 — — (*vet.*, 1091 1680) 619 (7)  
 — — (*by 'Alī Işfahānī*, *extract*) 619 (3)  
 — — (two different treatises) 619 (4), 623  
 — — i-Firūzshāhī (*vet.*, 571 1176) .. 616  
 — — i-Firūzshāhī (*vet.*) 619 (6)  
 Bhāgavata Purāna .. 688, 689  
**Bhakt-Mālā** .. 693  
 — 'Urbaṣī (*transl. Hindī*, 1162 1749) .. 693, 694  
 Bihār-i-anwār (*theol.*, XI XVII) .. 387  
**Bihār-i-azam** (*inshā*, 1258 1842) 166 (2), 723 (2)  
 — i-azīm (*inshā*, 1250 1835) 166 (1), 723 (1)  
 — i-dānish (*tab.*, 1061 1651) 107-108  
 — i-ushq (*p.*, beg. XIII XIX) 308 (1)  
 — i-khiyāl (*inshā*, middle XII XVIII) .. 162

- Bihār-i-ma'nī** (*orn. prose*) .. 724  
 — *i-sukhan* (*inshā*, 1074, 1064) .. 144, 162  
**Bihāristān** (*anecd.*, 892 1487) .. 130 (65)  
 — *i-sukhan* (*biogr.*, 1194 1780) .. 702 (5)  
 — *i-sukhan* (*biogr.*) (another) 702 (5)  
 Bīr Bikramājī, Afsāna-i-, *see* Afsāna-i-tawallud shudan.  
 Bīsar-nāma (*p.*, end VI/XII) 204 (9)  
 Bīst bāb (*astron.*, VII XIII) .. 568  
 — *Sharh-i-* (*astron.*, 889 1484) 569  
 Bur'ū's-sā'at (*med.*, *Arab.*, beg. IV X) .. 612 (3)  
**Burda** (Qaṣīda-i-) (middle VII XIII) .. 350  
 — *Sharh-i-* (1921 1515) .. 350  
 Al-Burhān fī asrār 'ilmī'l-mizān (*alchemy*, beg. VIII XIV) .. 647  
**Burhānu** dh-dhākīrīn 'alā'l-mu'ānī-dīn (*suf.*, end XII XVIII) .. 450  
 — 'l-kifāyat (*astro.*, *ca.* VI XII) 643  
 — *i-qāṭir* (*lex.*, 1062 1652) .. 553  
**Būstān** (*by* Sa'dī, 655 1257) 213 (2), 214, 674 (10), 729  
 — *-afrūz* (*med.*) .. 614

## C

- Chahār ā'ina** (*hist.*, end XI XVII) 7  
 — *gulzār* (*poetics*) .. 183  
 — *unṣur* (*inshā*, beg. XII XVIII) 152  
**Chashma-i-fayḍ** (*orn. prose*, XI XVII) .. 145 (2)  
 — *i-fayḍān* (*suf.*, 1289 1872) 459 (1)  
 — *i-Kauthar* (*p.*) .. 323 (50)  
 Chihil hadīth, Tarjuma-i- (*theol.*, IX XV) .. 371  
 Chilhīrāgh, *see* Dīwān-i-Surūrī.  
**Chirāgh-i-hidāyat** (*lex.*, middle XII XVIII) 526, 531 (4)  
 — *Mukhtaṣar-i-* (*lex.*) 531 (4)  
 Chishtīyya-i-bihishtīyya, *see* Firdausīyya-i-qudṣīyya.  
 De Christiana Expeditione Apud Sinas (beg. XVII) .. 93

## D

- Dah fasl** (*or* Tarrīfāt) (*satire*, VIII XIV) .. 227 (7)  
 — *maḡlis* (*theol.*) .. 373  
 — *nāma* (*p.*, 720 1320) 224 (2)  
 — *tāj-i-Nūshīrwan*, Risāla-i- (*ethics*) .. 86 (1)  
 Dalā'ilū'n-nubuwwat (*theol.*, beg. V XI ?) .. 652  
 Dalīlū'l-ārūṭīn (*suf.*, beg. VII XIII) 460 (2)  
**Dānish-nāma-i-Alā'ī** (*enough*), end IV X) .. 565  
 — *i-jahān* (*enough*), end IX XV) .. 572

- Daqā'iqu'l-inshā' (1146 1734) .. 155  
 Darbu'l-aqdām (*suf.*, beg. XI/XVII) 443 (2)  
**Dāstān-i-aḥwāl-i-Hawāriyān** (*biogr.*, 1609) .. 666  
**Dastūru'l-afādil** (fī lughātī'l-fadā'il) (*lex.*, 743 1343) .. 516, 517  
 — 'l-'amal (*archery*) .. 627  
**Dastūr-i-himmat** (*p.*, 1096 1685) .. 275  
 — 'l-inshā' (*stylistic*) .. 182  
 — *i-istikhrāj-i-ru'yat-i-hilāl* (*astro-nomy*) .. 577 (11)  
 — *i-istikhrāj-i-sahāmāt* (*mag.*, 1090 1680) .. 577 (8)  
 — *i-ṣayd*, *or* Bāz-nāma-i-Firūz-shāhī .. 619 (6)  
 — 'ṣ-ṣayd (*vet.*, 1081 1673) 619 (1)  
 — 'l-'uqalā' (*ethics*, 1153 1740) 502 (1)  
**Daṣṭūrāt** (*med.*) .. 613  
 Da'watu'l-āshīqīn (*p.*, beg. XII XVIII) .. 287 (3)  
 Ad-da'watu'th-thāmina (*suf.*) 462 (22)  
**Dhakhira-i-Iskandarī** (*alchemy*) .. 649  
 — *i-Khwārizm-shāhī* (*med.*, 504 1111) .. 585-587, 610  
 Dhakhīratu'l-mulūk (*politics*, middle VIII XIV) .. 490  
 D'harm-shāstar, Tarjuma-i-khulāṣa-i- (*transl. Sanskr.*) .. 687  
 Dhaylu't-tuḥfa (*geogr.*, 1219 1804) .. 98  
**(Dhikr)**, Risāla darī (*suf.*, XIII XIX ?) .. 458  
 (— *i-Aḍlahū'd-Dīn* Kāshānī) (*biogr.*) .. 419 (4)  
 Dhikriyya, *or* Tarīq-i-tawajjuh-i-khawājahā, *or* Tarīqa-i-Naqsh-bandīyya, *or* Sharā'it-i-dhikr (*suf.*, IX XV) .. 462 (15), 674 (9)  
**Dībācha-i-Dīwān-i-Hāfiz**, *see* Dīwān-i-Hāfiz.  
 — *i-Gulzār-i-Ibrāhīm* (*orn. p.*, beg. XI XVII), *by* Malik Qunī 264 (2)  
 (— *i-Nawras*) (*by* Malik Qunī, beg. XI XVII) .. 264 (8)  
 — *i-Nawras* (*orn. prose*, *by* Zuhūrī, beg. XI XVII) 139 (1)  
 (— *i-Rasā'il-i-Aḍal-i-Kāshī*) (*suf.*, 1158 1745) .. 419 (1)  
**Dilgushā** (*anecd.*, VIII XIV), *by* Zākānī .. 227 (9)  
 — (*anecd.*, 1039 1630), *by* Wāys Beg Fītrat .. 707  
 Dinma and Kalīla (*story of*) .. 106  
**Dīwān-i-Ahī** (beg. X XVI) .. 247  
 — *i-Ahmad-i-Jāmī* (VI XII) .. 191  
 — *i-Akhtar* (beg. XIII XIX) .. 310  
 — *i-Ālī* (beg. XII/XVIII) .. 283  
 — *i-Ālī* (XI XVII) .. 278, 279  
 — *i-Ālī Akbar* (end XII XVIII) 301  
 — *i-Arzu* (*p.*, XII XVIII) 295, 296  
 — *i-Āṣafī* (beg. X XVI) 243, 737  
 — *i-Asghar* (end XII XVIII) .. 307



- Diwān-i-Asir** (beg. XI/XVII) .. 266  
 — i-Athar (end XI/XVII) .. 280  
 — i-Āzād (end XII/XVIII) 304–306  
 — i-Azraqī (beg. VI/XII) .. 190  
 — i-Badr-i-Chāchī (VIII/XIV) .. 226  
 — — Farhang-i- (end XI/XVII) 744 (4)  
 — i-Bīdil (beg. XII/XVIII) .. 286  
 — i-Brahman (middle XI/XVII) 740  
 — i-Abū'l-Faraj Rūnī (V/XI) .. 189  
 — i-Fighānī (beg. X/XVI) .. 242  
 — i-Fitrat (XI/XVII) .. 276  
 — i-Gharīb (1183/1770) .. 300  
 — i-Hāfiz (VIII/XIV) 229, 230, 231  
 — — Dībācha-i- (*by* Gulandām) 229 (1), 230  
 — — Sharh-i- (1100/1689), *by* Muhammad Sa'd .. 744 (3)  
 — i-Hazīn (XII/XVIII) .. 298  
 — i-Hilālī (beg. X/XVI) .. 250  
 — i-Inwān (middle XI/XVII) .. 269  
 — i-Jāmī (I) (884/1480) .. 236  
 — i-Khāqānī (VI/XII) 195, 196  
 — — Sharh-i- (X/XVI) .. 196  
 — i-Kirāmī Kashmīrī (beg. XII/XVIII) .. 289  
 — i-Kirāmī Shāmlū (beg. XI/XVII) .. 267  
 — i-Maghribī (VIII/XIV) .. 233  
 — i-Makhfi (end XI/XVII) 281, 282  
 — i-Malik Qumī (beg. XI/XVII) 264 (1, 6, 7, 9, 10, 11)  
 — — Mazhar, Muntakhab-i- 745 (4)  
 — i-Mmūshihri (beg. V/XI) .. 188  
 — i-Mufid (XI/XVII) .. 273  
 — i-Mur'ā (IX/XV) .. 240  
 — i-Najāt (beg. XII/XVIII) .. 284  
 — i-Nasir-i-Ālī, *see* Diwān-i-Ālī  
 — i-Nazārī (beg. XI/XVII) 262, 263, 738  
 — i-Nimat (XII/XVIII) .. 294  
 — i-Nimatu'l-lah Wali (beg. IX/XV) .. 234  
 — i-Qāsim-i-Anwār (beg. IX/XV) .. 734  
 — i-Qāsim Dīwāna (beg. XII/XVIII) .. 288  
 — i-Rahmān (*on Pashtu*, beg. XII/XVIII) .. 746  
 — i-Riyā'ī (IX/XV) .. 235  
 — i-Šā'ib (XI/XVII) 274, 741, 742  
 — i-Shams .. 321  
 — i-Surūrī (beg. XIII/XIX) .. 311  
 — i-Taftā (XIII/XIX) .. 316  
 — i-Thana'ī (end X/XVI) 254, 255  
 — — Sharh-i- (beg. XIII/XIX) 255  
 — — i-Ubayd Zakānī (VIII/XIV) 227 (1–5)  
 — i-Urfī, Sharh-i- .. 256  
 — i-Walī (beg. XI/XVII) .. 260  
 — i-Walī Rām (XI/XVII) .. 270  
 — i-Wāqif (end XII/XVIII) .. 309  
 — i-Zuhūrī (beg. XI/XVII) .. 739
- Diya'fat-i-ma'nawī** (*orn. prose*, XI/XVII) .. 145 (11)  
**Durr** habrī'l-manāqib (fī faql 'Alī b. Abī Ṭālib) (*theol.-biogr.*) .. 379  
 — i-durrī (*lex.*, 1018/1610) .. 525  
 — i-majālis (*suf.*) .. 474  
**Durratu'l-masāhat** (*geom.*, 890/1485) .. 572  
 — i-tāj (lighurratī'd-Dubāj) (*encycl.*, VII/XIII) .. 483, 484  
**Duwalrānī Khidr Khān** (*p.*, end VII/XIII) .. 126
- ## F
- Fadāyil-i-Makka**, Risāla dar bayān-i- (*theol.*) .. 354 (1)  
**Fadilat-i-ilm wa 'ulamā**, Risāla dar— (*biogr.*, end XI/XVII) .. 705  
**Fa'il-i-Hermes** (*theos.*, VII/XIII) .. 419  
**Fā'ida az malfūz-i-Sultānu l-awhiyā** (*suf.*) .. 471 (1)  
**Fāl-i-haft-kawākib** (*astrol.*) .. 673  
**Fāl-nāma-i-manthūr** (*parody*, VIII/XIV) .. 227 (12)  
 — — i-munghān wa tuyūr wa wuhūsh wa ghayruhu (XIII/XIV) 227 (13)  
**(Falāhat, Risāla dar—)** .. 630  
**Fānūs-i-khiyāl** (*in shā*, 1190/1776) .. 161  
**Faqr, Risāla-i-** (different manuals on this subject) 464 (2), 468 (3), 479, 480, 481  
**Al-faraj** bard-i-sh-shidda (*anecd.*) 124 (3) (*extract*)  
**Farhang-i-Abū'l-Fa'il**, *see* Miftāhu'l-muwas-silat.  
 — i-Diwan-i-Badr-i-Chāchī, *see* Diwān-i-Badr-i-Chāchī.  
 — i-Jahāngīrī (*lex.*, 1017/1609) 524, 531 (1)  
 — i-Khānī (*lex.*, 1174/1761) .. 527  
 — nāma (*lex.*, end VII/XIII) 516, 517  
 — i-Rashīdī (*lex.*, middle XI/XVII) .. 543, 702 (12)  
 — i-shīr-i-Gulistān (*lex.*, XI/XVII) .. 522 (1)  
 — i-Shūr-Khānī (*lex.*, X/XVI) .. 522  
**Fār-iyya, Risāla-i-** (*gram.*, 1202/1788) .. 552  
**Fasāhatu l-arbāb** (*biogr.*, or *astrol.*) 702 (29)  
**Faslu l-khitāb** (*suf.*, beg. IX/XV) .. 704  
**Fatāwī-i-Qarā Khānī** (*theol.*, VIII/XIV) .. 356  
**Fathu'l-fahm** (*lex.*, *ca.* 1206/1792) .. 549  
**Fath-nāma** (*p.*, 1199/1785) .. 303  
 — — i-Baghdād .. 138  
**Al-fatḥūr-rabbānī**, *see* Malfūzu sh-shaykhī'r-rabbānī.  
**Fathu'r-Rahmān bi-tarjumatil-Qur'ān** (*theol.*, 1151/1738) .. 331

- Fāṭih dar Fāṭiḥa** (*theol.*) 339 (2)  
**Fāṭihatu'sh-shabāb**, *see* **Dīwān-i-Jāmī** (1).  
**Fawā'id** (*theol.*) 652  
 — *i*-Alī Shīr. *see* **Qawā'id-i-Alī-Shīr**.  
 — *l*-tu'ād (*suf.*, *ca.* 720/1320) 57 (134), 70, 261  
 — *l*-insān (*med.*, *ca.* 1004/1595) 592  
 — *i*-marqūma dar sharḥ-i-man-zūma (*gram.*, 1221/1806) 563  
 — *s*-sālikīn (*suf.*, *beg.* VII/XIII) 413  
 — *s*-siyān, *see* (**Risāla-i-āmadān**).  
**Fī taḥqīqī'l-ladūth wa'l-qadam** (*theos.*, *end* XII/XVIII) 502 (3)  
 — *ismī'l-a'zam* (*theol.*, *end* XII/XVIII) 502 (9)  
 — *ma'nī'l-wāhid* (*theol.*, 1134/1722) 502 (4)  
 — *raf' shubḥātī'l-mushabbiḥ* (*theol.*, *end* XII/XVIII) 502 (8)  
**Fihī mā fihī** (*suf.*, VII/XIII) 417  
**Fihrist** (*of sūras of the Corān, &c.* *suf.*) 343  
 — *i*-tasnīfāt-i-Muḥammad Bāqir. 391 (1)  
 (*Fiqh-i-madhāhib-i-khamsa*) (*theol.*) 398  
**Firāq-nāma** (*p.*, 761/1360) 228 (2)  
**Firdausiyya-i-qudsiyya** (*biogr.*, *end* XI/XVII) 78  
**Fuṣūl-i-Akḥarī** (*aram.*) 562 (1)  
 — *i*-siyān (*theol.*, *ca.* *10* XI/XVII) 364  
 — *Buqrāt fī'l-buthūr* (*med.*) 612 (2)  
**Fuṣūṣu'l-hikam** (*suf.*, VII/XIII) 440, 441, 465 (3)  
 — *Sharḥ-i* (*suf.*, 1041/1632) 440  
**Futūḥu'l-awrād** (*suf.*, XI/XVII) 446  
 — *l*-haramayn (*p.*, 911/1506) 249  
**Futūḥāt** (*u'l*-Makkiyya) (*suf.*, VII/XIII) 439  
 — *l*-ashār wa kunūzātu'l-asrār (*suf.*) 467 (4)

## G

- Ganj-i-Fayyādi** (*biogr.*, *ca.* 1147/1735) 80  
 — *i*-ma'nī (*p.*, 941/1535) 251  
**Gauhar-i-murād** (*theol.*, *middle* XI/XVII) 374, 499  
**Gharā'ibu'l-lughat** (*theol.*, *end* XII/XVIII) 547-548  
**Gharibu'l-m-shā'** (1157/1744) 162  
**Gharq-i-Machhlī-bandar**, *ahwāl-i* (*hist.*, 1282/1865) 45 (1)  
**Ghauthiyya** (*suf.*, VI/XII) 410, 412 (*fragm.*), 428  
 — *Sharḥ-i* (*suf.*) 410  
**Gḥayatu'l-imkān fī dirāyatī'l-makān**, *see* **Gḥayatu'l-makān fī dirāyati'z-zamān**.  
**Gḥayatu'l-makān fī dirāyati'z-zamān** (*philos.*) 510

- Ghazaliyyāt-i-Nawāid** 320  
**Al-Ghunyāt li-tālibī ṭarīqī'l-Haqq** (*suf.*, VI/XII) 409  
 — *Tarjuma-i* (*suf.*) 409  
**Guftār-i-shāh 'Isā Jundu'l-lah** (*suf.*, *beg.* XI/XVII) 462 (18)  
**Gu'l-i-kushtī** (*p.*, 1112/1701) 285  
**Guldasta-i-Karnāṭik** (*biogr.*, *beg.* XIII/XIX) 61 (49)  
**Gulistān** (*by* Sa'dī, 656/1258) 134, 212, 213, 215, 522 (1), 554, 730-732 (1), 744 (5)  
 — *Farhang-i* 744 (6)  
 — *Sharḥ-i* (*end* XI/XVII), *by* Alirāi 215  
**Ghulshan-i-bālāghat** (*inshā*, *beg.* XI/XVII) 131  
 — *i*-husn (*orn. prose*, 1181/1768) 716  
 — *i*-rāz (*p.*, *beg.* VIII/XIV) 57 (285, 639), 217, 461 (1), 493, 704  
 — *Sharḥ-i* (*end* IX/XV) 704  
 — *i*-sa'ādat (*inshā*, 1131/1719) 147 (*fragment*), 153, 154  
**Gulzār-i-abrār** (*biogr.*, *ca.* 1022/1613) 74 (*extr.*), 434, 437, 446, 462 (29), 464 (4)  
 — *i*-asfīyā (*suf.*) 84  
 — *i*-Fitrat (*biogr. or anthol.*, *end* XI/XVII) 702 (33)  
 — *i*-hāl (*p.*, 1073/1663) 270  
 — *i*-Ibrāhīm (*orn. pt.*) 264 (8)  
 — *Dibācha-i* (*orn. prose*, *beg.* XI/XVII) 139 (2), 166 (1)  
 — *i*-rtibār (*ethos*, 1281/1865) 509  
 — *i*-sa'ādat (*p.*, *beg.* XII/XVIII) 287 (3)  
**Gushāyish-i-hashtgūya**, *see* **Madārij-u'l-kamāl**.  
 — *nāma* (*unrecd.*, 1101/1690) 113  
**Gūy-u chaukān**, *see* **Kār-nāma**.  
**Gwālvār-nāma** (*hist.*, 1208/1793) 43-44

## H

- Ḥabību's-siyat** (*hist.*, *ca.* 930/1524) 2, 124 (4) (*extr.*), 364  
**Ḥadā'iqu'sh-shurārā** (*biogr.*, 1262/1846) 702  
 — *s*-sihr (*stgl.*, *end* VI/XII) 517  
**Ḥadiqatu'l-aqālim** (*biogr.*, 1202/1788) 97  
 — *Khātima-i* (*biogr.*, *beg.* XIII/XIX) 97  
**Ḥadiqatu'l-ḥaqīqat** (*p.*, VI/XII) 192, 264 (4)  
 — *Sharḥ-i* (XI/XVII) 192  
**Ḥadiqatu'l-ma'sūl** (*theol.*) 672 (3)  
 — *'sh-shurārā* (*biogr. or anthol.*, *beg.* XI/XVII) 702 (19)  
**Ḥadīth**, *see* **Chihil ḥadīth**.  
 — *i*-Rām-u Sītā, *see* **Rāmāyan**.  
**Ḥadratu'l-quds** (*suf.*, XI/XVII) 82

- Haft** iqlīm (*geogr.*, 1002/1594) 57, 57 (111), **706**  
 — paykar (*by* Nizāmī) 287 (3)  
 — taswir (*orn. prose*).. **168**  
 — wādī (*p.*, end VI XII) **204** (11)  
 (Hajw, Risāla-i-) (*by* Tughrā, XI XVII) .. **145** (13)  
**Hall-i-mushkil** (*suf.*) .. **462** (13)  
 — 'sh-shukūkī'l-warīdat .. 'alā  
 wahdatī'l-wujūd (*suf.*) **463** (2)  
**Hamīcha bihār** (*biogr.*, 1136/1724) 156, 294  
 — — (*anthol.*, end XI XVII) .. **322**  
 (Handasa, Risāla dar) (*beg.* V XI) **565**  
 Haqiqatu'l-haqā'iq (*suf.*) **462** (20)  
 Haqq-numā Risāla-i- (*suf.*, 1055/1645) .. **444** (2), **462** (19)  
**Haquqū'l-yaqīn** (*theol.*, 1109/1698) **390**  
 — — (*philos.*, *ca.* *beg.* XII XVIII) .. **499**  
 Hasanātu'l-ārīfīn (*suf.*, 1062/1652) **444** (1)  
 Hasaniyya, Risāla-i- (*theol.*, *ca.* 958/1551) .. **397**  
**Hasht bihisht** (*p.*, *beg.* VIII XIV) 218 (4), **219**  
 — — (*cosmog.*) .. 95  
 Hātīm-i-Tayy, Qissa-i-, *see* Qissa-i-Hātīm  
 Hawājis-i-Mawdūdīyya (*suf.*) 451, 452  
 Hawāshī 'isāghūjī, *see* Sharh 'isāghūjī  
 Hawāti'ū'l-imān (*theol.*, *beg.* IV X) 652  
**Hay'at** (Majmū'a dar—) **577**  
 — Risāla dar (*ca.* middle IX XV) **571**  
 (— Risāla dar) (*astrolog.*, 923/1517) **574**  
 (— Risāla dar) (two different treatises) **483** (3), **567** (5)  
 Hayātu'l-qulūb (*theol.*, end XI XVII) .. **387**  
 Hayratu'l-tuqahā (*theol.*) 65 (1)  
 Hazār mas'ala-i-Nasārā (*theol.*) **732** (2)  
 Hazliyyāt-i-Zakānī (VIII XIV) .. 227  
 Hidāya, Sharh — (*by* Abū'l-Ma'ālī b. Manjā) .. 652  
 Hidāyatu'r-rāmī (*archaeol.*, *beg.* X XVI) .. **626**  
 Hidyā-i-Sayū (*theol.*, *or* *anthol.*) 702 (52)  
**Hikāyat** (*p.*, XII XVIII) **292** (12)  
 (— i-fath-i-Nādir Shāh: *hist.*, middle XII XVIII) .. **36**  
 (— i-Yūnus b. Tāhur Balkhī) **344** (1)  
**Hikmat**, Risāla dar) (*theosoph.*) **511** (3)  
 — ba tarīqa-i-shrafiyyīn, Kitāb dar (*philos.*, *ca.* X XVI) **496** (2)  
 — ba tarīqa-i-lukamā-i-mashā'ixiyīn, Kitāb dar (*philos.*, *ca.* X XVI) .. **496** (1)  
**Hilyatu'l-muttaqīn** (*theol.*, 1079/1669) .. **389**  
 — 'l-qārī (*theol.*, 1095/1684) .. **343**  
**Hir-u Rānjhan** (*p.*, *ca.* 1143/1731) **291**  
 — — Qissa-i-, *see* Qissa-i-Hīr.

- Hirzu'l-amān** min fitanī'z-zamān (*occult.*, *beg.* X/XVI) .. **656**  
 — 'l-āshiqīn (*suf.*, *beg.* XI XVII) **84**  
**Hisāb**, Risāla dar .. **483** (5)  
 — Risāla dar 'ilm-i- (IX XV) .. **570**  
 Hishmat-i-Kashmīr (*hist.*, 1245/1830) **42**  
 Hishu'l-hashīn (*theol.*) .. 437  
 A brief **History** of the old imperial buildings situated at Agra, etc. .. **100**  
 Hitopadesa .. 685  
 Hudā'i-lah (*suf.*) .. **462** (23)  
**Hujjatu'l-Ahmadiyya** (*suf.*, XI XVII) .. 82  
 — 'dh-dhākīrīn (*suf.*) **464** (3)  
 — 'l-wāfiya (*theol.*, XII XVIII) **353**  
 — — Tarjuma-i- (*theol.*) .. **353**  
**Husn-u 'ishq** (*orn. prose*, end XI XVII) .. **149**  
 — i-ittifāq (*p.*, *beg.* XII XVIII) 287 (3)

## I

- ‘Ibādātu'l-khawāṣṣ (*suf.*, XI XVII) 439, 441  
 ‘Ibrat-nāma (*hist.*, *beg.* XIII/XIX) .. 38, 43  
 (— —) (*hist.*) .. **699**  
 ‘Iḥādāt (*logic*, *Ar.*) .. **514** (3)  
**‘Ihyā’ ‘ulūmī’d-dīn** (*theol.*, end V XI) .. 511 (4)  
 — (Muntakhab min) **511** (4)  
 ‘Ijāz Ma’ātiḥī'l-ijāz (*beg.* XI XVII) .. **217**  
**‘Ijāz-i-Khusrawī**, *see* Rasā'ilu'l-‘ijāz.  
 — 'l-mahabbat (*see* Nal-u-Daman) (*tab.*, 1247/1832) .. **259**  
 Ikhtiyār (*theol.*, 1212/1798) .. **361**  
**Ikhtiyārāt**, *see* Tashkīrāt, Risāla dar—  
 — i-Badrī (*med.*, 770/1369) .. **588**  
 Ik-ir, Risāla-i- — (*alchemy*) .. **647**  
 Ilāhī-nāma (*p.*, end VI XII) **204** (4)  
 ‘Ilmu'l-kitāb (XII/XVIII) .. 453  
 (Imān, Risāla dar) .. **467** (2)  
 ‘Imārāt-i-Agra, Risāla dar — .. **637**  
 (Inshā, Bayāt-i-) (1171/1758) .. **160**  
 — (Risāla dar) (1069/1659) .. **143**  
 — i-Amīr Khusraw, *see* ‘Iwān-nāma-i-khiyālāt  
 — i-badrī (*orn. pros.*, 1154/1742) .. **714**  
 — i-dilgushā ī (*faqih.*) .. **725**  
 — i-Harkaran, *see* Ir-shād-i-t-tāh-bīn.  
 — i-Jānī (Muntakhab-i-) .. **129**  
 — i-manzūma (*orn. pros.*, 1247/1832) .. **722**  
 — i-Marwāūd (*beg.* X XVI) .. **130**  
 — nāma (*theos.*, VII XIII) .. 419  
 — i-Nimati (*orn. pros.*) **717** (1)  
 — i-Shamsī (middle XIII XIX) **166** (3)  
 — i-shibyān .. **167**

- (*Inshā-i-Siyālkūtī*) (*orn. prose*) **721** (2)  
*Inwān-nāma-i-khiyālāt* (*inshā*, beg. VIII XIV) .. **126**  
*Iqbāl-nāma-i-Jahāngīrī* (*hist.*, 1029 1620) .. **28**  
*Irshād-u'l-murīdīn* (*suf.*, X XVI) .. **433**  
 — *l-murīdīn* (*suf.*) .. **447**  
 — *'s-sālikīn* (*suf.*, VIII XIV) **462** (3)  
 — *'s-sālikīn* (*suf.*) .. **476**  
 — *'t-tālibīn* (*Inshā-i-Harkaran*) (*inshā*, ca. 1040 1631) **141, 717** (2)  
 — *'l-wuzarā'* (*biogr.*, middle XII XVIII) .. **501**  
 — *'z-zarā'at* (*agroc.*, 921 1515) .. **628**  
*Ishārat-i-Bīnīsh* (*biogr.*, 1265 1849) **61, 530**  
*'Ishqiyya*, *Risāla-i-* (*suf.*, VIII XIV ?) .. **462** (9)  
 — (*p.*, 751 1351) .. **227** (5)  
 — see *Miftāhu'l-matlab*.  
*Iskandar-nāma* (*by* Nizāmī) **200 201, 202, 726, 727**  
 — — *-i-bahrī* (*p.*, VI XII) .. **201**  
 — — *-i-barī* (*p.*, VI XII) .. **200**  
 — — *Muntakhabū'sh-shurūh-i-* (*ca. beg.* XIII XIX) .. **727**  
*Isma'il-nāma*, see *Shāhnāma* (*by* Qāsimī).  
*Istī'rārāt-i-Surūṭī* (*lec.*) .. **531** (2)  
*Istīlāhāt-i-shurārā-i-muta'akh-khurīn* (*lec.*) .. **529**  
 — *-i-Shūfiyya* .. **472**  
*Itbā'-sunan wa āthār* (*theol.*) .. **652**  
*Ithbāt-samā'il-ghanā* (*suf.*) .. **475**  
*I'tiqādāt-u'l-imāmīyya* (*theol.*, IV X) .. **386**  
*I'tiqādiyya*, *Tarīmu-i-risāla-i-* (*theol.*, X XVI ?) .. **386**  
*Iyā-i-dāmsb* (*bal.*, end X XVI) .. **106**  
*(Izāle-i-aghlāt-i-kalimāt-i-Fārsī)* (*gram.*) .. **553**  
*Izālātu'l-qimā'* *'an wujūh-i-s-sunā'* (*suf.*, 1244 1829) .. **457**

## J

- (Jabr, Risāla dar ..)* .. **579** (1)  
*(Jabr, Risāla-i-)* .. **675** (5)  
*Jahāngīr-nāma* (*hist.*, 1033 1623) **27, 135**  
*Jān-i-gīṭ-nūma* (*philos.*, end IX XV) .. **494**  
 — — — (*philos.*, middle XIII XIX) .. **581**  
 — *-i-jahān-nūma* (*suf.*) .. **469** (3)  
 — *-i-Jān* (*p.*, 732 1332) **224** (1), **225, 326** (97), **488**  
*Jānu'l-jawāmir* (*theol.*, IX XV) (*astr.*) .. **2**  
*Jāmi-i-Bahādu Khānī* (*mathem.*, 1249 1833) .. **580**  
 — *l-fawā'id* (*med.*, 917 1511) **610** (*metr.*)

- Jāmi'u'l-hikāyāt wa lawāmi'u'r-riwāyāt* (*anecd.*, ca. 625 1228) .. **104**  
 — *l-jawāmir* (*med.*, XII/XVIII) **609**  
 — *l-lughāt* (*lex.*) .. **525**  
 — *l-qawānīn* (*inshā*, 1085 1674) **146 147, 713**  
 — *-i-shāhī* (*astrol.*) .. **574**  
 — *'t-tamthīl* (*proverbs*, 1054 1645) .. **664**  
 — *'t-taṣānīf* (*suf.*, 1293 1876) **459** (1)  
 — *'t-tawārīkh* (*hist.*, beg. VIII XIV) .. **57** (1896)  
*Jāngnāma-i-Azām Shāh wa Bahādur Shāh* (*hist.*, ca. 1119 1708) .. **162**  
*Jauhar-i-Ṣamsām* (*hist.*, middle XII XVII) .. **36**  
*Jawāb-i-su'ālāt-i-sā'il* (*theol.*, end XII XVIII) .. **752** (2)  
*(Jawābāt-i-su'āl-hā)* (*magic*) **466** (3)  
*Jawāhiru'l-asrār* (*suf.*, 840 1437) **429, 430, 702** (18)  
 — — — *wa zawāhiru'l-anwār* (*contt. on the Mathnawī*, IX XV) **208 209**  
 — *'dh-dhāt* (*p.*, end VI XII) **204** (2)  
 — *-i-Faīdī* (*biogr.*, 1033 1623) .. **72**  
 — *-i-kham-sa*, see *Awrad-i-Ghaw-thiyya*.  
 — *'s-sanā'ir* (*technical*) .. **631**  
*Jawāmi'u'l-hikāyāt*, see *Jāmi'u'l-hikāyāt*.  
*Jawārih-nāma* (*rel.*) .. **617**  
*Jāwidān-i-kabīr* (*theos.*) .. **57** (1605)  
 — *-i-aghūr* (*theos.*) .. **57** (1605)  
*Julūsiyya* (*orn. prose*, XI XVII) **145** (1)

## K

- Kaḥba-i-niṭān* (*biom.*, beg. XI XVII) .. **57** (2361), **702** (30)  
*Kabūtar-nāma* (*ect.*) .. **624**  
*Al-Kāfi fī ilmi'd-dīn* (beg. IV X) .. **750**  
 — *Sharḥ-i-* (*theol.*, 1065 1658) .. **750**  
*Al-Kāfiya fī n-nahw* (*gram.*, beg. VII XIII) .. **557**  
*Kalīla and Dimna*, *story of* .. **106**  
*Kalimatu'l-haqq* (*orn. prose*, XI XVII) .. **145** (12)  
 — *'sh-shurā'ā'* (*biogr. or anthol.*, beg. X XVI) .. **702** (32)  
 — *'sh-shurā'ā'* (*biogr.*, ca. 1108 1697) .. **51 54, 702** (31)  
*Kāmilu't-taḥrīr* (*contt.*, end VI XII) .. **641**  
*Kāmrūp*, *Qissa-i-*, see *Qissa-i-Kāmrūp*.  
*Kanzu'l-astār* (*p.*, end VI XII ?) **204** (16)  
 — *l-hidāyāt u'l-kashf-i'l-bulāyāt wa'n-nihāyāt* (*suf.*, 1080 1670) .. **445**  
 — *l-haqā'iq*, *by* 'Attār (*p.*, end VI XII) .. **204** (14)  
 — *l-haqā'iq* (*p.*, 703 1304) .. **57** (1823)

- Kār-nāma** (*p.*, X/XVI) 253 (3)  
 ——— (*p.*, end XII/XVIII) 302  
**Karāmātu'l-awliyā** (*biogr.*, 1068/1658) 82  
**Karīmā**, *see* Pand-nāma.  
**Karma-vipāka** 692  
**Al-Kashf 'alā** ('an) mujāwazat hadhihi'l-ummat al-alf (*theol.*, 898 1492) 354 (2)  
**Kashfu'l-anwār** 437  
 ——— 'l-lughāt wa'l-iṣṭilāḥāt (*lex.*, *ca.* 950/1544) 519 521  
 ——— 'l-mahjūb (*suf.*, V XI) 403  
 ——— 'sh-shubha 'an hikamī'l-mat'a (*theol.*, *beg.* XIII XIX) 402  
 ——— 'z-zunūn, Tarjuma-i- (*bibliogr.*, *orig.*, middle Xi, XVII) 663  
**Kathirū'l-manfa'at** (*ethics.*, 1232 1817) 506  
**Kawākib-i-durrīyya** (*suf.*, XI XVII) 82  
**Khāfiyatu'l-mathal** (*poetics.*, 1107 1696) 180 (3)  
**Khamṣa-i-Khusraw Dihlawī** (*p.*, VIII XIV) 218, 219, 220-222  
 ——— i-Qāsimī (X XVI) 253  
**Khatt, Risāla-i-manẓūm dar ilm-i-** (*calligr.*, 920 1514) 638  
 ——— i-irshād-i-Mīr Muḥammad Hamadānī (*suf.*) 79 (1)  
**Khawāriqū's-sālikīn** (*suf.*, 1109 1699) 79 (4)  
 (Khawāss-i-hurūf-i-mufrida, Risāla dar) (*occult.*) 656  
**Khazāna** (*suf.*, XIII XIX) 84  
 ——— i-'āmirā (*biogr.*, *ca.* 1177 1763) 59, 291  
 ——— i-Jalālī (*suf.*, VIII XIV) 70  
**Khiyālāt-i-'ushshāq**, *see* Miṭṭabū'l-matlab.  
**Khiyāt-nāma** (*p.*, end VI XII) 204 (15)  
**Khulāṣa-i-hālāt-i-Marathā** (*hist.*, 1208/1794) 47  
**Khulāṣatu'l-aikār** (*biogr.*, 1207 1793) 267, 287  
 ——— 'l-awrād (*suf.*, XI XVII) 446  
 ——— 'l-aysh-i-'Ālam-shāhī (*med.*, 1177 1764) 611  
 ——— l-fiqh (*theol.*) 360  
 ——— 'l-hayāt (*photos.*, end X XI) 497  
 ——— l-inshā' (1225 1810) 164  
 ——— 'n-ni'mat (*biogr.*, *or anthol.*) 702 (20)  
 ——— 'l-qarā'at (*theol.*, XI XVII) 342  
 ——— 'sh-shurūḥ (*med.*, *ca.* *beg.* XII XVIII) 602, 693  
 ——— 't-tawārikh (*hist.*, 1107 1695) 32, 33  
**Khutba-i-bayāḍ** (*orn.*, *prose.*, XII XVIII) 292 (11)  
**Khwān-i-Khalīl, Dībācha-i-** (*orn.*, *prose.*, *beg.* XI XVII) 139 (3)  
**Kifāya-i-Mujāhidīyya** (*med.*, middle IX-XV) 589  
**Kifāyatu't-ta'lim** (*astron.*, 542 1147) 566, 567, 574  
**Kīmiyā-i-sa'adat** (*suf.*, V XI) 405  
**Kitāb dar ahkām-i-jinn** (*occult.*, *beg.* X/XVI) 652  
 ——— 'l-asrār (*alchemy.*, *ca.* *beg.* IV X) 646 (1)  
 ——— i-dawā'ir (*suf.*, end IX XV) 704  
 ——— dar hikmat, *see* Hikmat.  
 ——— irshād (*theol.*, VI XII) 652  
 ——— muḥtadā (*occult.*) 652  
 ——— 'l-qand fī ta'rikh Samargand, *see* Qandiyya.  
 ——— 'tawā'in (*occult.*) 652  
**Koka-shāstra** 673, 683  
**Kubrā** (*logic.*, end VIII XIV) 513, 514 (5)  
**Kullīyyāt-i-Attār** (end VI XII) 204  
 ——— i-Malik Qumī (*beg.* XI XVII) 264  
 ——— i-Rūḥī (XII XVIII) 292  
 ——— i-Ta'thir (*beg.* XII XVIII) 287  
 ——— i-'Ubayd-i-Zākānī (VIII XIV) 227  
**Kunūzu'l-mu'azzimīn** (*astrolog.*) 567 (3)
- ## L
- Lamacat** (*suf.*, VII XIII) 418, 755  
**Lama'at mir'atī'l-lah fī sharīḥ āyat Shahada'l-lah** (*theol.*, *in Arabic.*, 1136 1724) 752 (4)  
**Lam'a-i-ṣādiqa** (*ushā*, 1246 1831) 165  
**Laṭā'if-i-Ashrafī** (*suf.*, *ca.* 825 1422) 233, 462 (29)  
 ——— i-madaniyya (*suf.*) 82  
**Lawā'ih** (*suf.*, end IX XV) 230, 432 462 (14), 674 (4)  
 ——— *see* Sawānih  
**Lawāmi-i-Ṣāhib-qutnī** (*theol.*, *ca.* 1060 1650) 381, 382  
**Laylā wa Majnūn** (*thy* Hātiṭī, *beg.* X XV) 245, 246  
 ——— (*thy* Qāsimī) (*p.*, X XVI) 253 (1)  
**Lisānu l-ghayb** (*p.*, end VI XII) 204 (7)  
**Lubābu'l-akhbār** (*theol.*) 348  
 ——— (*biogr.*, *beg.* VII XIII) 104  
**Lubt-i-Aynu l-bukā** (*theol.*) 380 (2)  
 ——— l-lubāb li-ṭiflī'l-albāb, *see* Fī talbīq ismī'l-azam.  
 ——— 't-tawārikh (*hist.*, *ca.* 948 1542) 3  
**Lughat, Risāla dar** 531 (3)  
 (—— i-'Arabī) 522 (2)  
 (—— i-Fārsī wa 'Arabī) 545  
 (—— i-Mullī Dūpiyāza) (*prosody.*, *beg.* XI XVII) 676  
 ——— i-Mulūzu'sh-sharīf (*suf.*) 411 (6)  
 (—— i-Panjābī) (*beg.* XIII XIX) 546  
 ——— l-Qur'ān (*theol.*, *ca.* IX XV) 338

## M

- (Mā muqīmān) (*p.*, *ca.* XI/XVII ?) .. 300  
**Ma'āriju'n-nubuwwat** (*hist.*, *ca.* 900-1495) .. 11  
**Ma'āthir-i-Rahīmī** (*hist.*, 1025/1616) 326 (123)  
**Mabda' wa ma'ād** (*suf.*, VII/XIII) 415  
**Al-Mabda' wa'l-ma'ād** (*suf.*, *beg.* XI/XVII) .. 445  
 (Ma'dal-i-qamar, *Risāla dar* (astron., *ca.* *beg.* X XVI) .. 573  
**Ma'danu'l-ma'ānī** (*suf.*, middle VIII XIV) .. 425  
 ——— (*suf.*, end VIII XIV) .. 425  
 ——— 'sh-shifā' (*med.*, 918 1513) .. 590  
**Madāriju'l-kamāl** (*suf.*, VII XIII) 419 (2), 420  
 ——— 'n-nubuwwat (*theol.*, *beg.* XI XVII) .. 352  
 ——— Takmila-i- (*theol.*, *beg.* XI XVII) .. 352  
**Madhammatu'l-ijtihād** (*theol.*, 1233/1818) .. 393  
**Madkhal-i-manẓūm** (*astrol.*, 816 1413) .. 645  
**Mahābāt-i-Mawdūdiyya** (*suf.*) .. 451  
**Mahābhārata** .. 677  
**Mahmūd-u Ayāz** (*by* Unsī, XI XVII) 57 (2428)  
**Majālisu'l-aḥẓān** (*theol.*, *beg.* XII XVIII) .. 377  
 ——— 'l-arbāb (*biogr.* or *anthol.*, XI XVII ?) .. 702 (35)  
 ——— 'n-naḥā'is (*biogr.*, 896 1491) 702 (4)  
 (—— 'i-taẓīya) (*theol.*) .. 380 (1)  
 ——— 'l-ushshāq (*biogr.* or *anthol.*) 702 (34)  
**Majānāt-i-Mawdūdiyya** (*suf.*) .. 451  
**Majma'u'l-baḥrayn** (*biogr.* or *anthol.*, *beg.* XI XVII) 702 (36)  
 ——— (*suf.*, 1065 1655) .. 681  
 ——— 'l-furs (*lex.*, 1008 1600) 523, 531 (2)  
 ——— 'l-inshā' (1146 1734) .. 153  
 ——— 'n-naḥā'is (*biogr.*, or *anthol.*) 702 (38)  
 ——— 's-ṣanā'ī' (*poetics.*, 1060 1650) 176  
 ——— (*technol.*) .. 631  
 ——— 'sh-shurārā' (*biogr.* or *anthol.*, *beg.* XII XVIII) .. 702 (37)  
 ——— 't-tamthīl (*proverbs.*, 1049 1640) 664  
**Majmū'a-i-ash'ār** (*Anthologies.* different) .. 322-330  
 ——— 'i-Sultānī (*theol.*) .. 359  
 (—— dar tajwīd) .. 347  
 (—— 'i-tawārikh) .. 668  
**Majmū'atu's-ṣanā'ī'** (*technol.*) .. 631  
**Majnūn-u Laylā** (*p.*, 698 1299, *by* Khusraw) .. 218 (2)  
**Makāfāt-nāma** (XII XVIII) 57 (449)  
**Makā'idu'sh-shaytān** (*occult.*) .. 652  
**Makārimu'l-akhlāq.** *Tarjuma-i-* (*theol.*, 1061 1651) .. 751  
**Makhzanu'l-asrār** (*p.*, *ca.* 573/1178), *by* Nizāmī 203, 264 (3), 725  
 ——— Sharḥ-i- (*ca.* *beg.* XII XVIII) .. 203  
 ——— 'l-badā'ī' (*biogr.* or *anthol.*) 702 (44)  
 ——— 'i-darwat (*suf.*, 1037 1628) .. 437  
 ——— 'l-gharā'ib (*biogr.*, 1218 1804) 156, 267, 287, 289, 702 (39)  
 ——— 'l-irfān (1129 1717) .. 151  
 ——— 's-sāhkin (*suf.*) .. 473  
**Makkiyya** (*Ar.*, *suf.*) .. 70  
 ——— Sharḥ-i- (*suf.*, VIII XIV) .. 70  
**(Maktūb-i-Afdal Kāshī)** (*suf.*) .. 705  
 ——— 'i-Sayyid Ahmad (*suf.*) 399 (3)  
 (—— 'i-'Izzu'd-Dīn) (*suf.*, end VIII XIV ?) .. 466 (2)  
 ——— 'i-Mu'īnu'd-Dīn Chishtī (*suf.*, *ca.* *beg.* VII/XIII) .. 462 (17)  
 (—— 'i-Waliyyu'l-lah Dihlawī) (*suf.*, end XIII XIX) .. 469 (1)  
**(Maktūbāt, Majmū'a-i-)** (XII XVIII) .. 158  
 ——— 'i-'Abdu'l-Qādir Jīlānī (*suf.*, VI XII) .. 411 (8)  
 (—— 'i-'Abdu'r-Razzāq Kāshī wa 'Alā'u'd-Dawla Samnānī) (*suf.*, *beg.* VIII XIV) .. 462 (29)  
 ——— 'i-Ahmad Munyarī (*suf.*, 1347) (the first collection) .. 756  
**Malāḥat-i-maqāl** (*anecd.*, 1177 1764) 119  
**Malfūz-i-Junayd-i-Baghdādī.** *see* *Risāla-i-rumūzāt.*  
 ——— 'sh-shaykhī'r-rabbānī (*suf.*, *ca.* 546 1152) .. 411 (1)  
**Malika Shāh.** *Qisṣa-i-* *see* *Qisṣa-i-Malika Shāh.*  
**Man tā yaḥḍuruḥu'l-faqīh** (*theol.*, IV/X) .. 381  
**Manāfi'u'l-qulūb** (*theol.*) .. 370  
**Manāqib-i-anbiyā** (*legends*) .. 101  
 ——— 'l-ārīfīn (*biogr.*, *ca.* 754 1353) 417  
 ——— 'l-awliyā' (*biogr.*) .. 81  
 ——— 'i-Ghauthiyya (*biogr.*, XI XVII) 76  
 ——— 'l-halārāt (*suf.*) .. 82  
 ——— 'i-Murtaḍawī (*theol.*, middle XI XVII) .. 375, 749  
 (—— 'i-Shāh Mīmā) (*biogr.*, *beg.* X XVI ?) .. 70  
**Manāzir-i-akhaṣṣu'l-khawāṣṣ** (*suf.*, 1050 1640) .. 439  
**Manba'u'l-anhār** (*p.*, end X/XVI) 264 (3)  
**Manbahāt fī 'ilmi'l-amwāt** (*biogr.*, 1299 1882) .. 84  
**Manhaju'l-fadīlīn** (*theol.*, 937 1531) 396  
 ——— 'l-yaqīn (*theol.*, 1081 1671) .. 376  
**Mānīnī Manūhar wa Ratnāwatī.** *Afsāna-i-* *see* *Afsāna-i-Mānīnī.*  
**Mānkuṭūhal** (*mus.*, *beg.* X XVI) .. 639  
**Manṭiq, Risāla dar** .. 514 (4)  
 ——— 't-tayr (*p.*, end VI XII) 205, 674 (14)  
 (Manẓūma dar lughat-i-Hindī) 733 (1)

- Maqāmāt-i-Maṣūmī** (*suf.*, XI/XVII) .. 82  
 — *i-Naqshbandī* (*suf.*, XI XVII) .. 82  
**Maqsadu'l-aqsā** (*suf.*, VII XIII) .. 414  
**Maqsūdu'l-qārī** (*theol.*, XI XVII) .. 341  
**Marātib** Risāla-i- (*or* Marātib-i-khamsa) (*suf.*, XI XVII?) .. 463 (1)  
 — *i-fanā wa wuṣūl*, Risāla dar biyān-i- (*suf.*) .. 462 (6)  
 — *i-khamsa*, *see* Risāla-i-marātib.  
 — *i-sitta* (*suf.*) .. 462 (2)  
 — *i-wujūd* (*theos.*) .. 469 (5)  
**Ma'rifatu'd-dunyā** (*theol.*, X XVI) .. 399 (2)  
 — *i-madhāhib* (*theol.*) .. 399 (1)  
 — — (*theol.*) .. 672 (4)  
 Dar — *i-maqādir* .. 483 (4)  
 Dar — *i-ta'rikh-i-Khaṭāy* (*astr.*, 1094 1683) .. 577 (2)  
 Marju'l-baḥrayn (*comt. of* Dīwān-i-Hāfiẓ, 1026 1617) .. 231  
 Maṣādir (*lex.*, V XI) .. 532  
**Masā'il-i-arba'in fi bayān-i-sunnat-i-Sayyidu'l-mursalīn** (*theol.*) .. 362  
 (— *i-fiqhiyya*) (*theol.*) .. 384  
 (— —) (*theol.*, middle XIII XIX) .. 385  
 Mashā'ikh-i-Kashmīr, *see* Ausāb-i-mashā'ikh.  
**Maṣūmiyya** (*suf.*, XI XVII) .. 82  
 — Risāla-i- (*theol.*, XI XVII) .. 442  
 Matālī'u'l-Hind (*photos.*, 1223 1809) .. 505  
**Mathnawī-i-Bū 'Alī Qalandar** (*fragm.*) .. 462 (6)  
 — *i-Bū 'Alī Qalandar* (*beg.*, VIII, XIV) .. 674 (7)  
 — *i-Mawlawī* (*p.*, VII XIII) .. 207, 208-211 279, 417, 674 (12), 728  
 — — Sharh-i- (*tend* XLXVII) .. 210  
*by* Anrārī .. 210  
 — — Sharh-i- (*tend* XI XVII), *by* Shukrū'l-lah .. 211  
 — — (Sharh-i-) (*by* Maḥmūd Dīn Tabrizī) .. 462 (15)  
 — *i-Sharafu'd-Dīn Awliyā* .. 318  
 — *i-Walī-rām* (*p.*, *ca.* 1055 1645) .. 270 (1), 462 (27)  
 (Mathnawīyyāt-i-Munīma) (*beg.*, XIII XIX) .. 308  
**Maṭla'u'l-anwār** (*p.*, 698 1299) .. 218 (1)  
 — — (*theol.*, X XVI) .. 747  
 — *i-fajar* (*suf.*) .. 462 (21)  
 — *i-nayyirayn* (*alchemy*) .. 646 (2)  
 — *i-ulūm wa majma'u'l-funūn* (*encycl.*, 1262 1846) .. 486  
 Maṭlūbu't-tālibīn (*biogr.*, 1111 1700) .. 450, 464 (4)  
**Mawāhib-i-aliyya** (*theol.*, 899 1494) .. 748  
 — *i-Sa'diyya* (XIII XIX) .. 84  
 Mawālid-i-kabīr (*astrol.*) .. 574  
 Mawāṭin (*suf.*, 856 1452) .. 431  
 Maymanat-uāma (*p.*, *beg.* XII/XVIII) .. 287 (3)  
**Mazharu'l-'ajāib** (*p.*, *end* VI XII) .. 204 (6)  
 — *i-i'jāz* (*anecd.*, *end* XI XVII) .. 708  
 — *i-Jalālī* (*suf.*) .. 84  
 Mi'at 'āmil (*gram.*, *Ar.*, V XI) .. 561 (1)  
 (Manẓūma-i-Mi'at 'āmil) (*gram.*) .. 561 (1)  
 Midmār-i-dānish (*vet.*, 1971 1661) .. 618  
**Miftāhu'l-asrār** (*suf.*, 830 1427) .. 429  
 — *i-futūḥ* (*p.*, *end* VI XII) .. 204 (10)  
 — *i-jinān* (*ethos.*, *ca.* 770 1368) .. 489  
 — *i-khazā'in* (*med.*, 767 1366) .. 585  
 — — (*med.*, *end* XI XVII) .. 595  
 — *i-ma'ānī* (*Shurh-i-Mathnawī*, middle XI XVII) .. 728  
 — *i-matlab* (*i-Shiqiyya*, *or* *Khiyālāt-i-ushshāq*) (*suf.*, VII XIII) .. 462 (1)  
 — *i-muwaṣṣilat* (*comitt.*) .. 136  
 — *i-qawā'if* (*prosody*) .. 169  
 — *i-salāt* (*theol.*, 1061 1651) .. 358  
 Mīhakk-i-kamāl (*anthol.*) .. 325  
**Mīhr-u māh** (*p.*, 1065 1655) .. 277  
 — — Afsāna-i- *see* Afsāna-i-Mīhr-u Māh.  
 Mīnā bāzār (*orn. prose.*, *beg.* XI XVII) .. 139 (4)  
**Mīnhāju'l-'ābidīn** (*suf.*, V XI) .. 404 (1)  
 — — Tarjuma-i- (*suf.*) .. 404 (1)  
 — *i-āmin* (*theol.*) .. 464 (2)  
 — *i-mu'ī* (*p.*, *beg.* XII XVIII) .. 287 (3)  
 — *i-mubīn* (*logic*, *end* VI XII) .. 512  
 — — (*suf.*, VII XIII) .. 419  
**Mīrāju'l-ta'āhat** (*orn. prose.*, XI XII) .. 145 (6)  
 — *i-khiyāl* (*biogr.*, 1257 1841) .. 60, 181, 246, 259, 314  
 — *i-ush-shāq* (*see* Laylā wa Majnūn, *by* Hātīf) (1251 1836) .. 246, 259  
 Mīrājiyya (*ethos.*, *beg.* V XI) .. 487  
**Mīr'āt-i-āfrāb-numā** (*hist.*, *ca.* 1218 1803) .. 8, 9  
 — *i-ālam* (*hist.*, 1078 1657) .. 6, 7, 82  
 — *i-āshuq* (*biogr.*, *or* *anthol.*) .. 792 (42)  
 — *i-lawḥyā* (*biogr.*) .. 81  
 — *i-huqu'l-yaqīn* (*suf.*, VIII XIV) .. 464 (4)  
 — *i-jahān-numā* (*theos.*) .. 82  
 — *i-khiyāl* (*biogr.*, 1102 1691) .. 792 (40)  
 — *i-Mas'ūdī* (*leg.*, XI XVII) .. 103  
 — *i-mubāḥḥuqīn* (*suf.*) .. 467 (4)  
 — — (*theos.*) .. 462 (7, 18), 672 (6)  
 — *i-quds* (*biogr.*, 1602) .. 665  
 Mīr'ādu'l-'ibād (*mina'l-mabda'ila'l-mar'ād*) (*suf.*, 620 1223) .. 70  
 Miṣbāḥ (*suf.*, *p.*, 852 1449) .. 704

- Miṣbāhu'l-akhlāq** (*ethics*, ca. 1250 1835) .. 507  
 — 'l-āshiqīn (*suf.*, X XVI ?) .. 435  
 — 'l-hidāyat wa miftāhu'l-kifāyat (*suf.*, 734 1334) .. 422  
 — 'n-nasab-i-'aliyya-i-Shāh Yāsīn Qalandar (*suf.*) .. 84  
 Mishkātu'l-anwār (*theol.*, end XI XVII) .. 391 (3)  
**Mi'yāru'l-azmān** (*astron.*, 1234 1819) .. 581  
 — -i-jamālī (*lex.*, ca. 744 1343) .. 525  
 — 't-taṣawwuf (*suf.*) .. 70  
 — 'l-uqūl (*mechanics*) .. 636  
**Mizānu'l-ash'ār**, *see* 'Arūd-i-Sayfī.  
 — 't-tabā'i-i-Quṭb-shāhī (*med.*, beg. XI XVII) .. 498, 593  
 Al-miz'har fī 'ulūmī'l-lughāt (*gram.*, *Ar.*, end IX XV) .. 550  
**Mu'ālījāt** (*med.*, V XI) .. 610  
 — -i-Nabawī (*med.*, beg. XII XVIII ?) .. 604  
**Mu'ammā**, Risāla-i- .. 675 (4)  
 — -i-Husaynī, Sharḥ-i- (X XVI) 184  
 (**Mu'ammayāt-i-Muntāz**) (*p.*, beg. XIII XIX) .. 315 (3)  
 (— -i-Sayfī) .. 180 (2)  
 Mu'ayyidu'l-fuḍalā' (*lex.*, X XVI) .. 518, 525  
 Muṭarr-nāma, *see* Muzaḥfar-nāma.  
 Muḥarrīhu'l-qulūb (*transl. Sanskr.*) 685  
 Muḥnnī-nāma (*theol.*, 932 1526) .. 363  
 Muḥadhdhibu'l-asmā' (*lex.*, ca. X XVI) .. 542  
 Muḥākamāt (*logic*, X XVI) .. 513  
 Muḥammad-Shāhī, *see* Tadhkira-i-Muḥammad Shāhī.  
 (**Muḥārība-i-Jaswant Sing'h**) (*hist.*) 697  
 — -i-Kābul wa Qandahār (*hist.*, 1263 1847) .. 22  
 Mu'niyya, Ar-risālatu'l- (*astron.*, ca. X XVI) .. 575  
**Al-Mu'jam** fī āthār mulūkī'l-'ajam (*hist.*, beg. VIII XIV) .. 15  
 — fī ma'āyir ash'rārī'l-'Ajam (*prosody*, ca. 628 1231) .. 169  
 Mujarrabāt dar mu'ālaja-i-ba'dī amrūd (*med.*, ca. middle XII XVIII ?) (*three treatises with the same heading*) .. 606 (2, 3)  
**Mūjiz** (*med.*, VII XIII) .. 602  
 — (*med.*) .. 610  
 Mujmalu'l-ahkām (*astrol.*) .. 574  
**Mukātabāt-i-'Allāmī** (*inshā*, beg. XI XVII) .. 132, 133, 134, 135, 136, 712, 744 (2)  
 — — Sharḥ-i- .. 134  
 (Mukhammasāt-i-ghazallā-i-Hāfiẓ) 232  
 Mukhbīru'l-wāsīlīn (*p.*, 1066 1656) 268  
 Mukhtārū'l-ikhtiyār (*theol.*, end IX XV) .. 357  
 Mukhtār-nāma (*legends*, ca. XI XVII) .. 378  
**Mukhtār-nāma** (*or* Rubā'iyyāt) (*p.*, end VI XII) .. 204 (1)  
 (Mukhtaṣar fī'n-nafs) (*psychol.*) 511 (1)  
 Mulakkhasu't-tawārīkh (*hist.*, XIII XIX) .. 40  
**Munājāt** .. 159 (9)  
 — (-i-Anṣārī) (*suf.*, V XI) 442, 461 (2), 754  
 Al- — min Amīrī'l-mu'minīn 'Alī (*p.*) .. 411 (2)  
 Munāzīrāt-i-khams (*suf.*, beg. IX XV) .. 427 (1)  
**Mu'nīsu'l-arwāh** (*biogr.*, 1049/1640) .. 74  
 — 'l-fuqarā' (*suf.*, VIII XIV) .. 466 (1, 2)  
 — — (*suf.*) .. 424  
 — -i-Jān (*biogr. or anthol.*, beg. XI XVII ?) .. 702 (41)  
 — 'l-ushshāq (*suf.*, IX XV) .. 704  
 (**Munsha'āt**, Majmū'a-i-) (end XII XVIII) (*different*) .. 159, 162  
 — -i-Brahman (*orn. prose*, middle XI, XVII) .. 711  
 — -i-Mād'hūrām (*inshā*, 1120 1709) .. 150  
 — -i-Muḥammad I-fahānī (*inshā*, beg. XI XVII) .. 138  
 — -i-Ruknu'd-Dīn Nāwī (*before* 743 1343) .. 517  
 (— -i-Tughrā) (XI XVII) .. 145  
 — -i-Wahūd (*inshā*) .. 158  
 — -i-Zuhūrī, *see* Panj ruq'a.  
**Muntakhabu'l-aqā'id** (*theol.*, 1016 1608 ?) .. 365  
 — 'l-ash'rār (*anthol.*) .. 702 (43)  
 — l-lughāt-i-Shāhjahānī (*lex.*, 1046 1637) .. 543-544  
 — 'sh-shurārā (*biogr.*, *or anthol.*) .. 702 (46)  
 — 't-tawārīkh (*hist.*, beg. XI XVII) .. 592  
 Murakkabāt-i-Jahāngīrī (*lex.*) 531 (1)  
 Muraqqat-i-taṣwīr (*orn. prose*, ca. 1144/1732) .. 156  
 Muraṣṣa-kār (*orn. prose*, 1234 1819) .. 720, 721 (1)  
 Musawwadāt-i-Kewāl Rām (*inshā*, end XII XVIII) .. 157  
 Mūsh-u Gurba (*by* Zākānī, VIII XIV) .. 227  
 Muṣibat-nāma (*p.*, end VI XII) 204 (3)  
 Mustakhḥṣu'l-ma'ānī. Khulāṣa-i- (*theol.*) .. 346  
 Muṣtalahātu'sh-shurārā (*lex.*, ca. 1180 1767) .. 528  
 Muthallathu'l-lughāt, *see* Niṣāb-i-Ba'dī.  
 Muthmir (*gram.*, middle XII XVIII) .. 550  
 Muzaḥfar-nāma (*amecd.*, end XI XVII) .. 117  
 Muzilu'l-aghlāṭ (*gram.*) .. 553



## N

- Nadwatu'dh-dhakḥā'ir (*anthol. or biogr.*, XII/XVIII) .. 702 (48)  
 Nafahātu'l-uns (*biogr.*, 883/1478) .. 57, 65-66, 67, 364, 436, 439.  
     462 (25, 29)  
 — — — Ḥāshiya-i- (beg. X/XVI) .. 65, 67, 68  
 — — — Takmila-i-Ḥāshiya-i- .. 65 (3)  
 Nafā'isu'l-ma'āthir (*biogr.*, end X/XVI) .. 702 (51)  
 Nafas-i-Ra'mānī (*suf.*) .. 470 (1)  
 Nāfi'u'l-muslimīn (*theol.*, beg. XI/XVII ?) .. 366  
 — 't-tālib'n (*comt.*, 1213 1799) .. 135  
 Nafsiyya (*orn. pr.* 1137/1725 ?) .. 675 (2)  
 Nahju'l-balāghat (*theol.*, V/XI) .. 372  
 (Nahrhā, Risāla-i-; (*geogr.*) .. 99  
 Na'w-i-Mīr (*gram.*, end VIII XIV) .. 561 (2)  
 Najmu'l-hudā (*suf.*, XI XVII) .. 82  
 Nakhbandiyya (*agric.*, 1295 1791) .. 629  
 Nakhlistān-i-fikr (*biogr. or anthol.*) .. 702 (47)  
 Nal-u Damu (*p.* 1003 1595) .. 257, 258, 259  
 Nāla-i-dard (*suf.*, 1190 1776) .. 453, 454, 455  
 (Namāz, Risāla-i-manzūm dar) (*two different works*) .. 368, 460 (4)  
 Namūna-i-mshā (*orn. prose*, XI/XVII) .. 145 (9)  
 Nam-u ḥalwā (*suf.*, beg. XI XVII) .. 462 (10), 674 (2)  
 Naṣā'ih-i-Nizāmu'l-Mulk (*politics*, end IX XV) .. 491, 492  
 Naṣā'im-i-shamīmī (*biogr.*, or *anthol.*) .. 702 (50)  
 Nashar-i-'ishq (*biogr.*) .. 60  
 (Nāṭ-i-Muḥammad, Risāla dar—) .. 674 (13)  
 Natā'iju'l-afkār (*biogr.*) .. 61 (48)  
 Nāth-i-dilgushā (*orn. prose*, beg. XIII XIX) .. 312 (2)  
 Nawādiru'l-amthāl (*Ar.*) (VIII XIV) .. 227 (6)  
 Nawtarz-i-muraṣṣa' (end XII/XVIII) .. 745 (2)  
 Nay-nāma, see (Sharḥ-i-bayṭayn-i-Mathnawī).  
 Nāz-u niyāz (*p.* 930 1524) .. 248  
 Nazmu'n-nuthūr (?) (*gram., versif.*, beg. XIII XIX) .. 315 (1)  
 New Testament .. 665  
 Nigāristān-i-Amīn (*anecd.* 1232, 1817) .. 123  
 Nighma-i-'ushshāq, see Izālatu'l-qinā'.  
 Ni'mat-i-'uzmā (*theol.*, 1115 1704) .. 337  
 Niṣāb-i-Badī' (*lex.*) .. 539  
 Niṣābu'ṣ-ṣibyān (*lex.*, beg. VII XIII) .. 533-537, 538

- Niṣābu'ṣ-ṣibyān, Sharḥ-i- (end X/XVI) .. 538  
 Niṣāb-i-muthallath, see Niṣāb-i-Badī'.  
 Nishātu'l-'ishq (*suf.*, 835/1431) .. 428  
 Nukat (?) (*astrol.*, VII/XIII) .. 574  
 Nūr mina'l-lah (*suf.*) .. 462 (24)  
 — 'l-ayn, see Sharḥ-i-Qirānu's-sardayn.  
 — 'l-uyūn (*med.*, end V/XI) .. 610  
 Nuskha-i-āmadan, see (Risāla-i-āmadan).  
 — -i-Husayn Wafā'i (*lex.*) .. 525  
 — -i-kukh-bād (*agric.*) .. 629  
 Nuz'hatu'l-amāq yawm ijtīmā'il-akhwān wa'l-tilāq (*occult.*, V/XI) .. 650  
 — 'l-arwā' (*suf.*, beg. VIII/XIV) .. 421  
 — 'l-qulūb (*cosmog.*, 740/1339) .. 89  
 — 't-tabā'i (*biogr. or anthol.*) 702 (49)

## P

- Pādshāh-nāma (*hist.*, middle XI XVII) .. 30  
 Pand-nāma, by Aṭṭār (*p.*, end VI XII ?) .. 204 (13)  
 — — — by Sa'dī (VII/XIII) .. 216, 733 (2)  
 Panj ruq'a (or Munsha'āt; (*orn. prose*, beg. XI XVII) .. 139 (5)  
 Parikhāna (*orn. prose*, XI XVII) .. 145 (7)  
 Parwāna-i-tajallī (*orn. prose*, XII XVIII) .. 292 (7)  
 Psalms (*translated*) .. 667

## Q

- Qātiya, Risāla dar— (*different*) .. 173, 174, 175, 182  
 Qā'ida-i-istikhraj-i-ku'b (*mathem.*, beg. XIII XIX) .. 579 (2)  
 — -i-Raushan 'Alī (*gram.*) .. 562 (1)  
 Qandīyya (*hist.-theol.*, VI XII) .. 349  
 Qantaratu'l-ma'ārif (*suf.*) .. 451  
 Qānūn (*med.*, beg. V/XI) .. 602, 610  
 (Qarābādīn) (*med.*, ca. end XI/XVII) .. 599  
 (— -i-'Alawī Khān) (*med.*, XII/XVIII) .. 609  
 — -i-Qādiri (*med.*, ca. 1130 1718) .. 605, 612 (1)  
 (Qaṣā'id-i-'Abdu'l-Qādir Jilānī) .. 411 (4)  
 — -i-Anwarī, Sharḥ-i- (end XI/XVII) .. 193, 194  
 Qaṣīda-i-Aṭṭār (beg. VII/XIII) .. 462 (11), 674 (6)  
 — -i-Burda, see Burda.  
 (— -i-Badī', Sharḥ-i-) (1212/1798) .. 312 (3)  
 — -i-Faydī (*p.*, end X/XVI) .. 460 (6)  
 (— li-Abī'l-Ḥasan al-Muḥāyirī) (*Ar.*) .. 483 (2)  
 (— -i-Kāshifī ?) .. 208

- Qaṣida-i-maṣnū'** (by Salmān Sāvajī, VIII XIV) .. 228 (1)  
 — (by Rafiq, beg. X XVI) .. 241  
 (— i-Ibn Sīnā) (A.C.) .. 483 (1)  
 Qawāfi, Risāla-i- (end IX XV) .. 171, 172 (1)  
**Qawā'id-i-**Alī Shir (comt., 956 1549) .. 202  
 — i-Fārsī (gram., end XII XVII ?) .. 551  
 — i-lughāt-i-Furs (gram., XII XVIII) .. 161  
 — 'l-Qur'ān (theol., X XVI) .. 339 (1)  
 — suḡhrā (occult.) .. 652  
 Qiyāfa, Risāla dar— .. 655 (3)  
**Qirānu's sa'dayn** (p., 688, 1289) .. 220, 221  
 — Sharh-i- (1014, 1606), by Nūru l-Haqq .. 220  
 — Sharh-i- (XII XVIII ?), by Khayru'l-Jah Muhandis .. 221 222  
**Qissa-i-Bahrām-gūr** (tale, beg. XIX) .. 219  
 — i-haqīqat-i-rāy (p., XII XVIII) .. 293  
 — i-Hatim-i-Tayy (tale) .. 114, 710  
 — i-Hir-u Rānjhā (tale, 1157 1744) .. 118  
 — i-Kām-rūp (tale, XI XVII) .. 109-110  
 — i-Malika Shāhī (tale) .. 120  
 — i-salāt-n-i-muqaddimūn, see Tuḡfatu'l-akhṡār.  
 (— i-Shāhrukh-u Dī'bar-i-Jahān) (p., beg. XIII XIX) .. 308 (4)  
 — i-Tanūbī wa satī shudan-i-zan-i-ñ .. 162  
 Qudsiyya (suf., beg. IX XV) .. 426  
 Qur'ān (extracts) .. 344 (2)  
 — Tarjumān-i-, see Lughatu'l-Qur'ān

## R

- Raddu'l-munkirūn (theol.) .. 400  
 Radd-i-munkirūn (i-ruk'atayn-i-salāt-i-Ḥa irat-i-Ghawthu'th-tha-qalayn) (suf., XI XVII ?) .. 443 (1)  
 Rūg-darpan (musn., 1076, 1666) .. 639  
 Rahanjām-nāma (suf., VII XIII) .. 419 (3)  
 Rām-u Sitā (p.) .. 57 (1329)  
 Rāmāyan (p., beg. XI XVII) .. 265  
 Rāmāyana .. 265, 682  
 (Raml, Risāla dar—) (ca. X XVI) .. 660  
 (— Risāla dar—) .. 662  
 (Rasā'il-i-Afdal-i-Kāshī) (suf., VII XIII) .. 419  
 (— i-Dārā Shikūh) (suf., XI XVII) .. 444  
 — 'l-i-jāz (inshā, beg. VIII XIV) .. 125  
 (— i-Muhammad Aḥmad Bal-grāmī) (suf., XIII XIX) .. 459

- (Rasā'il-i-Šā'inu'd-Dīn Iṣfahānī) (suf., beg. IX/XV) .. 427  
 (— i-Zuhūrī) (beg. XI/XVII) .. 139  
 Rashahāt 'aynī'l-hayāt (biogr., 909/1504) .. 69, 656, 703  
**Rauḡatu'l-afrah** (geogr., XII XVIII) .. 95  
 — aḡbāb (theol., 888/1484) .. 12, 13, 351  
 — (biogr., middle XIII XIX) .. 702 (54)  
 — (biogr. ?) .. 702 (23)  
 — anwār (p., ca. 743 1343) .. 702 (24)  
 — arbāb (biogr. ?, VIII XIV ?) .. 702 (24)  
 — 'āshiqīn (biogr. ?) .. 702 (55)  
 — inunajjimīn (astrol.) .. 574  
 — qayūmiyya (biogr., ca. 1164/1751) .. 82  
 — ri'yāhīn, Takmilat (biogr., VIII XIV) .. 75  
 — safā (hist., ca. 903 1497) .. 102, 124 (4)  
 — shuhadā' (theol., end IX/XV) .. 14, 373  
 — shu'arā' (biogr.) .. 702 (22)  
 Razmiyya (p., XI XVII) .. 272  
 Risāla-i-'Abdu'l-Wāsi' Hānsawī, Intikhab (gram., versif.) .. 161  
 — i-ajwiba (suf., VIII XIV ?) .. 462 (4)  
 — dar akhlāq, see Akhlāq.  
 — dar 'arūd, see 'Arūd.  
 (— i-Asadī dar lughāt) (V XI) .. 525  
 — i-(Shāh) Bāqī bi'l-lah (suf.) .. 462 (5)  
 — dar fann-i-shir' guftan .. 179 (5)  
 — dar faqr, see Faqr.  
 — i-Fitāwardī (vet.) .. 617  
 (— i-Abū Hafṣ Suḡhdī dar lughāt) (lec., early work) .. 525  
 — i-haqq-numā, see Haqq-numā.  
 (Ar-risālat fi'l-hikmat) (philos., in Arabic) .. 577 (10)  
 (Risāla-i-Ibrāhīm Iṣfahānī dar lughāt) (beg. X XVI) .. 525  
 (— i-Idrīs payghambar) (occult.) .. 653  
 — i-Muhammad al-Ghazālī (Ayyuhā'l-walad) (suf.) .. 404 (2)  
 (— i-Muhammad Hindūshāh dar lughāt) .. 525  
 — dar namāz, see Namāz  
 — dar qāfiya, see Qāfiya.  
 — i-rish (VIII XIV) .. 227 (10)  
**Risāla-i-rumūzāt** (suf., XI XVII) .. 444 (3)  
 — (suf., beg. XII XVIII ?) .. 462 (26)  
 — i-sirr (alchemy) .. 646 (1)  
 — i-talibī dar 'ilm-i-'arūd wa qawāfi (beg. XIII, XIX) .. 179 (2)  
 — dar taḡlīq-i-nafs wa tajarrud-i-ān (philos., 1139 1727) .. 502 (2)

- Risāla**, etc., dar tajwīd, *see* Tajwīd.  
 — dar tasawwuf, *see* Tasawwuf.  
 (— i-Tughrā) (*orn. prose, ca.*  
 1068/1658) .. 145 (4)  
**Risālat** fi'l-mantiq. *see* Minhājū'l-  
 mub n.  
 Ar. — 'l-makāniyya, *see* (Chā-  
 yatu'l-makān fi dirāyati'z-zamān.  
 — 'l-Mas'ūdī (*suf.*, XI XVII ?) .. 447  
 Riyād-i-sādiq (*inshā*, XIII XIX) .. 165  
**Riyādu'l-adwiya** (*med.*, 946 1540) 591  
 — -afkār (*biogr.*, 1268 1852) .. 60  
 — -āshiqīn (*biogr. or anthol.*)  
 702 (26, 55)  
 (— -awliyyā') (*biogr.*, end X XVI)  
 433, 704  
 — -inshā' (*inshā*, IX XV) .. 128  
 — -sanā'i-i-Quṭb Shāhī (*poetics*,  
 1048 1639) .. 180 (4)  
 — -shu'arā' (*biogr.*, 1162 1749)  
 57, 60, 156, 178, 240, 267, 269, 287,  
 289, 292, 326, 702 (25)  
 — -ushshāq (*anthol.*, 1117 1706)  
 702 (26)  
**Rubā'iyyāt**, *see* Mukhtār-nāma.  
 — Sharh-i-, *see* Shath-i-rubā'iyyāt.  
 Rumūzu'l-asrār (*jafr*) .. 657  
 Ruq'a-i-Ni'mat Khān 'Alī (*letter*) .. 111  
**Ruq'āt-i-'Ālamgiri** (*beg.*, XII  
 XVIII) .. 148  
 — -i-Abū l-Fadl (*beg.*, XI XVII) 137  
 Ru'yat-i-Khudāwand-i-Karīm (*suf.*) 478  
**Rūz-nāma-i-hayd-i-awrāt** (*mag.*) 366  
 — -i-sāl-i-1248 .. 584  
 Rūznāmcha-i-tashkīr-i-qal'a-i-Gol-  
 konda, *see* Waqā'i-i-Haydarābād.

## S

- Sab'a sayyāra (*anthol.*, middle XII  
 XVIII) .. 324  
 Sabīlu'n-najāt (*theol.*, 1226 1811) .. 392  
**Ṣad pand** (VIII XIV, *by* Zākānī)  
 227 (11)  
 — — -i-Luqmān (*mag.*) 366,  
 655 (2), (675, 3)  
 Safīna-i-Khūshgūz (*biogr.*, 1147 1735)  
 186 (4)  
**Safīnatu'l-awliyyā'** (*biogr.*, 1049  
 1640) .. 74, 82, 433  
 — -shu'arā' (*anthol.*, end XII  
 XVIII) .. 326  
 Ṣaffir-i-dil (*p.*, 1173 1760) .. 299  
 Aṣ-ṣahīfatu'l-unsūyya (*suf.*) 462 (8)  
 Sakīnatu'l-awliyyā' (*biogr.*, 1052  
 1643) .. 73, 82  
**Ṣalāt-i-Mas'ūdī** (*theol.*) .. 447  
 Aṣ-ṣalawātu'l-ma'mūlāt (*theol.*, VI  
 XII) .. 411 (10)  
**As-Sāmi fi'l-asāmī** (*lex.*, Ar., end  
 V, XI) .. 542  
 — Sharḥ-i- (*lex.*) .. 525

- Samt-i-qibla, Risāla dar tahqīq-i- .. 576  
**Ṣanam-u Brahman** (*p.*, *beg.*, XI/  
 XVII) .. 264 (5)  
**Sāqi nāma** (*by* Malik Qumī)  
 264 (9, 11)  
 — — -i-Wālā (*p.*, XI XVII) .. 271  
 Sarā'ir-i-taksīr (*jafr*) .. 658  
 (Ṣarf, Majmū'a dar) .. 564  
 — (Manzūma dar) .. 562 (2)  
 — -i-Mīr (*gram.*) .. 338  
 Sarmāya-i-masākīn (*suf.*, 1287 1870) 84  
 Sarw-i-Āzād (*biogr.*, 1166 1753)  
 58, 60, 156, 289, 292  
**Ṣayd-nāma** (*vet.*) .. 617  
 — — -i-Malikshāhī (*vet.*) .. 617  
**(Ṣaydiyya)** (*vet.*, middle XII  
 XVIII) .. 620, 621  
 — (*vet.*) .. 622  
 Sayfu'l-mulūk wa Badī'u'l-jamāl,  
 Afsāna-i-, *see* Afsāna-i-Sayf.  
**Sawāniḥ** (*suf.*) .. 406-407  
 — 'l-ushshāq (*suf.*, end V XI) .. 406  
 Sawāṭiru'l-anwār (*biogr.*, 1142 1729)  
 78, 462 (1)  
 Sayfiyya, Ar-risālatu's-, *see* 'Arūd-i-  
 Sayfi.  
 Sayr-i-siyar-i-Muhammadiyya  
 (*biogr.*, 1294 1877) .. 459 (1)  
**Shabistān-i-nukāt wa gulistān-i-**  
 lughāt (*orn. pr.*, 843 1440) .. 127  
 — — Sharḥ-i- (*ornate prose*) .. 127  
 Ash-Shāfiyya (*gram.*, *beg.*, VII/XIII)  
 559, 560, 562 (1)  
**Shāhnāma** (*by* Firdausī, *beg.*, V  
 XI) .. 121, 185, 287 (3), 516  
 — (*by* Qāsimī, 940 1534) 253 (5)  
 — -i-Ismā'il. *see* Shāhnāma (*by*  
 Qāsimī).  
 — -i-munawwar-kalām (*hist.*,  
 middle XII XVIII) .. 35  
 Shāhnāma, *see* Shāhnāma (*by*  
 Qāsimī).  
 Shahinshah-nāma, *see* Shāhnāma  
 (*by* Qāsimī).  
 Shāhrukh-nāma (*p.*, 950 1544) 253 (2)  
**Shajara-i-nihāl** (*agric.*) .. 629  
 (— -i-Qādiriyya) (*suf.*) 411 (3)  
**Shajaratu'l-Āmānī** (*poetics*, 1206/  
 1792) .. 181  
 — Tūr fi-sharḥ āyatī'n-Nūr (*theol.*,  
 in *Arabic*, 1140 1728) .. 752 (3)  
 — -wāṣulīn (*biogr.*) .. 81  
 Shaltāqiyya (*polit.*, *ca.*, end XI/  
 XVII) .. 669  
 Sham'u'z-zahīr .. 57 (2550)  
**Shamā'īlu'l-hadiqa**, Sharḥ-i- (*suf.*) 704  
 — -nāma (*theol.*) .. 673  
 Ash-Shamīl minā'l-baḥrī'l-kamī  
 (*occult.*, *orig.*, V, XI) .. 650  
 Shamsu'l-mafākīr (*suf.*) .. 81  
 Ash-Shamsu'l-munīr fi tahqīqi'l-  
 iksīr (*alchemy*, *beg.*, VIII, XIV) .. 647

- Shaqq-i-qamar (*suf.*, beg. IX/XV) 427 (2)
- Sharaf-nāma**, see Inshā-i-Mar-wārīd.
- — — — — i-Aḥmad Munyarī (*lev.*, 879/1474) .. 525
- Sharā'it-i-dhikr. Risāla dar-. see Dhikriyya.
- Sharḥ-i-ʿajīb**, see Sharḥ-i-Yūsuf-Zulaykhā.
- — — — — i-ghazal-i-Mutanabbī (1810) 671
- — — — — īsāghūjī (*logic.*, *Ar.*) 514 (2)
- — — — — i-rubā'iyyāt (*by* Jāmī) 239, 465 (2)
- — — — — i-Shāfiya (*gram.*, end XI XVII) .. 559
- — — — — (another) (*gram.*, end XI XVII) .. 560
- — — — — 'sh-shukūk-i-saḥr-i-Īrān (*p.*, beg. XIII XIX) 315 (2)
- Shathīyyāt-i-Dārā Shikūh. see Hasanātul-ʿarīfīn.
- Shattāriyya (*suf.*, beg. X XVI) 434, 435
- Shigarf-nāma-i-wilāyat (*descr. of a journey*, ca. 1206/1792) .. 96
- Shikār-nāma-i-Īlkhanī (*vet.*, middle VIII XIX) .. 617
- Shīrīn-u Khusrāw** (*by* Nizāmī) 287 (3)
- — — — — (*by* Qāsimī, 950/1544) 253 (4)
- Shish jihat (*orn. prose*, 1121/1710) .. 151
- Shudhūr (*alchemy*, beg. VIII XIV) 647
- Shugūn-i-zāgh-u dūrāj (*p.*, in *Hin-dustan*) .. 675 (3)
- Shukra-nāma (*vet.*) .. 617
- Şifāt-i-kā'ināt, see 'Ajā'ib wa gharā'ib.
- Şifāt-hā-i-zan-i-khūb-rū .. 170
- Şifwatul-ş-safā (*biogr.*, beg. VIII XIV) .. 386
- Şihbat-i-alfāz (*encyclopaedia*, ca. 1223/1809) .. 718
- Sibr-i-halāl (*p.*, beg. X XVI) .. 252
- Sikandar-nāma**, see Iskandarnāma.
- — — — — i-jabalī (*p.*, 1141/1729) .. 290
- Silku's-sulūk (*suf.*, beg. VIII XIV) 423
- Sing'hasan battisī (*tale*) .. 121
- (Sipāh-dār-i-jamā'at-i- Angreziyya, Risāla dar) (*ca.* beg. XIII XIX) 625
- Sirāju'l-lughat** (*lex.*, 1147/1735) 612 (1)
- — — — — mahabbat (*tale*, 1252/1836) .. 314
- — — — — mulūk fī'l-adl wa's-sulūk (*ethics*, beg. VI XII) .. 498
- — — — — Tarjuma-i- (beg. XI XVII) 498
- — — — — muta'allimīn (*gram.*) 557-558
- — — — — qulūb (*theol.*) .. 753
- — — — — sālikīn (*suf.*, beg. XI XVII ?) 438
- — — — — sālikīn .. 437
- Sirr-i-ādāb-i-tarīqat**. Risāla az (*suf.*, VI XII ?) 65 (6)
- — — — — i-akbar (*transl. Sanskr.*, 1067/1657) .. 678, 679
- — — — — 'l-asrār (*astrol.*) .. 574
- Sirru's-šanā'at** (*alchemy*, beg. IV/X) .. 646 (1)
- Şiwāru'l-aqālīm (*cosmog.*, VIII/XIV) .. 91
- Siyāru'l-ʿarīfīn** (*biogr.*, beg. X XVI) .. 71
- — — — — muta'akhhirīn (*hist.*, end XII/XVIII) .. 37, 40, 60 (15)
- — — — — i-Shuyūkh-i- Muhammadiyya (*suf.*) .. 84
- (Siyāsat, Risāla-i-) (1261/1845) .. 508
- Su'ālāt-i-ʿashar (*theol.*) .. 401
- Subḥ-i-şādiq** (*hist.*, 1048/1639) .. 695
- — — — — i-waṭan (*biogr.*, middle XIII XIX) .. 61 (10)
- Sufāru's-sa'adat, Sharḥ-i- (*theol.*, beg. XI XVII) (*short extract*) .. 674 (11)
- Şughrā (*logic*, end VIII XIV) 514 (6)
- Sultānu't-tawārikh (*hist.*, middle XIII XIX) .. 581

## T

- Tabaqāt-i-Akbar-shāhī** (*hist.*, end X XVI) .. 24, 25
- — — — — i-Ma'sūmī (*suf.*, XI/XVII) .. 82
- — — — — i-Nāṣirī (*hist.*, ca. 658/1259-1260) .. 1
- — — — — 'sh-shu'arā' (*biogr.*) .. 60
- Tab'ir-nāma-i-Sultānī (*occult.*, 1362) .. 642
- Ṭab'iyyāt. Risāla-i- (*theos.*, VII XIII) .. 420
- Tadhkira-i-ahwāl-i-Sayyid Muhammad Khān** (end XII XVIII) (*two different works*) 159 (3, 7)
- — — — — i-Ālam Khānī (*biogr.*, or *anthol.*) .. 702 (27)
- — — — — i-Am'r Shāhī (*biogr.*, ?) 702 (4)
- — — — — i-Āsaf-Khānī (*biogr.*, beg. XI XVII) .. 702 (2)
- — — — — i-Daulat-shāhī. see Tadhkira-tu'sh-shu'arā'.
- — — — — i-Hayrat (*biogr.*, 1174/1761) .. 294
- (— — — — — i-Khūshnawī-ān) (*biogr.*, ca. 1228/1813) .. 86
- — — — — i-Muhammad Shāhī (*biogr.*, or *anthol.*) .. 702 (45)
- — — — — i-Nāṣirī I (*biogr.*, or *anthol.*) 702 (16)
- — — — — i-sukhan-i-āfarīn-ān-i-hindī-zabān (*biogr.*, 1191/1777) .. 62
- — — — — i-Abū Ṭālib Lūdanī (*journal*, beg. XIII XIX) .. 702 (53)
- — — — — i-ta'lifū'l-ash'ār (*biogr.*, end XII XVIII) .. 702 (8)
- Tadhkiratu'l-ahūbbā'** (*biogr.*) 712 (14)
- — — — — ahwāl (*biogr.*, 1154/1741) 55-56
- — — — — awḥyā' (*biogr.*, end VI XII) 63
- — — — — mu'āşirin (*anthol.*, middle XI/XVII) 702 (17)
- — — — — (— — — — —) (*biogr.*, end XII XVIII) .. 287

- Tadhkiratu'sh-shu'arā'** (*biogr.*, 892/1487) .. **49-50, 702 (21)**  
 — **-umarā'** (*biogr.*, XII XVIII) .. 157  
**Tadmnāt**, Risāla-i, *see* Kulliyāt-i-  
 'Ubayd-i-Zakānī .. 227 (4)  
**Tadqīqu't-tahqīq** (*orn. prose.*, 1152/1739) .. **292 (10)**  
**(Tafsir-i-ba'd-i-āyāt)** .. **672 (5)**  
 — **-i-Qur'ān** (519/1125) .. **332**  
 — **-i-sūratu'l-Wāqī'a** (*theol.*, 1683/1673) .. **336**  
 — **-i-sūra-i-Yūsuf** (*theol.*, end IX XV) .. **335**  
 — **-i-Ya'qūb Charkhī** (*theol.*, IX XV) .. **334**  
 — **-i-Zāhidī** .. 332, **333**  
**Tahā'ifu'sh-shu'arā'** (*anthol. or biogr.*, XII XVIII) .. 702 (57)  
**Tahdhību'l-mantiq** wa'l-kalām (*logiq.*, end VIII XIV) .. **514 (1)**  
 — **Sharh-i-** .. **514**  
**Tahqīqu'l-awzān** (*med.*, *ca.* beg. XIII/XIX) .. **612 (1)**  
**Tahqīq-i-ma'ād-i-rauhānī** (*suf.*, end XII/XVIII) .. **752 (1)**  
 — **-i-rūh, Maktūb dar—** (*suf.*) **470 (3)**  
 — **-i-shughl-i-ma'āman mahmūd-dan, Maktūb dar—** (*suf.*) **470 (4)**  
 — **-i-siyar-i-Sayyid Ahmad** (*biogr.*, 1294/1877) .. 459 (1)  
**Tahqīqāt dar bayān-i-ahwāl-i-mawjūdāt** (*philos.*, X XVI ?) .. **493**  
**Ta'īdu'l-basārat** (*techn.*, 1118/1707) **632 (1), 633, 634 (1)**  
**Tāju'l-asāmī** (*lex.*) .. **541**  
 — **-ma'sādir, see** Ma'sādir.  
**Tajdidīya** (*suf.*, XI XVII) .. 82  
**Tajwid**, Risāla dar— (*different treatises*) .. **342 (marq.), 343, 345 (2), 347 (2) (Ar.)**  
**Takmilu'l-īnān** (*theol.*, beg. XI XVII) .. **76, 367**  
 — **-sanā'at** (*poetics*, end IX XV) 173  
**Talāmidh-i-Muhammadiyya** (*suf.*, 1288/1871) .. 459 (1)  
**Tālir**, Risāla dar ma'rifat-i- (*beg. VI/XII ?*) .. **567 (1)**  
**Ta'īf-i-alif-i-Fārsī**, *see* Alif-i-Fārsī.  
 — **-i-qalbu'l-alif** (*bibliogr.*) 443 (2)  
**Talim-nāma-i-Muhammadiyya** (*suf.*, 1294/1877) .. **459 (1)**  
**Talīqāt** (*theol. ?*) .. 652  
**Talkhīs** (*astrol.*) .. 574  
**Tamhīdu'l-basārat** (*techn.*, XII XVIII) .. **632 (2), 634 (2)**  
**Tamhīdāt-i-'Aynu'l-qudāt** (*suf.*, beg. VI XII) .. **408, 510**  
**Tanazzulāt-i-sitta** (*suf.*, middle XII XVIII) .. **449**  
**Tanbihu'l-ghāfilīn wa hidāyatu-z-zālimīn** (*polit.*, 1233/1818) .. **670**  
**Tanbihu'l-ghāfilīn wa tadhkiratu'l-'ārifīn** (*theol.*, X/XVI) .. **372**  
**Taqrīr** (*suf.*) .. **469 (2)**  
**Taqwīm-i-sāl-i-1226** .. **583**  
**Targhibu's-salāt** (*theol.*) .. 333  
**Ta'rīfāt, see** Dah fasl.  
**Ta'rikh** (*suf.*, XII XVIII), *by* Muhammad Shāfi .. 82  
 — (*suf.*, XII XVIII), *by* Safar Ahmad .. 82  
 — **-i-ālam-ārā-i-'Abbāsī** (*hist.*, 1037/1628) .. **20**  
 — **-i-alif** (*hist.*, 993/1585) **4, 497**  
 — (**-i-anbiyā**) (*leg.*, *ca.* X XVI) .. **102**  
 — **-i-Barmakī**, *see* Akhbār-i-Barmakiyān.  
 — **-i-Chīn** (*geogr.*, XI XVII) .. **93**  
 — **-i-dilgushā-i-Shamshir Khānī** (*p.*, 1063/1653) .. **185-187**  
 — (**-i-fath-i-Kāngra**) (*hist.* and *ornate pr.*, *ca.* 1044/1634-1635) .. **29**  
 — **-i-Firūz-shāhī** (*hist.*, 758/1357) **23**  
 — (**-i-Hindūstān, Risāla dar—**) .. **700**  
 — **-i-Irādāt Khān** (*hist.*, 1126/1714) .. **34**  
**Ta'rikh-i-khulafā wa salātin** (*hist.*) **10**  
 — **-i-Mas'ūdī** (*hist.*, beg. V XI) **16**  
 — **-i-Muhammadī** (*hist.*, 1190/1776) .. 699  
 — **-i-Muzaffarī** (*hist.*, *ca.* 1225/1810) .. **39**  
 — **-i-Nādirī** (*hist.*, 1171/1757) .. **21**  
 — **-i-nafis** (*occult.*, end XIII XIX) .. **654**  
 — **Samarqand** (*hist.*, VI XII) .. 349  
**Tarīq-i-tawajjuh-i-khwājahā**, Risāla-i, *see* Dhikriyya.  
**Tarīqa-i-Naqshbandiyya**, Risāla dar—, *see* Dhikriyya.  
**(Tarjuma-i-Arba'in-i-manzūm)** (*theol.*) .. **355**  
 — **-i-Bhāgawat-purān** (*transl. Sanskr.*, two different versions) **688, 689**  
 — **-i-D'harm-shāstar, Khulāṣa-i—** (*tr. Sanskr.*) .. **687**  
 — **-i-Jūg-bashisht** (*transl. Sanskr.*, 1066/1656) .. **680**  
 — **-i-Karm-bibāk** (*transl. Sanskr.*) **692**  
 — (**-i-Kūk-shastar**) (*different versions*) .. **673, 686**  
 — **-i-Mahābhārata** (*tr. Sanskr.*) .. **677**  
 — **-i-Rāmāyan** (*transl. Sanskr.*, *ca.* 1097/1686) **682, 683, 684**  
 — **-i-Wishna-purān** (*transl. Sanskr.*) .. **690, 691**  
**Tarjumanu'l-Qur'ān** (*theol.*, IX XV) **542**  
**Tarwīpya** (*suf.*, XI XVII) .. 82  
**Tasawwuf**, Risāla dar— (*different treatises on Sufism*) **451, 452, 464 (1), 468 (1), 477, 482, 674 (8)**  
**Tasbihu's-salāt wa'l-istikhāra** (*magic*) .. **411 (9)**

- (*Taṣhīf dar tajnīs*) (beg. XIII/XIX) **163**  
*Tas'hil-i-qamar*, *see* (*Risāla dar Ma'dal-i-qamar*).  
*(Taskhīrāt, Risāla dar—)* (*occult.*, ca. end VII/XIII) **651**  
*(Taṣnīfāt-i-Masarrat)* (beg. XIII/XIX) **312**  
*Tastīru'l-fasiḥī* (*biogr.*, or *anthol.*, middle XI/XVII) **702 (15)**  
*At-Taswiya bayna'l-ifādat wa'l-qabūl* (*suf.*) **441**  
*— Sharḥ-i-* (*suf.*, XI/XVII ?) **441**, **465 (1)**  
*— Sharḥ-i-* (*suf.*) **451**  
*Tawālī-i-shumūs* (*suf.*, VII/XIII) **435**  
*Tawārikh-i-Ālamgīrī* (*hist.*, end XI/XVII) **31**  
*— i-Bang'ā'ā* (*hist.*, end XII/XVIII) **48**  
*— i-hūsh-afzā* (*polit.*, ca. 1218/1804) **504**  
*Tawhīd*, *Risāla dar—* (*suf.*) **471 (3)**  
*— (Risāla dar)* (1133/1721) **502 (5)**  
*Dar — i-Ḥadrat-i-Bārī* (*p.*, beg. XI/XVII) **264 (4)**  
*Taysīru'l-ma'sūr fī tarjumat Sharḥ-i's-ṣudūr* (*suf.*, XIII/XIX) **84**  
*Tāziyāna-i-nafs-i-ammāra* (wa *quwwat-i-nafs-i-muṭma'ina*) (*suf.*, 1293/1876) **459 (3)**  
*Thamaru'l-falak* (*astrol.*) **574**  
*— — Sharḥ-i-* (*astrol.*, VII/XIII) **574**  
*Thamara-i-tibbī* (*orn. prose*, XI/XVII) **145 (3)**  
*Thamarātu'l-hayāt* (*suf.*, end XI/XVII) **448**  
*— ḥi'āb* (*p.*, beg. XII/XVIII) **287 (3)**  
*— Makkiyya* (*suf.*, 1198/1784) **503**  
*(Tibb, Risāla dar—)* (*two different treatises*) **590, 615**  
*— i-Aurangzibī* (*med.*, end XI/XVII) **600, 601**  
*— i-manẓūm* (*med.*, XII/XVIII ?) **607**  
*— i-Yūsufī*, *see* *Jāmiru'l-fawā'id*.  
*Tigh-u qalam* (*p.*) **319**  
*Timūr-nāma* (*p.*, beg. X/XV) **244**  
*— — (hist.)* **701**  
*(Tir-andāzi, Risāla dar—)* **627**  
*Tuḥfa-i-anwār* (*suf.*) **460 (3), 468 (2)**  
*— i-ithnā 'ashariyya* (*theol.*, end XII/XVIII) **401, 402**  
*— i-Khānī* (*alchemy*, 930/1524) **648**  
*— i-Malikī* (*theol.*, XI/XVII) **442**  
*— i-Qāsimī* (*p.*, ca. 1009/1601) **261**  
*— i-Rashīdī* (*biogr.*, or *anthol.*, middle XI/XVII) **702 (12)**  
*— i-Sāmī* (*biogr.*, middle X/XVI) **702 (9)**  
*— i-Shāhī* (*theol.*, X/XVI) **340**  
*— i-Sulaymānī* (*med.*, end XI/XVII) **595**

- Tuḥfa-i-Sultāmiyya* (*inshā*, XI/XVII) **142**  
*— i-Yūsufī* (*biogr.* or *anthol.*, beg. XI/XVII) **702 (13)**  
*(Tuḥfat 'aynī'l-hayāt)* (*rosmogr.*, end X/XVI ?) **91**  
*At- — fī'r-raml*, *see* (*Raml, Risāla dar—*) **660**  
*Tuḥfatu'l-abrār* (*al-multaqat min athārī'l-a'immati'l-athār*) (*theol.*, XIII/XIX) **395**  
*— aḥbāb* (*lex.*, 936/1530) **525**  
*— — (biogr.* or *anthol.*) **702 (8)**  
*— aḥrār* (*p.*, 886/1481) **237, 735**  
*— akhyār* (*hist.*, 1076/1666) **5**  
*— 'ālam* (*geogr.*, 1216/1802) **98**  
*— arbāb* (*biogr.* ?, end XII/XVIII ?) **702 (11)**  
*— ḡharā'ib* **91**  
*— — (Hind., astrol., ca. beg. XIII/XIX)* **640**  
*— Hind* (*arts.*, ca. 1086/1676) **645**  
*— Husayniyya* (*theol.*, XIII/XIX) **383**  
*— 'Irāqayn* (*p.*, VI/XII) **197-199**  
*— kirām* (*biogr.*) **366**  
*— Mas'ibā* (*med.*, 1160/1747) **610**  
*— mulūk* (*ethics*) **655 (1)**  
*— mu'minīn* (*med.*, end XI/XVII) **596-598**  
*— mursala, Sharḥ-i-* (*suf.*) **463 (3)**  
*— Qādiriyya* (*biogr.*) **77**  
*— rashād* (*mathem.*) **582**  
*Ṭūṭī-nāma* (*tales*, ca. 730/1330) **105**

## U

- 'Umḍa, *see* (*Risāla dar uṣūl*) **394**  
*Upanishads* **678, 679**  
*'Uqūdu'l-jawāhir* (*lex.*, beg. IX/XV) **540**  
*'Uqūl-i-'ashara* (*encycl.*, 1084/1674) **485**  
*'Urwa* (*suf.*, beg. VIII/XIV) **462 (29)**  
*Ushtur-nāma* (*p.*, end VI/XII) **204 (8)**  
*(Uṣūl, Risāla dar)* (*theol.*) **394**  
*Al- — l-'Atā'iyya*, *see* *Asl uṣūlī'l-hadīth*.  
*— l-īmān* (*theol.*, ca. beg. XIII/XIX) **369**  
*— l-maqṣūd* (*biogr.*, 1226/1811) **83**  
*(— i-tibb, Risāla dar—)* (*med.*, XII/XVIII ?) **608**

## V

- Vishnu Purāna* **690**

## W

- Wāfiya fī 'ilmī'l-arūd wa'l-qāfiya* (*prosody*, 1161/1748) **178**  
*Wahdat-i-wujūd* (*suf.*) **463 (1)**  
*Wajdiyya* (*orn. prose*, XI/XVII) **145 (8)**

- Wajīzu'l-inshā' (*orn. prose, ca. 1233/1818*) .. 719  
 Wālidīyya (*suf., IX/XV*) .. 462 (16)  
 Wālih-u Sultān (*p., XII/XVIII*) .. 297  
 Waqā'i-i-dilpadhīr (*hist., 1253/1837*) .. 46  
 — i-Haydarābād (*anecd., 1097/1686*) .. 111-112, 709  
 — i-Nī'mat Khān, *see* Waqā'i-i-Haydarābād.  
 Wāqī'āt-i-Ālamgīrī (*hist.*) .. 698  
 — — *see* Tawārikh-i-Ālamgīrī.  
 — i-Kashmīr (*hist., 1160/1747*) .. 41  
 Wāridāt (*suf., XII/XVIII*) .. 453, 455  
 Waṣāyā az ḥukamā mardumānrā (*ethics*) .. 86 (2)  
 (— i-Muhammad) .. 124 (4)  
 Waṣīyyat-nāma-i-Mawlānā Kalān (*suf., VIII/XIV*) .. 65 (7)  
 Waṣlat-nāma (*p., end VI XII*) .. 204 (12), (206)  
 — — (*p.*) .. 206  
 Wīs-u Rāmīn (*p., V, XI*) .. 57 (550)  
 (Wujūd-i-muṭlaq, Risāla dar dhikr-i-) (*suf.*) .. 462 (12)  
 Wujūdiyya (*suf., VII/XIII*) .. 460 (5)  
 Wuṣūl ilā'l-lah, Risāla dar (*suf., beg. VI XIII*) .. 412

## Y

- Yad-i-baydā (*biogr.*) .. 60  
 Yādgār-i-Mughuliyya (*topogr.*) .. 100  
 Yāqūt-i-aḥmar (*suf., XI/XVII*) .. 82  
 Yogavāsishtha .. 680  
 Yūsuf-u Zūlaykhā (*by Jāmī*) .. 736  
 — — Sharḥ-i- (end XI XVII).

- by Sa'd) .. 744 (1)  
 Yūsuf-u Zūlaykhā, Sharḥ-i- (1157/1745), *by* Jhānjānawī .. 238

## Z

- Zādu'l-musāfirīn (*p., beg. VIII, XIV*) .. 223  
 — — (*med., 1141/1728*) .. 606 (1)  
 — —-sabil .. 57 (1128)  
 Zafar-nāma (*hist., 828/1425*) 17-19, 701  
 — — — Muqaddima-i- (*hist., 822/1419*) .. 19  
 — — i-Ālamgīrī, *see* Tawārikh-i-Ālamgīrī.  
 Zafaru'z-zafar (*p., ca. 1857*) .. 317  
 Zāmīn-dārān-i-Kākūrī, Risāla dar ahwāl-i (*biogr., ca. 1230/1815*) .. 87  
 Zayd wa Zaynab (*p.*) .. 57 (1153)  
 Zīnatu'l-majālis (*geogr., 1004/1595*) 92  
 — —-qārī (*theol.*) .. 345 (1)  
 Zubda. *or* Zubda-i-fiqh (*theol., X, XVI*) .. 384  
 Zubdatu'l-ash'ār (*anthol., beg. IX, XV*) .. 702 (56)  
 — —-haqā'iq fī Kashfī'd-daqa'iq, *see* Tamhidāt-i-'Aynu'l-quḍāt.  
 — —-ḥukamā' (*med., in Arabic*) (extract) .. 596  
 — —-maqāmāt wa barakātū'l-Aḥ-madiyya (*suf., XI/XVII*) .. 82  
 — —-raml (*raml, 706/1307*) .. 659  
 — —-tawārikh. *see* Mulakhkhaṣū't-tawārikh.  
 Zubūr, Tarjuma-i- — (middle XII, XVIII) .. 667  
 Az- — — (*gaṣala*) .. 65

# INDEX III.

## Principal Subjects.

### A

**Afghans**, history of, *see* History.

**Agriculture and horticulture** :

- Irshādū'z-zarā'at* (921/1515), *by*  
Qāsim b. Yūsuf b. Abī Naṣr  
Tabībī .. 628  
*Nakhlbandiyya* (1205/1791), *by*  
Ahmad 'Alī b. Muḥammad  
Khalīl Jaunfūrī .. 629  
(*Risāla dar falāḥat*) .. 630

**Alchemy** :

- Risāla-i-sirr* (tr. fr. Arabic) 646 (1)  
*Maḥṣūn-nayyirayn* .. 646 (2)  
*Risāla-i-iḥsār* .. 647  
*Tuḥfa-i-Khānī* (930/1524), *by* 'Alī  
b. Husayn Wā'iz al-Kāshifī .. 648  
*Dhakhira-i-Iskandarī* .. 649

**Anecdotes**, collections of :

- Jāmi'ul-ḥikāyāt wa lau'āmī'ur-riwāyāt* (ca. 625/1228), *by*  
Nūru'd-Dīn Muḥammad 'Awfī 104  
*Dilgushā* (1039/1630), *by* Ways  
Beg Fitrat .. 707  
*Waqā'i-i-Haylurābād* (1097/1686), *by* Nīmat Khān 'Alī  
111, 112, 709  
*Maḥzarul-i-jāz* (end XI/XVII),  
*by* Mahdī Wāsiḥ .. 708  
*Gushāyish-nāma* (1101/1690), *by*  
Rajkarn .. 113  
*Muzaḥḥar-nāma* (beg. XII/XVIII),  
*by* Gul-Muḥammad b. 'Inā-  
yati'l-lah of Chūnda .. 117  
*Malāḥat-i-maqāl* (1177/1764), *by*  
Dalpat Rāy .. 119  
*Majmū'a*, of didactic stories, etc. 124  
Scraps .. 124 (2)  
Anthologies : 322-330

**Anthologies** :

**Arabic**, works in Arabic language,  
regardless of their contents, com-  
plete and fragments : 2, 79 (1),  
227 (6), 331, 347 (2), 352, 354 (2),  
391 (2), 409, 411, 412, 462 (8),  
465 (3), 467 (3), 469 (4), 483 (1, 2),  
502, 503, 511, 514 (3), 577 (10),  
596, 608, 612 (2, 3), 672, 752

**Archery** :

- Hidāyatul-rāmī* (beg. X/XVI),  
*by* Muḥammad Bud'h 'Alawī 626  
(*Risāla dar tir-andūzī*) .. 627

**Architecture** :

- (*Risāla dar ba'd-i-imārāt-i-Aqra*) 637  
(*Risāla dar bannā'i*) 675 (1)

**Astrology** :

- Kunūzu'l-mu'azzimīn* (*by* Avicen-  
na ?) .. 567 (3)  
*Burhānu'l-kifāyat* (ca. VI/XII),  
*by* 'Alī b. Muḥammad ash-  
Sharīf al-Bakrī .. 643  
(*Risāla dar mar'ifat-i-tālī*) (beg.  
VI/XII ?) .. 567 (1)  
*Aḥkāmū'l-arwām* (ca. 690/1291), *by*  
'Alī-shāh b. Muḥammad b.  
Qāsim al-Khwārizmī .. 644  
*Madkhal-i-manẓūm* (816/1413), *by*  
Fikrat (?) .. 645  
(*Risāla dar hay'at*) (923/1517) .. 574  
(*Majmū'a dar hay'at*) (ca. 1096/  
1685) .. 577  
(*Risāla dar athar-i-kawākib*) .. 567  
(*Risāla dar hay'at*) (two different  
works) 483 (3), 567 (5)  
*Fāl-i-haft kawākib* .. 673  
Scraps, astrological .. 159 (8),  
570, 577, 610, 673

**Astronomy** (and astrology) :

- Kifayatu't-ta'lim* (542/1147), *by*  
Muḥammad (Abū'l-Maḥamid) b.  
Mas'ūd b. Zakī Ghaznawī .. 566  
*Bist bāb* (VII XIII), *by* Naṣīru'd-  
Dīn Tūṣī .. 568  
*Sharḥ-i-Bist bāb* (889/1484), *by*  
'Abdu'l-'Alī b. Muḥammad  
Birjandi .. 569  
*Risāla dar hay'at* (middle IX/XV),  
*by* 'Alī b. Muḥammad Qūshchī 571  
(*Risāla dar mardal-i-qamar*) (ca.  
beg. X/XVI) .. 573  
*Ar-risālatul-Muriniyya* (ca. X/  
XVI) .. 575  
*Dar mar'ijat-i-ta'rikh-i-Khatāy*  
(1094/1683) .. 577 (2)  
*Dastūr-i-istikhrāj-i-ra'gat-i-hilāl*  
577 (11)  
*Risāla dar amal-i-rub-i-muḥayyab*  
(before XII/XVIII) .. 578  
*Mi'yānu'l-azmān* (1234/1819), *by*  
Ratan Sing'h .. 581  
*Taqwīm-i-sāl-i-1226* .. 583  
*Rūz-nāma-i-sāl-i-1248* .. 584  
*Aḥkām-i-sāthā-i-Turkān* 567 (4)  
*Risāla dar taḥqūq-i-samt-i-qibla* .. 576  
Scraps, astronomical 577, 675



## B

**Bengal, history of, see History.**

**Bibliography :**

- Tarjuma-i-Kashfuz-zunūn* (orig. middle XI XVII) .. 663  
*Fihrist-i-taṣnīfāt-i-Muḥammad Bāqir* .. 391 (1)

**Biography of amīrs :**

- Akhbār-i-Barmakiyān* (VIII XIV), by Ḍiyā'ud-Dīn Baranī 85  
*Tadhkira-i-ahwāl-i-Muḥammad Khān* (ca. 1161 1748) (two different compositions) .. 159 (3, 7)

**Biography of calligraphers :**

- (*Tadhkira-i-khūshnawīsān*) (ca. 1228/1813), by Ghulām Muḥammad .. 86

**Biography of divines :**

- Risāla dar faḍīlat-i-ilm wa-ʿulamā* (end XI/XVII), by Muḥammad Muqīm al-Astrābādī .. 705

**Biography of Hindustani Poets :**

- Tadhkira-i-sukhan-āfarīnān-i-hīndī-zabān* (ca. 1191 1777), by Ghulām Ḥasan b. Ghulām Ḥusayn Rātmanāī .. 62

**Biography of Persian Poets :**

- Tadhkiratu'sh-shuʿarā* (892 1487), by Daulat Shāh Samarqandī 49, 50  
*Kalīmātu'sh-shuʿarā* (ca. 1108' 1697), by Muḥammad Afdal Sarkhūsh 51, 52, 53, 54  
*Tadhkiratu'l-ahwāl* (ca. 1154' 1741), by Muḥammad 'Alī Ḥazīn .. 55, 56  
*Riyāḍu'sh-shuʿarā* (1162 1749), by 'Alī-Qulī Wāliḥ Dāghistānī .. 57  
*Sarw-i-Āzād* (1166 1753), by Ghulām 'Alī Khān Balgrāmī, Āzād .. 58  
*Khazāna-i-āmra* (1177 1763), by Ghulām 'Alī Balgrāmī, Āzād .. 59  
*Hadā'iqu'sh-shuʿarā* (1262 1846), by Amīr Beg Banārāsī .. 702  
*Mīrāju'l-khiṣāl* (ca. 1264 1848), by Wazīr 'Alī 'Azīmābādī .. 60  
*Ishārat-i-Bīnīsh* (1265 1849), by Murtadā b. Sādiq 'Alī Madrāsī 61

**Biography of Saints :**

- Tadhkiratu'l-awliyā* (end VI XII), by 'Attār .. 63  
*Takmilat Rauḍati-r-rīqāḥīn* (VIII XIV) .. 75  
*Anīsut-tālibīn wa-waḍūʿu's-sālikīn* (ca. beg. IX XV), by Ṣālahu'd-Dīn b. Mubārak Bukhārī .. 64  
*Nafahātu'l-uns* (883 1478), by Jāmī 65, 66, 462 (25, 29)  
*Hāshīya-i-Nafahātu'l-uns* (beg. X

XVI), by 'Abdu'l-Ghafūr Lārī

65, 67, 68

*Rushahāt 'aynī'l-ḥayāt* (909/1504),

by 'Alī b. Ḥusayn Kāshifī 69, 703

(*Manāqib-i-Shāh Minā*) (ca. beg.

X XVI), by Muḥyī'd-Dīn b.

Ḥusayn Ridawī Ḥusaynī .. 70

*Siyarū'l-ārifīn* (ca. 937/1530), by

Ḥāmid b. Fadlī'l-lah Chishtī .. 71

(*Riyāḍu'l-awliyā*) (end X XVI),

by Muḥyī'd-Dīn Minbarī (?) .. 704

*Gulzār-i-abrār* (ca. 1022 1613), by

Muḥammad Ghauthī Mandū-

wālī (extract) .. 74

*Mu'nisu'l-awwāḥ* (1049 1640), by

Jahānāra Begum .. 74

*Sakīnatu'l-awliyā* (1052 1643), by

Dārā Shikūh .. 73

*Jawāhir-i-Farīdī* (ca. 1057 1647),

by 'Alī Aṣghar b. Mawḍūd

Chishtī Fatḥpūrī .. 72

*Manāqib-i-Ghauthiyya* (end XI

XVII) .. 76

*Tuhfatu'l-Qādirīyya* (XI XVII ?)

77

*Firdausiyya-i-quḍsiyya* (end XI

XVII), by 'Alā'u'd-Dīn Muḥam-

mad Chishtī Barnāwī .. 78

*Khawāriq-i-s-sālikīn* (1109 1698)

79 (4)

(*An-ṣab-i-Mashā'ikh-i-Kashmīr*)

(ca. middle XII XVIII) 79 (3)

*Ganj-i-Fayyādī* (ca. 1147 1735), by

Gulām Sharaf'd-Dīn Fayyādī .. 80

*Ashjārū'l-jamāl* (ca. 1151 1738),

by Muḥammad b. Yār Mu-

hammad b. Kamman Kūlawī .. 81

*Wāqī'āt-i-Kashmīr* (ca. 1160 1747),

by Muḥammad Aṣṣam b.

Khayrī'z-Zamān Khān .. 41

*Rauḍatu'l-qawmīyya* (ca. 1164

1751), by Abū'l-Fayḍ Muḥam-

mad Ḥsān b. Ḥasan Ahmad

Sarhindī .. 82

*Usūlu'l-maqṣūd* (ca. 1226 1811), by

Turāb 'Alī b. Muḥammad

Kāzīm 'Alawī .. 83

*Manbahāt fī Amīl-awwāt* (1298

1881), by Ghulām Naqī b. Mu-

hammad Fatḥ 'Alī Balgrāmī .. 84

**Biography of Zamīndārs :**

- (*Risāla dar ahwāl-i-zamīndārān-i-Kārkūrī*) (ca. 1230/1815), by Muḥammad Fayḍbakhsh b. Ghulām Sarwar Kākūrī .. 87

## C

**Cabbalistic :**

- (*Risāla dar Khanāṣṣ-i-ḥurūf-i-mufrida*) .. 656

*Hirzu'l-amān min fitanī'z-zamān*

- (beg. X XVI), *by* 'Alī b. Husayn Wā'iz Kāshifī .. 656
- Calendar**, *see* Astronomy.
- Calligraphy** :  
*Risāla-i-manẓūm dar 'ilm-i-khat* (920 1514), *by* Sultān 'Alī Mash-hadī .. 638  
*(Risāla dar inshā)* (1069 1659), *by* Fādil .. 143
- Christian missionaries, works of** : *Mir'ātul-quds* (1602), *by* G. Xavier .. 665  
*Dāstān-i-i-ahwāl-i-i-Hawārīyān* (1609), *by* the same .. 666  
*Tarjuma-i-Zubūr* (middle XII XVIII) .. 667
- Chronograms** :  
*(Majmū'a-i-tawārīkh)* .. 668
- Commentaries**, *see* under the titles of the original works.
- Commentaries** on Arabic poetry :  
*Sharh-i-ghazal-i-Mutanabbī* (1810), *by* Amīrū'd-Dīn Khān .. 671
- Commentaries** on the Qur'ān, *see* Tafsīrs.
- Controversy** :  
*Risāla dar badā* (VI XII), *by* Fakhrū'd-Dīn Rāzī .. 460 (7)  
*Manhajū'l-faḍīlīn* (937 1531), *by* Fādilū'd-Dīn Muḥammad b. Ishāq al-Ḥamawī .. 396  
*Risāla-i-Hasaniyya* (middle X XVI), *by* Ibrāhīm b. Walīyyū'l-lah Astrābādī .. 397  
*(Fiqh-i-madhāhib-i-khamsa)* (X XVI ?) .. 398  
*Ma'rifaṭul-madhāhib*, *by* Maḥmūd Ṭāhir Ghazālī .. 399 (1)  
*Raddul-munkirīn*, *by* Ilaḥdād .. 400  
*Tuhfa-i-ithnā 'ashariyya* (beg. XIII XIX), *by* Ghulām Hakīm b. Qutbū'd-Dīn Aḥmad Dihlawī .. 401  
*Kashfu'sh-shubḥa 'an ḥikamī'l-mut'a* (XIII XIX), *by* Jānī b. Muḥammad 'Alī Bahbahānī .. 402
- Coran**, *the*, *see* Qur'ān.
- Cosmography**, *see* Geography.

## D

- Deccan**, history of, *see* History.
- Dehli**, history of sultans of, *see* History of Dehli.
- Demonology** :  
*Kūbā dar aḥkām-i-jinn* (beg. X XVI) .. 652
- Dictionaries**, *see* Lexicography.
- Documents**, official, collections of, and letters of historical interest :  
*Inshā-i-Marwārīd* (beg. X XVI), *by* 'Abdu'l-lah b. Muḥammad al-Marwārīd .. 130

- Gulshan-i-balāghat* (beg. XI XVII), *by* 'Abdu'l-Wahhāb b. Muḥammad Ma'mūrī al-Husaynī .. 131
- Mukātabāt-i-'Allāmī* (beg. XI XVII), *by* Abū'l-Faḍl b. Mubārak 'Allāmī .. 132, 133
- Sharḥ-i-Mukātabāt-i-'Allāmī* (end XI XVII), *by* Muḥammad Sa'īd Kambū .. 134
- Nāfi'ū't-tālibīn* (a comment. on the *Mukātabāt-i-'Allāmī*) (ca. 1213 1799), *by* Muḥammad Ḥafīz Jaunpūrī .. 135
- Miftāḥul-muwassilāt* (a comment on the *Mukātabāt-i-'Allāmī*), *by* 'Abdu'l-Mannān (b.) Burhān Sikrīwāl .. 136
- Basātinul-lughat* (1081 1671), (a dictionary of the *Mukātabāt-i-'Allāmī*), *by* Muḥammad Sa'd .. 712, 744 (2)
- Bihār-i-sukhan* (1074 1664), *by* Muḥammad Ṣāliḥ Kanbū .. 144
- Ruq'āt-i-'Alamqūrī* (beg. XII XVIII), *by* Aurangzīb .. 148
- Firmans*, of Aurangzīb, and A'zam Shāh .. 159 (5)
- Munshā'āt-i-Mād'hūrām* .. 1120
- 1709), *by* Mād'hūrām .. 150
- Gulshan-i-sarālat* (1131 1719), *by* Muḥammad Anūn .. 153, 154
- Musawwadāt-i-Kewāl-Rām* (middle XII XVIII), *by* Kewāl-Rām .. 157
- (Majmū'a-i-makṭūbāt)* (middle XII XVIII) .. 158
- Dreams**, *see* interpretation of dreams.

## E

### Encyclopaedias :

- Durratū't-tā* (VII XIII), *by* Maḥmūd b. Mas'ūd b. Muḥ-lī Shīrāzī .. 483, 484
- 'Uqūl-i-'ashara* (1084 1674), *by* Muḥammad Birārī Ummī Qāqshāl .. 485
- Shiḥat-i-alfāz* (ca. 1223 1809), *by* Faḍl-Imām b. Muḥammad Arshad Khayrābādī .. 718
- Matla'ul-ubūn wa majma'ul-furūḥ* (1262 1846), *by* Wajīd 'Alī .. 486
- Epistolary models** (*see* also under Documents and Ornate Prose) :  
*Rasū'lul-'iṣṣāz* (beg. VIII XIV), *by* Amīr Khusrāw Dihlawī (*incomplete*) .. 125
- 'Inwān-nāmat-i-khiyālāt* (beg. VIII XIV), *by* the same author .. 126
- Riyāḍul-inshā* (IX XV), *by* 'Imādu'd-Dīn Maḥmūd b. Muḥammad Gīlānī .. 128
- Inshā-i-Jāmī* (end IX XV) (*extract*) .. 129

- Ruq'at-i-Abū'l-Faḍl* (beg. XI/XVII), by Abū'l-Faḍl 'Allāmī 137
- Munsha'āt-i-Muḥammad Isfahānī* (XI/XVII), by Ghiyāthū'd-Dīn Muḥammad Isfahānī 138
- Irshādū't-tālibīn* (ca. 1040 1631), by Harkaran 141, 717 (2)
- Munsha'āt-i-Brahman* (middle XI/XVII), by Chandarbhan Brahman 711
- Tuhfa-i-Sulṭāniyya* (ca. XI/XVII), by Ḥasan b. Gul Muḥammad 142
- (Risāla dar inshā)* (1069 1659), by Fāḍil 143
- Jāmi'ū'l-qawānīn* (1085 1674), by Khalifa Shāh Muḥammad Qanaujī 146, 147, 713
- Gulshan-i-sa'adat* (1131 1719), by Muḥammad Amin 153, 154
- Daqā'iqū'l-inshā* (1146 1734), by Raṅjhūr Dās 155
- Inshā-i-badāyī* (1154 1742), by Dīn Dayāl Fathpūrī 714
- Inshā-i-Nīmatī*, by Nīmatu'llah Banī Isrā'īl 717 (1)
- (Majmū'a-i-maktūbāt)* (XII/XVIII) 159 (2, 4, 6, 9)
- (Bayād-i-inshā)* (1171 1758) 160
- (Majmū'a-i-munsha'āt)* (end XII/XVIII) 162
- Khulāṣatū'l-inshā* (1225 1810), by Lachmi Rām of Dihlī 164
- Wajīzū'l-inshā* (ca. 1233 1818), by Lachhī-rām and Dyānd'hān 719
- Muraṣṣa'at-kār* (1234 1819), by Qāsim-'Alī b. Ṭāli'mand 720, 721 (1)
- Lam'a-i-sādīqa* (1246 1831), by Fakhrū'd-Dīn Husayn Bahādur 165
- Inshā-i-manẓūma* (1247/1832) 722
- (Inshā-i-Siyālkūtī)*, by Andarphan Siyālkūtī 721 (2)
- Inshā-i-Shamsī* (middle XIII/XIX), by Ghulām 'Abdu'l-Qādir, Shams 166 (3)
- Bihār-i-ma'nī*, by Andarjīt Dhīr of Makudar 724
- Inshā-i-dilgushā'i* (fragm.), by Barān Nat'h Muṭānī 725
- Inshā-i-sibyān* 167
- Scraps, epistolary 111, 143, 159, 721 (3), 752 (6)
- Eras, see Astronomy.**
- Ethics and philosophy :**
- Mīrāḡiyya* (beg. V XI ?), by Avicenna (?) 487
- Akhlāq-i-Nāṣirī* (VII/XIII), by Naṣirū'd-Dīn Ṭūsī 488
- Gulistān* (656/1258), by Sa'dī 212, 213 (1), 730-732 (1), 744 (5)
- *Sharḥ-i-* (XI/XVII), by Nūru'l-lah Ahrārī 215
- Farhang-i Gulistān* 744 (6)
- Miftāḥū'l-jinnān* (ca. 770 1368), by Muḥammad Muḥir-i-Wajih Adīb 489
- Akhlāq-i-Humāyūn* (912 1507), by Ikhtiyār al-Husaynī 495
- Tarjuma-i-Sirāju'l-mulūk* (beg. XI/XVII), by Taqīyyu'd-Dīn Muḥammad b. Ṣadri'd-Dīn 498
- Anīsū'l-wuzarā'* (beg. XII/XVIII), by Ṣadru'd-Dīn Muḥammad b. Zabardast Khān 501
- Tawārīkh-i-hūsh-afzā* (ca. 1218/1804) 504
- Kathirū'l-manfarat* (1232/1817), by Qādir Bakhsh b. Aḥmad Bakhsh Nūrpūrī 506
- Miṣbāḥū'l-akhlāq* (ca. 1250 1835), by 'Ibratī 'Azīmābādī 507
- Gulzār-i-ittibār* (1281/1865), by Muḥammad Ḥamīdu'l-lah Islāmābādī 509
- Tuhfatū'l-mulūk* 655 (1)
- Wasāyā az ḥukamā mardumānārā* 86 (2)
- Risāla-i-dah tāj-i-Nūshīrwān* 86 (1)
- Tuhfa-i-anwār* 460 (3), 468 (2)
- F**
- Falconry :**
- Bāz-nāma* (570 1176 ?), 616
- Dastūru'g-sayd* (1083 1673), by Muḥammad Ridā b. Muḥammad Yūsuf 619 (1)
- Bāz-nāma* (extract), by 'Alī b. Husayn Isfahānī 619 (3)
- Bāz-nāma-i-Firūz-shāhī* (extr.?) 619 (6)
- Bāz-nāma* (1091 1680) 619 (7)
- Bāz-nāma* 623
- Farmāns, see Firmāns.**
- Farrīery :**
- Mīdmār-i-dānīsh* (1071 1661), by Nizāmu'd-Dīn Ahmad 618
- Fiqh, Shī'ite :**
- Lawāmi' i-Ṣāhib-qirānā* (ca. 1060/1650), by Muḥammad Taqī b. 'Alī al-Majlisī 381, 382
- Tuhfatū'l-Husayniyya* (end XII/XVIII), by Muḥammad Bāqir b. Muḥammad Akmal Bahbahānī 383
- Jawāb-i-su'ālāt-i-sā'il* (end XII/XVIII), by Ḥazīn 752 (2)
- (Masā'il-i-fiqhiyya)* 384
- (Masā'il-i-fiqhiyya)* (XIII/XIX), by Muḥammad Bāqir b. Muḥammad Taqī al-Mūsawī ar-Rashtī 385
- Fiqh, Sunnite :**
- Ḥayratū'l-fuḡahā'* (end VII/XIII), by 'Alā'u'd-Dīn 'Umar Bukhārī (fragment) 65 (1)
- Fatāwī-i-Qarākhānī* (end VIII/XIV), by Qabūl Qarākhān 356
- Mukhtārū'l-ikhtiyār* (end IX/XV),

|   |         |
|---|---------|
| <i>by Ikhtiyārū'd-Dīn Ḥusaynī</i>                 |         |
| <i>Harātī</i> ..                                  | 357     |
| <i>Miftāḥu's-salāt</i> (1061/1651) ..             | 358     |
| <i>Majmū'a-i-Sultānī</i> ..                       | 359     |
| <i>Khulāṣatu'l-fiqh</i> , <i>by</i> 'Abdu'l-Latif | 360     |
| <i>Ikhtiyār</i> (1212/1798), <i>by</i> Salāmat    |         |
| 'Alī Khān ..                                      | 361     |
| <i>Masā'il-i-arba'in dar bayān-i-</i>             |         |
| <i>sunnat-i-Sayyidu'l-mursalīn</i> ..             | 362     |
| <b>Firmāns</b> (of Aurangzib) ..                  | 159 (5) |
| <b>First king</b> who has been crowned            | 5       |

## G

**General History**, *see* History, General.

### Geography and Cosmography :

|   |     |
|---|-----|
| <i>'Ajā'ibu'l-makhlūqāt wa gharā'</i>                   |     |
| <i>ibu'l-mawjūdāt</i> (translation) ..                  | 88  |
| <i>Nuzḥatu'l-qulūb</i> (740/1339), <i>by</i>            |     |
| Hamdu'l-lah b. Abī Bakr b.                              |     |
| Ḥamd Mustawfī Qazwīnī ( <i>in-</i>                      |     |
| <i>complete</i> ) ..                                    | 89  |
| <i>(Tuhfat 'aynī'l-ḥayāt)</i> ( <i>ca.</i> end X        |     |
| XVI) ..   | 91  |
| <i>Haft iqīm</i> (1002/1594), <i>by</i> Amīn            |     |
| Aḥmad Rāzī ..   | 706 |
| <i>Zinātu'l-majālis</i> (1004/1595), <i>by</i>          |     |
| Majdu'd-Dīn Muḥammad Ḥu-                                |     |
| saynī, Majdī ..   | 92  |
| <i>Ta'rikh-i-Chīn</i> (end XI/XVII),                    |     |
| <i>by</i> Muḥammad Zamān Farangī                        |     |
| Khān ..   | 93  |
| <i>Bad'iyyāt</i> ( <i>ca.</i> 1085/1674) ..             | 94  |
| <i>Bahjatul-ālam</i> ( <i>ca.</i> 1130/1718), <i>by</i> |     |
| Mahārat Khān Isfahānī ..                                | 95  |
| <i>Shiqarḥ-nāma-i-wilāyat</i> ( <i>ca.</i> 1206         |     |
| 1792), <i>by</i> 'Iṭisāmud-Dīn b.                       |     |
| Tājī'd-Dīn of Pānjūr ..                                 | 96  |
| <i>Khāṭima-i-Ḥadiqatu'l-aqālīm</i> ( <i>ca.</i>         |     |
| 1202/1788) ..   | 97  |
| <i>Tuhfatul-ālam</i> ( <i>ca.</i> 1216/1802),           |     |
| <i>by</i> 'Abdu'l-Latif b. Abī Ṭālib                    |     |
| Ḥusaynī Shūshtarī ..                                    | 98  |
| <i>(Risāla-i-nahrhā)</i> ..                             | 99  |

### Geometry :

|  |         |
|--|---------|
| <i>(Risāla dar ḥandasa)</i> (beg. V XI),       |         |
| <i>by</i> Avicenna ..                          | 365     |
| <i>Durratu'l-masāḥat</i> (890/1485), <i>by</i> |         |
| Ghiyāthud-Dīn 'Alī b. 'Alī                     |         |
| Amrān Isfahānī ..                              | 372     |
| <i>Dar marīfat-i-maqādir</i> ..                | 483 (4) |

**Ghaznawides**, history of, *see* History.

### Grammar, Arabic :

|  |          |
|--|----------|
| <i>Sirāju'l-mutawallimīn</i> ( <i>comt.</i> on |          |
| the <i>Kāfiya</i> ) ..                         | 557, 558 |
| <i>Sharḥ-i-Shāfiya</i> (end XI/XVII),          |          |
| <i>by</i> Muḥammad Ḥādī b. Muḥam-              |          |
| mad Ṣāliḥ Māzandarānī ..                       | 559      |
| <i>Sharḥ-i-Shāfiya</i> (end XI/XVII),          |          |
| <i>by</i> Ghulām 'Alī ..                       | 560      |
| <i>(Manzūma-i-Mī'at 'amil)</i> ..              | 561 (1)  |
| <i>Nahw-i-Mīr</i> (end VIII/XIV), <i>by</i>    |          |
| Mīr Sharīf Jurjānī ..                          | 561 (2)  |

|  |         |
|--|---------|
| <i>Qā'ida-i-Raushan 'Alī</i> ( <i>modern</i> ) | 562 (1) |
| <i>Fawā'id-i-marqūma dar sharḥ-i-</i>          |         |
| <i>manzūma</i> (1221/1806), <i>by</i> Mu-      |         |
| ḥammad Raḥmatu'l-lah Au-                       |         |
| rangābādī ..                                   | 563     |
| <i>(Majmū'a dar ḡarf)</i> ..                   | 564     |
| Scraps, grammatical ..                         | 672     |

### Grammar, Persian :

|   |         |
|---|---------|
| <i>Risāla-i-Fārsiyya</i> (1202/1788), <i>by</i> |         |
| Afdalī Allahābādī ..                            | 552     |
| <i>Muthmīr</i> (middle XII/XVIII),              |         |
| <i>by</i> Sirāju'd-Dīn 'Alī Khān Ārzū           | 550     |
| <i>Qawā'id-i-Fārsī</i> (end XII/XVIII ?)        | 551     |
| <i>Āmad-nāma-i-badī</i> ..                      | 555     |
| <i>(Risāla-i-āmadan)</i> ..                     | 556     |
| <i>Dar ta'līf wa tarkīb wa qawā'id-i-</i>       |         |
| <i>marānī wa alfāz-i-Fārsī</i> ..               | 159 (1) |
| <i>(Manzūma dar ḡarf-i-Fārsī)</i> ..            | 161     |
| <i>(Izālu-i-aghlāt-i-kalimāt-i-Fārsī)</i>       |         |
| ( <i>modern</i> ), <i>by</i> Ḥabību'l-lah Mu-   |         |
| darris ..                                       | 553     |
| <i>(Alfāz-i-imlā)</i> (1268/1852) ..            | 554     |

**Gwalior**, history of, *see* History.

## H

**Hindustani** (Urdu), works in, re-  
gardless of contents :

|   |         |
|---|---------|
| <i>Tuhfatul-gharā'ib</i> ( <i>ca.</i> beg. XIII |         |
| XIX), <i>by</i> Mīr Qays Mashhadī               | 645     |
| <i>Shuḡūn-i-zāgh-u-dūrāj</i> ..                 | 675 (3) |
| <i>(Risāla dar bunmā'i)</i> ..                  | 675 (1) |
| Scraps in Hindustani or Hindi                   |         |
| 93, 307, 321, 329, 540, 610, 675,               |         |
| 686, 730, 745 (3)                               |         |

### History of Afghans :

|                                      |    |
|--------------------------------------|----|
| <i>Muḥāraba-i-Kābul wa Qandahār</i>  |    |
| (1263/1847), <i>by</i> 'Abdu'l-Karīm | 22 |

### History, general :

|   |     |
|---|-----|
| <i>Tabaqāt-i-Nāsiri</i> (to 658/1260), <i>by</i>          |     |
| Minḥajud-Dīn b. Sirājī'd-Dīn                              |     |
| al-Jūzjānī ( <i>incomplete</i> ) ..                       | 1   |
| <i>Ḥabībū's-siyar</i> (to 930/1524), <i>by</i>            |     |
| Ghiyāthud-Dīn b. Humāmī'd                                 |     |
| Dīn Khwāndamīr ( <i>fragments</i> ) ..                    | 2   |
| <i>Lubbū't-tawārikh</i> ( <i>ca.</i> 948/1542), <i>by</i> |     |
| Yahyā b. 'Abdu'l-Latif Qazwīnī                            |     |
| ( <i>fragment</i> ) ..                                    | 3   |
| <i>Ta'rikh-i-alfī</i> (end X/XVI), <i>by</i>              |     |
| Aḥmad Tatawī (years 1-503 a.                              |     |
| M.'s death) ..  | 4   |
| <i>Ṣubḥ-i-Ṣādiq</i> (1048/1639), <i>by</i> Mu-            |     |
| ḥammad Ṣādiq b. Muḥammad                                  |     |
| Ṣāliḥ Azādānī ..  | 695 |
| <i>Ā'ina-i-bakht</i> (to 1069/1659), <i>by</i>            |     |
| Bakhtāwar Khān ..   | 7   |
| <i>Tuhfatul-akhḡār</i> (1076/1666), <i>by</i>             |     |
| Muḥammad Ṣafī b. Walī Qaz-                                |     |
| wīnī (the first vol.) ..                                  | 5   |
| <i>Mīrātu'l-ālam</i> (to 1078/1667), <i>by</i>            |     |
| Bakhtāwar Khān and Muḥam-                                 |     |
| mad Baqā ..   | 6   |
| <i>Mīrāt-i-āftāb-namā</i> (to 1202                        |     |

- 1787). *by* 'Abdu'r-Raḥmān Shāhnawāz Khān Dihlawī 8, 9  
*Ta'rikh-i-khulafā wa salāṭīn* (fragment) .. 10  
 Scraps, historical .. 5, 7
- History of Ghaznawides:**  
*Ta'rikh-i-Mas'ūdī* (beg. V, XI), *by* Muhammad b. al-Husayn Bayhaqī .. 16
- History of Bengal:**  
*Tawārīkh-i-Bangālā* (ca. 1760), *by* Salimū'l-lah .. 48
- History of the Deccan:**  
*Majmū'a* (two short notes, ca. 1285/1869) .. 45
- History of Dehli, Sultans of** (see also History of the Indian Timurides):  
*Ta'rikh-i-Firūz-Shāhī* (758 1357), *by* Diyā'u'd-Dīn Baranī .. 23  
*Ṭabaqāt-i-Akbar-Shāhī* (to 1002 1594), *by* Nizāmu'd-Dīn Ahmad b. Muhammad Muqīm Harawī .. 24, 25  
*Khulāṣat-i-tawārīkh* (1107 1695), *by* Sujān Sing'h Dabīr .. 32, 33
- History of Gwalior:**  
*Gwālīyār-nāma* (1208 1793), *by* Khayru'd-Dīn Allahābādī .. 43, 44
- History of Kashmīr:**  
*Wāqī'āt-i-Kashmīr* (ca. 1160 1747), *by* Muhammad Azam b. Khayrī z-Zamān Khān .. 41  
*Hishmat-i-Kashmīr* (1245 1830), *by* 'Abdu'l-Qādir b. Wāṣil 'Alī .. 42
- History of Maratṭha:**  
*Khulāṣa-i-hālāt-i-Maratṭhā* (1208 1794), *by* 'Alī Ibrāhīm Khān .. 47
- History of Muhammad, his successors, and Imams:**  
*Rawḍatū'l-aḥbāb* (888 1484), *by* 'Atā'u'l-lah b. Fadlū'l-lah Jamāl Husaynī .. 12, 13  
*Ma'ārijū'n-nuburwat* (ca. 891 1486), *by* Muwīnu'd-Dīn b. Muhammad Amīn Farāhī .. 11  
*Rawḍatū'ṣṣhuhūdā* (end IX XV), *by* Husayn b. 'Alī Wāriz-al-Kāshifī .. 14
- History of Nādir Shāh:**  
*Ta'rikh-i-Nādirī* (1171 1757), *by* Muhammad Mahdī b. Muhammad Naṣīr Astrābādī .. 21
- History of Oudh:**  
*Waqā'at-i-dilpadhūn* (1253 1837), *by* 'Abdu'l-Ahad b. Muhammad Fāṭiq .. 46
- History of Persian kings:**  
*Al-murjam fī āthār mulūkū'l-ajam* (beg. VIII XIV), *by* Fadlū'l-lah al-Husaynī .. 15
- History of Safawides:**  
*Ta'rikh-i-ālam-āwā i-Abbāsī* (ca. 1037 1628), *by* Iskandar Munshī (II vol.) .. 20
- History of Timur:**  
*Zafar-nama* (828 1425), *by* Sharaf-u'd-Dīn 'Alī Yazdī 17, 18, 19  
*Timūr-nāma* (a new version of the *Zafar-nāma*) .. 701
- History of Timurides, Indian:**  
*Akbar-nāma* (beg. XI XVII), *by* Abū'l-Faḍl b. Mubārak 'Allāmī 26  
*Ā'in-i-Akbarī* (beg. XI XVII), *by* Abū'l-Faḍl 'Allāmī .. 696  
*Iqbāl-nāma-i-Jahāngīrī* (1029 1620), *by* Muhammad Sharif Murtamad Khān .. 28  
*Jahāngīr nāma* (to 1033 1623), *by* Jahāngīr himself .. 27  
*(Ta'rikh-i-fath-i-Kāndra)* (ca. 1044 1635), *by* Jalālā Tabātabā'ī .. 29  
*Pādshāh-nāma* (ca. 1057/1647), *by* 'Abdu'l-Ḥamid Lāhūrī (II vol.) 30  
*Tawārīkh-i-Ālamgīrī* (ca. 1073 1683), *by* 'Āqil Khān Rāzī .. 31  
*(Muḥārrib-i-Jasrawt Sing'h)* .. 697  
*Wāqī'āt-i-Ālamgīrī* .. 698  
*Ta'rikh-i-irādāt Khān* (1126 1714), *by* Mubāraku'l-lah Wādīh, Irādāt Khān .. 34  
*Ibrat-nāma* (?) .. 699  
*Shāhnāma-i-mumawwar kalām* (ca. 1136 1734), *by* Siwdās Lak'hnavī 35  
*(Hikāyat-i-fath-i-Nādir Shāh)* (ca. 1151 1739) .. 36  
*Siyarū'l-muta'akkhkhirīn* (ca. 1195 1781), *by* 'Ḥulām Husayn b. Hidāyat 'Alī Khān Ṭabāṭabā'ī (II vol.) .. 37  
*Ibrat-nāma* (ca. 1206 1792), *by* Khayru'd-Dīn Muhammad Allahābādī .. 38  
*Ta'rikh-i-Muzaffarī* (to 1225 1810), *by* Muhammad 'Alī b. Hidāyatī'l-lah Auṣārī .. 39  
*Mulakhkhasat-tawārīkh* (beg. XIII XIX), *by* 'Abdu'l-Karīm .. 40  
*(Risāla dur ta'rikh-i-Hindūstān)* .. 700
- Horoscopes, see Astrology.**
- Hunting:**  
*Shikār-nāma-i-Ilkhānī* (middle VIII XIV), *by* 'Alī b. Maṣṣūr al-Halwā'ī .. 617  
*(Sayḍiyya)* (middle XII XVIII), *by* Ḥazim .. 620, 621  
*Sayḍiyya* .. 622  
*Kabūtār-nāma* .. 624  
 Scraps, on hunting and falconry 619
- Incantations** .. 138, 673
- Ink, preparation of:**  
*Adāwū'l-kātib* (ca. end X XVI), *by* 'Abdu'l-lah b. Ḥasan Kāhdizī Dāmghānī .. 635

**Interpretation of dreams :**

- Kāmilu't-ta'bīr* (end VI/XII), by  
Abū'l-Faḍl Ḥusayn b. Ibrāhīm  
b. Muḥammad Tiflīsī .. 641  
*Ta'bīr-nāma-i-Sultānī* (763 1362),  
by Qādī Isma'īl b. Nizāmī-l-  
Mulḥ Abaqūhī .. 642  
Scraps on interpretation of  
dreams .. 433

**J**

**Jafr :**

- Rumūzu'l-us-rār* .. 657  
*Sarā'ir-i-takṣīr* .. 657

**K**

**Kashmīr**, history of. *see* History.

**L**

**Legends, religious :**

- Manāqib-i-anbiyā* (ca. X/XVI) .. 101  
*Ta'rikh-i-anbiyā* (ca. X/XVI) .. 102  
*Mir'āt-i-Mas'ūdī* (XI/XVII), by  
Abdu'r-Rahmān Chishtī .. 103

**Letters**, *see* Epistolary models,  
ornate prose. Documents.

**Letters**, Sufic 65 (2), 399 (3), 411 (8)  
462 (2, 17, 29), 469 (11), 705, 756

**Lexicography**, Arabic-Persian and  
Persian-Arabic :

- Masādir* (V/XI), by Ḥusayn b.  
Ahmad az-Zauzanī .. 532  
*Nisāhu's-sibyān* (beg. VII/XIII),  
by Abū Naṣr Muḥammad  
Farāhī .. 533-537  
*Sharh-i-Nisāhu's-sibyān* (end X  
XVI), by Muḥammad b. Faṣīḥ  
b. Muḥammad. Karīm Dasht-i-  
bayāli .. 538  
*Nisāb-i-Badī'i* .. 539  
*Uqūd-i-jawāhir* (beg. IX/XV),  
by Abdu'l-Jalīl b. Rashīdī-d-  
Dīn 'Umar al-Waṭwātī .. 540  
*Tāj-i-asāmī* .. 541  
*Muḥaddhibu'l-asnā* (ca. X/XVI),  
by Mahmūd b. 'Umar b. Maḥ-  
mūd b. Maṣṣūr az-Zanjī as-  
Sijzī .. 542  
*Muntakhabu'l-lughāt-i-Shāhjahānī*  
(1046 1637), by Abdu'r-Rashīd  
b. Abdu'l-Ghafūr al-Ḥusaynī  
at-Tatawī .. 543  
*Lughat-i-Arabī* .. 522 (2)  
*(Lughat-i-Fārsī wa 'Arabī)* .. 545  
Scraps, lexical .. 534, 554, 702
- Lexicography**, Persian and Indian  
dialects :  
(*Manẓūma dar lughat-i-Hindī*)  
(beg. VIII/XIV ?), ascr. to  
Khusraw Dihlawī .. 733 (1)  
*Gharā'ibu'l-lughāt* (end XII  
XVIII), by Abdu'l-Wasī'  
Hānsawī .. 547, 548

- Fathu'l-fahm* (ca. 1206/1792) .. 549  
(*Lughat-i-Panjābī*) (beg. XIII  
XIX), by Ajūd'hā Prashād .. 546
- Lexicography**, Persian-Persian :  
*Farhang-nāma* (end (VII/XIII),  
by Fakhrū'd-Dīn Mubārak Shāh  
Ghaznawī Qawwās .. 516  
*Dastūru'l-afāqū* (743 1343), by  
Khayrāt Dihlawī .. 517  
*Mu'ayyidu'l-fudalā'* (X/XVI), by  
Muḥammad Lād .. 518  
*Kashfu'l-lughāt wa'l-iṣṭilāḥāt* (ca.  
950 1544), by Abdu'r-Rahīm b.  
Ahmad Sūrī .. 519-521  
*Farhang-i-Shīr-Khānī* (X/XVI),  
by Shīr Khān Sūr .. 522  
*Majma'u'l-furs* (1008 1600), by  
Muḥammad Qāsim b. Hājji  
Muhammad Kāshānī Surūrī  
523, (531)  
*Farhang-i-Jahāngīrī* (1017/1609),  
by Jamālū'd-Dīn Ḥusayn Injū  
b. Fakhrī-d-Dīn Ḥasan Shirāzī  
524, (531)  
*Durr-i-Durri* (1018 1610), by 'Alī  
Yūsufī Shirwānī .. 525  
*Chirāgh-i-hidāyat* (middle XII  
XVIII), by Sirāj-'Alī Khān  
Ārzū .. 526, (531)  
*Farhang-i-Khānī* (1174 1761), by  
Khān Muḥammad b. Khān  
Muḥammad b. Nirmatī-l-lah  
Ṣiddīqī .. 527  
*Musālatātu'sh-shurārā'* (1180  
1767), by Siyālkūtī Mal Wārasta 528  
*Iṣṭilāḥāt-i-shurārā'-i-Mutu'akkhā-  
nīn* .. 529  
*Baḥr-i-'ajam* (1272 1856), by  
Muḥammad Ḥusayn Qādirī,  
Rāqim .. 530
- Logic :**  
*Minhājū'l-mubīn* (end VI/XII), by  
Afdal Kāshī .. 512  
*Ṣughrā* (end VIII/XIV), by  
Sharīfu'd-Dīn 'Alī Jurjānī 514 (6)  
*Kubrā* (end VIII/XIV), by  
Sharīfu'd-Dīn 'Alī Jurjānī 514 (5)  
*Muhākamat* (a comment, on the  
*Kubrā*, VIII/XIV), by 'Iṣāmu'd-  
Dīn Ibrāhīm al-Isfara'īnī (X  
XVI) .. 513  
*Sharh-i-Tahdhībū'l-manṭiq* (orig.  
by Taftazānī, end VIII/XIV)  
514 (1)  
*Ijādat* (Ar., modern), by Ḥasan  
Chūgharyā'ī .. 514 (3)  
*Sharh-i-ṣāghhūjī* .. 514 (2)  
(*Risāla dar manṭiq*) .. 514 (4)  
*Asāsū'l-iqtibās* .. 515
- Logogriphs :**  
(*Mu'ammayāt*), by Sayfī (?) 180 (2)  
*Sharh-i-mu'ammā-i-Ḥusaynī* (end

- X/XVI ?), *by* Muḥammad b.  
 'Alī al-Yūndakī .. 184  
*Risāla-i-mu'ammā* .. 675 (4)

## M

**Magic**, *see* Sorcery, Incantations, Alchemy.

**Ma'sūms**, 14, a note on .. 38

### Mathematics :

- Risāla dar 'ilm-i-ḥisāb* (IX/XV),  
*by* 'Alī b. Muḥammad Qūshchī 570  
*(Risāla dar jabr)* .. 579 (1)  
*Qā'idā-i-istikhrāj-i-kuḥb* (beg. XIII/  
 XIX), *by* Qāḥil-qulāt Muḥam-  
 mad b. Najmī'd-Dīn Khān 579 (2)  
*Jāmī-i-Bahādur Khānī* (1249/  
 1833), *by* Ghulām Ḥusayn b.  
 Fath-Muhammad Jaunpūri .. 580  
*Tuhfatu'r-rashād (modern)* .. 582  
*Risāla dar ḥisāb* .. 483 (5)

### Mechanics :

- Mu'yāru'l-uqūl (modern)*, *by* Abū  
 'Alī .. 636

### Medicine :

- Bur'ūs-sā'at* (beg. IV X), *by* Mu-  
 hammad, Abū Bakr, ar-Rāzī  
*(in Arabic)* .. 612 (3)  
*Dhakhīra-i-Khwarizm-shāhī* (504/  
 1111), *by* I-smā'il b. Husayn al-  
 Jurjānī .. 585-587  
*Iktihārāt-i-Badrī* (770-1369), *by*  
 'Alī b. Husayn al-Anṣārī, Ḥājī  
 Zaynū'l-Attār .. 588  
*Kifāya-i-Mujāhibihya* (middle  
 IX/XV), *by* Mansūr b. Muḥam-  
 mad .. 589  
*Mawlana' sh-shijā'* (918-1513), *by*  
 Bhūwa b. Khawāṣṣ Khān .. 590  
*(Risāla dar tibb)* .. 590  
*Jāmī'ul-furā'id* (917-1511), *by*  
 Yūsuf Harātī .. 610 (*murg.*)  
*Riyādu'l-ahwa* (946-1540), *by*  
 the same .. 591  
*Furū'idu'l-insān* (ca. 1004-1595),  
*by* Dawā'ī, Aynū'l-Mulk  
 Shīrāzī .. 592  
*Māzūnu'l-tabā'i-i-Quth-shāhī* (beg.  
 XI XVII), *by* Taqīyyu'd-Dīn  
 Muḥammad b. Ṣadrī'd-Dīn 'Alī 593  
*Alfāz-i-adriya* (1038-1629), *by*  
 Nūru'd-Dīn Muḥammad b.  
 'Abdī'l-lah Shīrāzī .. 594  
*'Aynū'l-hayāt* (end XI XVII), *by*  
 Muḥammad Ḥāshim Tīhrānī .. 595  
*Tuhfatul-mu'minīn* (end XI  
 XVII), *by* Muḥammad Zamān  
 Tankābunī Daylamī 596-598  
*(Qarābādīn)* (ca. end XI/XVII) .. 599  
*Tibb-i-Auranqzībī* (ca. end XI/  
 XVII), *by* Darwish Muḥammad  
 Annābādī .. 600

- Khulāsatu'sh-shurūh* (ca. beg. XII/  
 XVIII), *by* Ghulām Imām b.  
 Banda 'Alī Khān 602, 603  
*Mu'ālījāt-i-Nabawī* (ca. beg. XII/  
 XVIII), *by* Ghulām Alī .. 604  
*Qarābādīn-i-Qādirī* (ca. 1130/  
 1718), *by* Muḥammad Akbar  
 Arzānī .. 605  
*Zādu'l-musāfirīn* (1141/1728), *by*  
 Muḥammad Mahdī b. 'Alī Naqī  
 Sharīf .. 606 (1)  
*Mujarrabāt dar mu'ālīja-i-ba'dī  
 anrād* (ca. middle XII/XVIII)  
 (three different treatises) 606 (2, 3)  
*Tibb-i-manẓūm* (XII XVIII ?), *by*  
 Muḥammad Ṣādiq b. Kāzīm  
 Ridawī .. 607  
*(Risāla dar usūl-i-tibb)* (XII/  
 XVIII ?), *by* Muḥammad Ṣādiq  
 b. Muḥammad Kāzīm Ridawī (?) 608  
*Bayān maqādirī'sh-sharabāt mina-  
 l-adwiyat* (Arab.), *by* Muḥam-  
 mad Ṣādiq (?) .. 608  
*(Qarābādīn-i-Alawī Khān)* (mid-  
 dle XII XVIII), *by* Muḥam-  
 mad Ḥāshim 'Alawī Khān, or  
 Mu'tamidū'l-Mulūk .. 609  
*Tuhfatu'l-Masīhā* (1160-1747), *by*  
 Dominic Gregory Bautist .. 610  
*Khulāsatu'l-aqsh-i-'Alamshāhī*  
 (1177-1764), *by* Muzaffar .. 611  
*Tahqīqu'l-anzān* (ca. beg. XIII  
 XIX), *by* 'Abdū'l-lah b. Mu-  
 hammad Ashraf Siddīqī 612 (1)  
*(Fusūl Buqrāt fī'l-buthūr)*, *by*  
 Hippocrates (?) .. 612 (2)  
*Dashtūt (modern)* .. 613  
*Bustān-afreṣ (modern)*, *by* 'Abdū'l-  
 Fattāh, or Khwāja 'Abdū'l-lah  
 Namakīn .. 614  
*(Risāla dar tibb)* .. 615  
 Scraps, medical 202, 411 (11),  
 433, 591, 593, 596, 606, 610, 611,  
 612, 619

### Military art :

- (Risāla dar sipāh-dārī-i-jamā'at-i-  
 Anqrīziyya)* (ca. beg. XIII XIX) 625

### Music :

- Rāg-darpan* (1076-1666), *by*  
 Faqīru'l-lah .. 639  
*Tuhfatu'l-Hind* (ca. 1086-1676), *by*  
 Mīrzā Khān Muḥammad b.  
 Fakhri'd-Dīn Muḥammad .. 640

## N

**Names**, magical, of 'Abdū'l-Qādir

- Jilānī .. 673  
**Nuṣayris**, note on .. 337

## O

**Occultism**, or Occult sciences, *see*  
 Alchemy, Astrology, Interpreta-

- tion of dreams, Jafr. Raml, Sorcery, etc.
- Ornate prose**, compositions in (cf. also Documents and Epistolary models) :
- Gulistān* (656 1258), by Sa'dī 212, 213 (1), 730-732 (1), 744 (5)
- Sharh-i-Gulistān* (XI XVII), by Nūru'l-lah Ahrārī .. 215
- Shabistān-i-nukāt* (comt. on) .. 127
- Rasā'il-i-Zuhūrī* (beg. XI XVII), by Nūru'd-Dīn Muhammad Turshīzī (five compositions) .. 139
- Bautū'sh-sharaf-i-ma'ānī* (beg. XI XVII), by Nāsirā, or Muhammad Nāsir al-Imāmī al-Hamadānī .. 140
- (Ta'rīkh-i-fath-i-Kōngra)* (ca. 1044 1635), by Jalālā Tabātabā'ī .. 29
- Mamshā'āt-i-Tughhrā* (middle XI XVII), by Tughhrā-i-Mashhadī (13 separate compositions) .. 145
- Husn-u-'ishq* (beg. XII XVIII), by Ni'mat Khān 'Alī .. 149
- Shish jihat* (1121 1710), by Rūp Narāyan .. 151
- Chahār'un-sur* (beg. XII XVIII), by 'Abdu'l-Qādir Bīdīl .. 152
- Nafsiyya* (1137 1725), original ascribed to 'Urfī .. 675 (2)
- Muraqqa'-i-taqwīr* (ca. 1144 1732), by Mukhlis .. 156
- 'Ajā'ib wa gharā'ib* (1171 1758), by Siyālkūtī Mal .. 715
- Gulshan-i-husn* (1181 1768) .. 716
- (Tashīf dar tajnīs)* (beg. XIII XIX), by Maḥmūd 'Alī .. 163
- Bihār-i-aẓīm* (1250-1835), by Shā'iq 'Alī Khān .. 166 (1), 722 (1)
- Bihār-i-aẓam* (1258/1842), by Ghulām 'Abdu'l-Qādir, Shams 166 (2), 723 (2)
- Haft taqwīr*, by Maṣḥaffī .. 168
- Scraps, in ornate prose .. 149

## P

**Panjābī**. Dictionaries of Punjabi, see Lexicography.

### Parody :

*(Luḡhat-i-Mullā Dūpiyāza)* (beg. XI XVII) .. 676

**Pashtu** poetry, see Poetry.

**Philosophy** (see also Ethics, Politics) :

*Jām-i-gīlī-numā* (end IX XV), by Husayn b. Mu'ini'd-Dīn Maybūdī, Mantiqī .. 494

*Kūtāb dar hikmat ba ṭarīqa-i-hukamā-i-mashā'iyyīn* (ca. X XVI) .. 493 (1)

*Kūtāb dar hikmat ba ṭarīqa-i-ishrā'iqiyyīn* (ca. X XVI) 496 (2)

*Tahqīqāt dar bayān-i-aḥwāl-i-mawjūdāt* (ca. X XVI), by Muhammad Shamsā Gilānī .. 493

*Khulāsatul-hayāt* (end X XVI), by Aḥmad b. Naṣrī'l-lah at-Tatawī .. 497

*Abwābū'l-jinān* (end XI/XVII), by Muhammad Rafī' Wā'iz Qazwīnī .. 500

*Haqqū'l-yaqīn* (ca. beg. XII XVIII), by Aḥmad ash-Sharīf b. Kamāl al-Husaynī ash-Shīrāzī 499

*(Rasā'il-i-Hazīn)* (middle XII XVIII) .. 502

*Tarjuma-i-'Aghu'l-'ilm* (1186, 1773 ?), by Muhammad Rafī'u'd-Dīn .. 503

*Matālibul-Hind* (1223/1809), by Salāmat 'Alī Ṭabīb, Hadhāqat Khān .. 505

*Ghāyatul-mukān fī dirāyat-i-zamān* .. 510

*(Ar-risālat fī'l-hikmat)* .. 577 (10)

Scraps, philosophical 511, 564

### Physiognomy :

*Risāla dar qiyāfa* .. 655 (3)

### Poetics, prosody, rhetoric, etc. :

*Anīsū'l-'ashiqīn* (middle VIII XIV), by Hasan b. Muhammad ash-Sharaf Rāmī .. 170

*Risālat-i-qawāfī* (IX XV), by Jāmī 171, 172 (1)

*'Arūd-i-Sayfī* (896 1491), by Sayfī 'Arūdī Bukhārī 172 (2), 179 (1, 3)

*Risāla dar qāfiya* (beg. X XVI), by Burhānu'd-Dīn 'Aṭā'u'l-lah b. Maḥmūd Husaynī 173, 174

*Risāla-i-qāfiya* (beg. X XVI), by Hilālī .. 175

*Riyādu's-sunā'i-i-Quṭb-shāhī* (1048 1639), by Ulfatī b. Hu'-aynī Sāwajī .. 180 (4)

*Majma'u's-sunā'i-i* (1060 1050), by Nizāmu'd-Dīn Ahmad b. Muhammad Ṣalīb al-Husaynī .. 176

*(Risāla dar inshā)* (1069 1659), by Fādīl .. 143

*Khāfiyatul-mathal* (Sayfī's 'Arūd, versified, 1107 1696), by Muhammad b. Muhammad Sa'īd Ansārī Dihlawī .. 180 (3)

*Daqā'iqul-inshā* (1146 1734), by Rānjhūdās .. 155

*Al-piyya-i-kubrā* (middle XII XVIII), by Sirājū'd-Dīn 'Alī Khān Ārzū .. 177

*Ar-risālatul-wāfiya fī 'ilmul-'arūd wa'l-qāfiya* (1161 1748), by Shamsu'd-Dīn 'Abbāsī, Faqīr 178

*Fānūs-i-khiyāl* (1190 1776), by Arshadu'd-Dīn Khiyāl .. 16



- (*Risāla dar sharh-i-baḍ'ī ash'ār*)  
(1193/1779), by Wārasta 180 (1)  
*Shajaratul-Amānī* (1206/1792), by  
Muḥammad Husayn Qatīl .. 181  
*Risāla-i-tālibī dar 'ilm-i-'arūḍ wa*  
*qawāfī* (beg. XIII/XIX), by  
Abū Ṭālib Khān b. Muḥammad  
Beg Isfahānī Tabrizī 179 (2)  
*Risāla dar qāfiya*, by Muḥammad  
Fā'iq .. 182  
*Miftāhu'l-qawāfī*, by Muḥammad  
Ridā Shīrāzī .. 169  
(*Risāla dar 'arūḍ*) (a fragment)  
179 (4)  
*Risāla dar fann-i-shar' guftan* 179 (5)  
*Chahār qulzār*, by Nithāri .. 183

## Poetry :

- Tārīkh-i-dilgushā-i-Shamshir-  
Khānī* (1063/1653), by Tawakkul  
Beg b. Tūlak Beg al-Husaynī  
185, 186, 187  
*Dīwān-i-Mamūlchūrī* (beg. V/XI) 188  
*Dīwān-i-Abū'l-Faraj Rūmī* (V/XI) 189  
*Dīwān-i-Azraqī* (beg. VI/XII) .. 190  
*Dīwān-i-Aḥmad-i-Jāmī* (beg. VI  
XII) .. 191  
*Sharh-i-Hadiqatul-Huqūq* (XI  
XVII), by 'Abdu'l-Laṭīf  
'Abbasī .. 192  
*Qasā'id-i-Accarī* (VI/XII), *Sharh-  
i-*, by Abū'l-Hasan Husaynī  
Farahīnī (end XI/XVII) 193, 194  
*Dīwān-i-Khāqānī* (VI/XII) .. 195  
*Sharh-i-Dīwān-i-Khāqānī* (beg.  
X/XVI), by Muḥammad b.  
Dā'ūd Shādī'ābādī .. 196  
*Tahqutul-'Aqāqir* (VI/XII), by  
Khāqānī .. 197, 198, 199  
*Makhzanul-asrār* (ca. 573/1178),  
by Nizāmī .. 725  
*Sharh-i-Makhzanul-asrār* (ca.  
beg. XII/XVIII), by Ibrāhīm  
Thātāī .. 203  
*Iskandar-nāma* (VI/XII), by  
Nizāmī .. 200, 201, 726  
*Qawā'id-i-'Alī Shīr* (956/1549), by  
Muhyī'd-Dīn b. Nizām, a com-  
mentary on Nizāmī's *Iskandar-  
nāma* .. 202  
*Muṣṭakhabul-sh-sharḥ-i-Sakandar-  
nāma* (ca. beg. XIII/XIX), by  
Badr-'Alī Azimabādī and Mīr  
Husayn 'Alī Jaunpūrī .. 727  
*Kull qūṭat-i-Attār* (VI/XII) .. 204  
*Maniqat-i-fair* (end VI/XII), by  
the same .. 205  
*Waslat-nāma* (end VI/XII), by  
the same (plagiarised by  
Bahlūl) .. 206  
*Qasida-i-Attār* .. 462 (11)  
*Mathnawī-i-Mawlānī* (middle  
VII/XIII), by Jalālud-Dīn  
Muḥammad Rūmī .. 207  
*Sharh-i-Mathnawī-i-Mawlānī* (or  
*Jawāhirul-asrār wa zawāhirul-  
awwār*) (IX/XV), by Husayn b.  
Hasan Khwārizmī .. 208, 209  
*Miftāhu'l-marānī* (middle XI/  
XVII), by 'Abdu'l-Fattāh al-  
Husaynī al-Askarī .. 728  
*Sharh-i-Mathnawī* (end XI/  
XVII), by Muḥammad Nūru'l-  
lah Abirāī .. 210  
*Sharh-i-Mathnawī* (end XV/  
XVII), by Shukru'l-lah .. 211  
*Bāstān* (655/1257), by Sa'dī 213 (2),  
214, 729  
(*Farhang-i-shar'i-Gulistān*) 522 (1)  
*Pand-nāma* (VII/XIII), by Sa'dī  
216, 733 (2)  
*Mathnawī-i-Bū 'Alī Qalandar*  
(beg. VIII/XIV) .. 674 (7)  
*Gulshan-i-rāz* (beg. VIII/XIV), by  
Mamūd Shabistari 461 (1)  
*Sharh-i-Gulshan-i-rāz* (or *Ijāz*  
*Mafātihul-rāz*, beg. XI/XVII),  
by Muḥammad b. Maḥmūd  
Dihlār .. 217  
*Khamsa-i-Khusraw Dihlawī* (698-  
701/1299-1302) (incomplete) .. 218  
*Sharh-i-Qirānī's-sardār* (1014/  
1606), by Nūr-Muḥammad .. 220  
— (another commentary) (ca.  
1135/1723), by Khayru'l-lah  
Muḥandis Dihlawī 221, 222  
*Hasht-bahisht* (701/1302), by Khus-  
raw, a prose version, called  
*Qissa-i-Baharām* (beg. XIII  
XIX), by Ghulām Shāh .. 219  
*Zāda-i-masāfir* (ca. 729/1329),  
by Rukmūd-Dīn Husaynī .. 223  
*Dah-nāma* (720/1320), by Ruk-  
mūd-Dīn Aḥmad Isfahānī 224 (2)  
*Jām-i-Jam* (732/1332), by the  
same .. 224 (1), 225  
*Dīwān-i-Badr-i-Chāchī* (beg.  
VIII/XIV) .. 226  
*Farhang-i-Dīwān-i-Badr-i-Chāchī*  
(end XI/XVII), by Muḥammad  
Sa'dī .. 744 (4)  
*Kulliyāt-i-Ushād-i-Zūkānī* (mid-  
dle VIII/XIV) .. 227  
(*Ash'ār-i-Salwān Sāwajī*) (middle  
VIII/XIV) .. 228  
*Dīwān-i-Hāfiz* (VIII/XIV) 229, 230  
*Sharh-i-Dīwān-i-Hāfiz* or *Majma'  
-ul-bihar* (ca. 1011/1632), by Say-  
yid-Dīn Abū'l-Hasan b. 'Ab-  
dūl-Riḥmān Lāhūrī, Khatmī 231  
*Sharh-i-Dīwān-i-Hāfiz* (1100/  
1689), by Muḥammad Sa'dī 744 (3)  
(*Mukhammasāt-i-ghazal-hā-i-Hāfiz*) 232  
*Dīwān-i-Majrhubī* (end VIII/  
XIV) .. 233  
*Dīwān-i-Nematul-lah Wālī* (beg.  
IX/XV) .. 234

|   |   |
|---|---|
| <i>Dīwān-i-Riṣṣādī</i> (IX XV) .. 235   | <i>Dīwān-i-Kirāmī Shāmlū</i> (beg. XI XVII) .. 267                            |
| <i>Dīwān-i-Jāmī</i> (I, 884-1480) .. 236  | <i>Mukhbūrāt-waṣūlīn</i> (ca. 1066-1656), by Muḥammad Fāḍil Akbarābādī .. 268 |
| <i>Tuhfatul-aḥrār</i> (886-1481), by Jāmī .. 237, 735   | <i>Dīwān-i-Inwān</i> (middle XI-XVII) .. 269                                  |
| <i>Yūsuf-Zulaykhā</i> (888-1483), by the same .. 736  | <i>Dīwān-i-Walī Rām</i> (XI XVII) .. 270 (1-3)                                |
| <i>Sharḥ-i-Yūsuf-u Zulaykhā</i> (end XI XVII), by Muḥammad Sa'd .. 744 (1)                                  | <i>Mathnawī-i-Walī Rām</i> (ca. 1055-1645) .. 270 (4)                         |
| — (another) (1157-1745), by Muḥammad Sājid b. Fayl Muḥammad Qādiri Jhanjānawī .. 238                        | <i>Sāqī-nāma-i-Walā</i> (XI XVII) .. 271                                      |
| <i>Sharḥ-i-ruḥā'iyyāt</i> (end IX XV), by Jāmī .. 239, 465 (3)  | <i>Razmīyya</i> (middle XI XVII), by Walā .. 272                              |
| <i>Dīwān-i-Mu'īn</i> (end IX XV) .. 240   | <i>Dīwān-i-Brahman</i> (middle XI XVII) .. 740                                |
| <i>Qasīda-i-mas'nū</i> (beg. X XVI), by Rafīq .. 241  | <i>Dīwān-i-Mufīd</i> (end XI XVII) .. 273                                     |
| <i>Dīwān-i-Fiqhānī</i> (beg. X XVI) .. 242  | <i>Dīwān-i-Sāyib</i> (XI XVII) .. 274, 741, 742                               |
| <i>Dīwān-i-Āṣafī</i> (beg. X XVI) .. 243, 737   | <i>Daṣṭūr-i-Himmat</i> (1096-1685), by Muḥammad Murād (?) .. 275              |
| <i>Tīmūr-nāma</i> (beg. X XVI), by Hātiṭī .. 244  | <i>Dīwān-i-Fitrat</i> (end XI XVII) .. 276                                    |
| <i>Laylā wa Majnūn</i> (beg. X XVI), by the same .. 245   | <i>Mīr-u māh</i> (1065-1655), by Āqil Khān Rāzī .. 277                        |
| — (prose version of), <i>Murājji'at-nash-shāy</i> (middle XIII-XIX), by Wazīr 'Alī 'Ibratī Azīmābādī .. 246 | <i>Dīwān-i-Ālī</i> (end XI XVII) .. 278, 279                                  |
| <i>Dīwān-i-Āhī</i> (beg. X XVI) .. 247  | <i>Dīwān-i-Athar</i> (beg. XII XVIII) .. 280                                  |
| <i>Nāz-u Nigāz</i> (930-1524) .. 248  | <i>Dīwān-i-Makhfī</i> (beg. XII XVIII) .. 281, 282                            |
| <i>Futūḥul-karamayn</i> (911-1506), by Muḥyī Lārī .. 249  | <i>Dīwān-i-Ālī</i> (beg. XII XVIII) .. 283                                    |
| <i>Dīwān-i-Qāsim-i-anwār</i> (beg. IX XV) .. 734  | <i>Dīwān-i-Najāt</i> (beg. XII XVIII) .. 284                                  |
| <i>Dīwān-i-Hulālī</i> (beg. X XVI) .. 250   | <i>Gul-i-kushī</i> (1112-1701), by Najāt .. 285                               |
| <i>Siḥr-i-halāl</i> (beg. X XVI), by Ahlī Shīrāzī .. 252  | <i>Dīwān-i-Bīdīl</i> (beg. XII XVIII) .. 286                                  |
| <i>Ganj-i-murāwī</i> (941-1535), by Muṭṭī .. 251  | <i>Kulliyāt-i-Ta'thār</i> (beg. XII XVIII) .. 287                             |
| <i>Khamṣa-i-Qāsimī</i> (middle X XVI) .. 253  | <i>Dīwān-i-Qāsim Dīwānā</i> (beg. XII XVIII) .. 288                           |
| <i>Dīwān-i-Thamānī</i> (end X XVI) .. 254   | <i>Dīwān-i-Kirāmī Kashmīrī</i> (beg. XII XVIII) .. 289                        |
| <i>Sharḥ-i-Dīwān-i-Thamānī</i> (beg. XIII XIX), by 'Iwād Rāy Masarrat .. 255                                | <i>Sikandar-nāma-i-jabālī</i> (1141-1729), by Sukhan (?) .. 290               |
| <i>Sharḥ-i-Dīwān-i-'Urfī</i> (end X XVI) .. 256   | <i>Hir-u Rangham</i> (ca. 1143-1731), by Āfarīn .. 291                        |
| <i>Nāl-u Dumān</i> (1003-1595), by Faylī .. 257, 258  | <i>Kulliyāt-i-Rūḥī</i> (beg. XII XVIII) .. 292                                |
| — (a prose version), <i>Fāṣiḥat-mahabbat</i> (1247-1832), by 'Ibratī 'Azīmābādī .. 259                      | <i>Qissa-i-haqīyat-i-rāy</i> (middle XII XVIII), by Razhbat Siyālkūṭī .. 293  |
| <i>Qasīda-i-Faqdī</i> .. 460 (6)  | <i>Dīwān-i-Nu'mat</i> (XII XVIII) .. 294                                      |
| <i>Dīwān-i-Walī</i> (end X XVI) .. 260  | <i>Dīwān-i-Āzīm</i> (middle XII XVIII) .. 295, 296                            |
| <i>Tuhfat-i-Qāsimī</i> (ca. 1012-1604), by Ḥusaynī .. 261   | <i>Wāḥid-u Sulṭān</i> (1160-1747), by Faqīr .. 297                            |
| <i>Dīwān-i-Nāzīrī</i> (beg. XI XVII) .. 262, 263, 738   | <i>Dīwān-i-Hazīn</i> (middle XII XVIII) .. 298                                |
| <i>Kulliyāt-i-Malik Qumī</i> (beg. XI XVII) .. 264  | <i>Safīr-i-sal</i> (1173-1760), by Hazīn .. 299                               |
| <i>Nān-u haī wā</i> (beg. XI XVII), by Bahā'ud-Dīn 'Āmilī .. 674 (2)  | <i>Dīwān-i-qhārīh</i> (end XII XVIII) .. 300                                  |
| <i>Rāmān</i> (beg. XI XVIII), by Sa'du'llah Kavrānawī Panipatī .. 265                                       | <i>Dīwān-i-Ālī Akbar</i> (end XII XVIII) .. 301                               |
| <i>Dīwān-i-Zuhūrī</i> (beg. XI XVII) .. 739   | <i>Kār-nāma</i> (end XII XVIII), by A-hūb .. 302                              |
| <i>Dīwān-i-Asīr</i> (beg. XI XVII) .. 266   | <i>Fath-nāma</i> (1190-1785), by Muḥammad 'Azīmud-Dīn Tatawī .. 303           |

- Bahā'u'd-Dīn Maḥmūd b. Ibrāhīm .. 435  
*Ma'rifatu'd-dunyā* (X XVI), by 'Alī b. Husāmī'd-Dīn Muttāqī 399 (2)  
*Sharh-i-Awrād-i-fathīyya* (X/ XVI), by Muḥammad Ja'far Ja'fārī .. 436  
*Guftār-i-Shāh 'Isā Jundu'l-lah* (beg. XI/XVII) .. 462 (18)  
*Nān-u ḥalwā* (beg. XI XVII), by Bahā'u'd-Dīn Muḥammad 'Amilī, Bahā'ī (fragment) 462 (10)  
*Risāla-i-marātib* (XI XVII ?), by Fath-Muḥammad-i-'Aynu'l-'urafā .. 463 (1)  
*Makhzanu-i-darwat* (1037/1628), by Isma'īl b. Maḥmūd Shattārī 437  
*Asnād-i-ashghāl-i-Shattārīyya* (1045/1636), by Mullā Ja'far .. 438  
*Sharh-i-Tuḥfatu'l-mursala* (XI/ XVII ?), by 'Abdu'l-Ghafūr 463 (3)  
*Sharh-i-Fuṣṣu'l-ḥikam* (1041/1632), by Muḥibbu'l-lah Ilahā-bādī .. 440  
*(Sharh-i-Taswīya)* (beg. XI/ XVII), by Muḥibbu'l-lah Mu-bārīz Ilahābādī .. 441  
*Sharh-i-Taswīyya* (another) 465 (1)  
*Manāẓir-i-akhṣṣu'l-khawāṣṣ* (1050/1640), by Muḥibbu'l-lah Muḥārīz 439  
*Ḍarbu'l-aqdām* (beg. XI XVII), by 'Abdu'l-Haqq Dihlawī 443 (2)  
*Mathnawī-i-Wālī Rām* (1055/1645) .. 462 (27)  
*Risāla-i-ḥaqq-numā* (1055/1645), by Dārā Shukūh .. 462 (19)  
*(Rasā'il-i-Dārā Shukūh)* (middle XI/XVII) .. 444  
*Anwār-u't-taḍqīq* (XI XVII), by 'Alī b. Ṭayfūr al-Bistāmī .. 442  
*Radd-i-munkirīn* (XI XVII), by Mullā 'Alī Muḥammad-i-Khutan 443 (1)  
*Kanzu'l-hidāyat* (1080/1670), by Muḥammad Bāqir b. Sharafī'd-Dīn Lāhūrī Ḥu-aynī .. 445  
*Khulāṣatu'l-awrād* (end XI/ XVII), by Shihābu'd-Dīn b. Fath-Muḥammad .. 446  
*Risālatu'l-Mas'ūdī* (ca. XI XVII), by Manṣūr Multānī .. 447  
*Thamarātu'l-hayāt* (end XI/ XVII), by 'Aqil Khān Rāzī .. 448  
*Tanzīlāt-i-saltā* (XII XVIII), by 'Abdu'l-'Alī b. Nizāmī'd-Dīn Muḥammad Ansārī .. 449  
*Risāla-i-rumūzāt* (beg. XII/ XVIII), by 'Abdu'l-Jalīl 462 (26)  
*Tahqīq-i-marād-i-rauhānī* (end XI/ XVIII), by Ḥazīn 752 (1)  
*Burhānu'd-dhākīrīn* 'alā'l-maw'ūnīn (end XII XVIII), by 'Alī Akbar Mawdūdī Chishtī .. 450

- (*Risāla dar taḡawwuf*) (XII XVIII), by 'Alī Akbar Mawdūdī Chishtī (two different treatises) 451, 452  
*Nāla-i-dard* (1190/1776), by Muḥammad Mīr Dihlawī, Mīr Dard .. 453  
*Āh-i-sard* (ca. 1190/1776), by the same .. 454  
*Wāridāt* (end XII XVIII), by the same .. 455  
*Nafas-i-Rahmānī*, by Mūsā b. Dā'ūd Qādirī .. 470 (1)  
*Maktūb dar taḥqīq-i-rūh*, by 'Abdu'r-Rahmān .. 470 (3)  
*Maktūb dar taḥqīq-i-shughl-i-maqāman maḥmūdān*, by the same .. 470 (4)  
*Aḡlu'l-marārif* (1211/1797), by Turāb-'Alī (?) .. 456  
*Izālatu'l-qinā' 'an wujūhi's-samā'* (1244/1829), by Muḥammad Nūru'd-Dīn b. Muḥammad 'Abdu'l-ghafūrī Jāhrānwānī .. 457  
*(Risāla dar dhikr)* (XIII XIX) .. 458  
*(Rasā'il-i-Muḥammad Aḥmad Bulghāmī)* (XIII XIX) .. 459  
*Maktūb-i-Walīyyu'l-lah Dihlawī* (end XIII XIX) .. 469 (1)  
**Sufism** (treatises of uncertain date, in alphabetical order):  
*Abjad-i-'ishq*, by Muḥammad al-Harawī ad-Dihlawī 462 (2)  
*Adhkār-i-Qalandariyya*, *Risāla dar* .. 471 (2)  
*Al-asmā' li's-sultān* .... 'Abdu'l-Qādir al-Jīlānī .. 411 (5)  
*Barzakhangā* (by Ibn al-'Arabī ?) 469 (4)  
*(Dhikr-i-rujūd-i-muttalq)*, *Risāla dar* .. 462 (12)  
*Durrul-majālis*, by Sayfu'z-Zafar Naubihārī .. 474  
*Ad-da'wat-i-th-thāminā* 462 (22)  
*Faqr, Risāla-i-* (different manuals for the beginners in asceticism) 464 (2), 468 (1, 3), 479-482  
*Fatḥhāt-i-ashā' wa kunūzāt-i-asā'ī* .. 467 (4)  
*Ḥall-i-mushkil* .. 462 (13)  
*Ḥallu'sh-shukūk-i'l-wāridat* 'alā' waḥdati'l-rujūd .. 463 (2)  
*Ḥaḡiqatu'l-ḥaqā'iq* .. 462 (20)  
*Ḥudā'l-lah* .. 462 (23)  
*Ḥujjatu'dh-dhākīrīn* .. 464 (3)  
*Ir-ḥādī's-sūlikīn*, by Khayru'd-Dīn .. 476  
*Istidlāḡāt-i-Sūfiyya* .. 472  
*Ithbāt samā'at-ghamā'*, by Jamāl Muḥaddith .. 475  
*Jām-i-jahān-numā* .. 469 (3)  
*(Jawābāt-i-sū'ālḥā)* .. 466 (3)

- Makhzanu's-sālikin*, by Burhān Chishtī ... 473  
*Maktūb-i-Sayyid Ahmad* 399 (3)  
*Maktūb* ... *ba jānib-i-Shaykh 'Izzu'd-Dīn* ... 466 (2)  
*Marātib-i-fanū wa wusūl. Risāla dar bagān-i*, by Abū'l-Alā Ahrārī Chishtī (?) ... 462 (6)  
*Marātibul-wujūd*, by Muhammad b. Nūrī'd-Dīn al-Khalifa 469 (5)  
*Matla'u'l-fajar* ... 462 (21)  
*Mir'ātu'l-muḥaqqiqin* 462 (7), 672 (6)  
*Nūr manā'ih* ... 462 (24)  
*Risāla-i-Shāh Bāqī bi'l-lah* 462 (5)  
*Ru'yat-i-Khudārand-i-Karīm* ... 478  
*As-saḥifatu'l-unsiyya* 462 (8)  
*(Shajara-i-Qādiriyya)* 411 (3)  
*Taqir. by 'Abdu'l-Aziz Dihlawī* 469 (2)  
*(Tasawwuf), Risāla dar (three different treatises)* ... 464 (1), 465 (3), 477  
 Scraps, Sufic 87, 417, 462 (28), 465 (3, 4), 471, 502 (6), 540, 705  
**Sultans of Delhi**, history of. *see* History of Delhi.

**Swords :**

- Ta'ūdu'l-baṣārat* (1118 1707), by Luṭfū'l-lah Nuṣratu'l-lah Khān Nithār ... 632 (1), 633  
*Tamhīdu'l-baṣārat* (XII XVIII), 632 (2), 634 (2)  
*Barūhinu's-sawārim* (ca. middle XII XVIII), by Ahmad b. Muhammad 'Ālamgīr-shāhī Yazdī 634 (1)

**T**

**Tafsirs :**

- Tafsīr-i-Qur'ān* (519 1125), by Abū Nasr b. Ahmad b. al-Husayn Datwājaki ... 332  
*Tafsīr-i-Zāhidī* (early) ... 333  
*Tafsīr-i-Ya'qūb Charkhī* (beg. IX, XV), by Ya'qūb b. 'Uthmān al-Charkhī ... 334  
*Tafsīr-i-sūra-i-Yūsuf* (end IX, XV), by Murīnu'd-Dīn Muhammad Farāhī ... 335  
*Tafsīr-i-sūra-i-Wāqī'a* (1083, 1673), by Muhammad Sultān b. Sayyid Khwājā Husaynī ... 336  
*Nirmat-i-uzmā* (1115 1704), by Nirmat Khān 'Alī ... 337  
*Al-lam'at mir'ātu'l-lah fī sharḥ āyat Shahadu'l-lah* (1136 1724), by Ḥazīn ... 752 (4)  
*Sharḥ-i-had-i-āyāt* (end XII, XVIII), by Ḥazīn ... 752 (5)  
*Shajaratul-t-Tūr fī sharḥ āyatū'n-Nūr* (1140 1728, in Arabic), by Ḥazīn ... 752 (3)

- (Tafsīr-i-ba'ḍ-i-āyāt)*, by Muḥammad Amīr ... 672 (5)

**Tajwid :**

- Lughatu'l-Qur'ān* (VIII XIV), by Sharīf Jurjānī (?) ... 338  
*Qawā'idul-Qur'ān* (X XVI), by Yār Muḥammad b. Khudādād Samarqandī ... 339 (1)  
*Fātiḥ dar Fātiḥa* (?), by Jalālu'd-Dīn Muhammad b. 'Abdī'l-Jalīl as-Ṣāqī (?) ... 339 (2)  
*Tuhya-i-Shāhī* (X XVI), by 'Imādu'd-Dīn 'Alī Sharīf Astrābādī 340  
*Maqṣūdul-qārī* (beg. XI XVII), by Nūru'd-Dīn Muḥammad Qārī ... 341  
*Khulāṣatu'l-qar'at* (middle XI, XVII), by Qāsim Jaunpūrī ... 342  
*Risāla dar bayān-i-tajwīd* ... 342  
*Ḥilyatu'l-qārī* (1095 1684), by Ahmad b. Ruknī'd-Dīn al-Husaynī al-Kāhghilā'i ... 343  
*Zīnatul-qārī* ... 345 (1)  
*Muntakhabu't-tajwīd* ... 345 (2)  
*Khulāṣa-i-Mustakhlisu'l-mar'ānī* (Majmū'a dar Tajwīd) ... 347

**Tales :**

- Tūqī-nāma* (ca. 730 1330), by Diyā'u'd-Dīn Nakhshabī ... 105  
*'Iyār-i-dānish* (beg. XI XVII), by Abū'l-Faḍl b. Mubārak 'Allāmī ... 106  
*Bihār-i-dānish* (1061 1651), by 'Ināyatu'l-lah Kanbū ... 107, 108  
*Qissa-i-Kāmruṭ* (end XI XVII), by Himmat Khān ... 109, 110  
*Qissa-i-Ḥātīm Tayy* ... 114, 710  
*Afsāna-i-Sayfu'l-mulūk wa Badī'u'l-jamāl* ... 115  
*Afsāna-i-Mīhr-u-Māh* ... 116  
*Qissa-i-Hīr-u-Rānjhū* (1157 1744), by Mansārām Munshī (?) ... 118  
*Qissa-i-Malikā Shāhī* ... 120  
*Afsāna-i-tawallud shulān-i-rājā Bīr Bikramājī* ... 121  
*Afsāna-i-Mānīnī Manūḥan wa Ratnuwātī* ... 122  
*Nigāristān-i-Amīn* (1232 1817), by Amīn ... 123

**Technology :**

- Jawāhīru's-samā'ī* ... 631  
**Theology** ('aqā'id), Shi'ite :  
*Tarjuma-i-Risāla-i-Itiqādīyya* (X XVI ?) by Abū'l-Faḥ Husaynī 386  
*Tarjuma-i-Makārimul-akhlāq* (1061 1651), by 'Alī b. Tayfūr al-Bistāmī ... 751  
*Sharḥ-i-Kāfī* (1068 1658), by Khalīl b. Ghāzī al-Qazwīnī ... 750  
*Ḥilyatu'l-muttaqīn* (1079 1669), by Majlisī ... 389  
*Ḥaqqul-yaqīn* (1109 1698), by the same ... 390

- Mishkāṭu'l-anwār* (end XI/XVII),  
by the same . . . 391 (3)
- Tarjuma-i-ba'dī aḥādīth* (end XI/  
XVII), by the same . . . 391 (4)
- Ḥayātu'l-qulūb* (end XI/XVII), by  
the same . . . 387
- ʿAynu'l-ḥayāt* (end XI/XVII), by  
the same . . . 388
- Sabīlun-najāt* (1226-1811), by  
Ahmad b. Muhammad ʿAlī  
Bahbahānī . . . 392
- Madhammatu'l-ijtihād* (1233 1818)  
(*Risāla dar usūl*) . . . 394
- Tuhfatu'l-abrār* (middle XII/  
XIX), by Muhammad Bāqir b.  
Muhammad Taqī al-Mūsawī . . . 395
- Theology** (*ʿaqā'id*), Sunniite:
- Jam'ū'l-jawāmi'* (Ar.), by Suyūṭī  
(d. 911 1505) (*fragment*) . . . 2
- Mughnī-nāma* (932 1526), by ʿAlī  
b. Faqīh Mahmūd . . . 363
- Fuṣūṭ-i-arba'a* (end X/XVI), by  
Abū'l-ʿiṣmat Muḥammad Ma-  
ṣūm b. Bābā Samarqandī . . . 364
- Muntakhabu'l-ʿaqā'id* (1016 1608),  
by Muhammad Jamāl b. Abī  
Turāb Badakhshī . . . 365
- Nāfi'u'l-muslimīn* (beg. XI/  
XVII), by ʿAbdu's-salām  
Lāhūrī . . . 366
- Takmilu'l-īmān* (beg. XI/XVII),  
by ʿAbdu'l-Ḥaqq Dihlawī . . . 367
- Asāsū'l-islām* (1064 1654), by Mīr  
ʿAbid . . . 368
- ʿUsūlu'l-īmān* (beg. XIII/XIX), by  
Muḥammad Sālim Dihlawī . . . 369
- Sirājū'l-qulūb* . . . 753
- Ḥazār mas'ala-i-Naṣārā* . . . 732 (2)
- Ḥadiqatu'l-masā'il*, by Ghulām  
Imām . . . 672 (3)
- Manāfi'u'l-qulūb*, by Shihābū'd-  
Dīn . . . 370
- Marifatu'l-mudhāhib* . . . 672 (4)
- (*Risāla dar namāz*) . . . 460 (4)
- As-salavātu'l-ma'mūlāt* . . . 411 (10)
- Tasbīhu's-salāt wa'l-istikhār* . . . 411 (9)
- Scraps, of religious contents . . . 79,  
111, 331, 337, 343, 345, 347, 352,  
358, 363, 365, 368, 371, 401, 409,  
467, 480, 503, 672, 673, 674, 708, 751
- Theosophy**, see Sufism. Philo-  
sophy, Sorcery.
- Topography**:
- Akhbār-i-ḥaṣina dar akhbār-i-*  
*Madina* (X/XVI), by Samḥūdī . . . 90
- Yūdgar-i-Mughūliyya* (end XIII/  
XIX) . . . 100
- Tradition**, Shi'ite:
- Tarjuma-i-chahul-hadīth* (beg. IX/  
XV), by Shihābū'd-Dīn b.  
Shamsū'd-Dīn ad-Dawlatābādī . . . 371
- Tanbihu'l-ghāfilīn wa tadhkī-*  
*ratu'l-arifīn* (middle X/XVI),  
by Fathu'l-lah b. Shukri'l-lah  
Kāshānī . . . 372
- Dah majlis* (ca. X/XVI) . . . 373
- Gauhar-i-murād* (middle XI/  
XVII), by ʿAbdu'r-Razzāq b.  
ʿAlī b. Husayn Lahijī Qumī . . . 374
- Manāqib-i-Murtadawī* (middle  
XI/XVII), by Muhammad  
Ṣāliḥ al-Husaynī at-Tirmidhī  
375, 749
- Manhajū'l-yaqīn* (1081 1671), by  
ʿAlā'u'd-Dīn Muhammad b.  
Abī Turāb Gulistāna . . . 376
- Majālisu'l-aḥ-ān* (beg. XII/  
XVIII), by ʿAlī Asghar Khān . . . 377
- Mukhtār-nāma* . . . 378
- Durr bahri'l-manāqib*, by ʿAlī b.  
Ibrāhīm, surn. Darwish Burhān . . . 379
- Lubb-i-ʿAynu'l-bukā* (beg. XIII/  
XIX), by Muhammad Naqī, or  
ʿAlī Naqī, b. Ahmad Burūjirdī . . . 380
- Tradition**, Sunnite:
- Lubābu'l-akhbār*, by Muḥammad  
b. Mahmūd Mustawfī . . . 348
- Qandīyya* (VI/XII), by Muḥam-  
mad b. ʿAbdī'l-Jalīl Samar-  
qandī . . . 349
- Al-Kashf 'alā mujāwizat hadhihi'l-*  
*ummat al-alf* (Ar., 898 1492), by  
Suyūṭī . . . 354 (2)
- Sharḥ-i-qasida-i-Burda* (921 1515),  
by Fadlu'l-lah b. Rūzbihān  
Isfahānī . . . 350
- Āthār-i-Aḥmadī* (X/XVI), by  
Ahmad b. Tājī'd-Dīn Ḥasan  
Astrābādī . . . 351
- Maṭṭa'u'l-anwār* (X/XVI), by  
ʿAlī b. Nūr Kāshānī . . . 747
- ʿAjā'ibu'l-qiṣas*, by ʿAbdu'l-Wāhid  
b. Muḥammad al-Muftī . . . 748
- Madārijū'r-rubūʿat, takmilā-i-*  
(beg. XI/XVII), by ʿAbdu'l-  
Ḥaqq Dihlawī . . . 352
- Tarjuma-i-Hujjatu'l-wāfiyya* (end  
XII/XVIII), by Ghulām Imām . . . 353
- ʿAl usūli'l-hadīth* (Ar.), by Nūru'l-  
islām b. Salāmī'l-lah Dihlawī . . . 503
- (*Tarjuma-i-Arba'in-i-manāẓim*), by  
Ghulām Muḥyī'd-Dīn, Shā'iq . . . 355
- Risāla dar bayān-i-fudā'il-i-*  
*Makka* . . . 354 (1)
- Translations** from Arabic . . . 75,  
88, 90, 331, 354 (1), 355, 371, 372,  
386, 397 (?), 404 (1, 2), 409, 410,  
412, 419 (2), 422, 440, 441, 462 (2),  
498, 503, 646 (1), 650, 663, 750, 751
- Translations** from Hindī:
- Bhakt-Urbasī* (1162 1749), by Lāl-  
jīw-dās . . . 693, 694
- Translations** of the Qur'ān:
- Fathu'r-Rahmān bi tarjumatī'l-*  
*Qur'ān* (115, 1763), by Ahmad  
b. ʿAbdī'r-Rahīm ad-Dihlawī . . . 331

**Translations from Sanskrit :**

|   |    |          |
|---|----|----------|
| <i>Tarjuma-i-Mahābhārata</i>  | .. | 677      |
| <i>Sīr-i-akbar</i> (1067/1657) by Dārā-Shikūh                         | .. | 678, 679 |
| <i>Tarjuma-i-Jūg-bashisht</i> (1066/1656), by Dārā Shikūh             | .. | 680      |
| <i>Maṣma'u'l-baḥrayn</i> (1065/1655), by the same                     | .. | 681      |
| <i>Tarjuma-i-Rāmāyan</i> (ca. 1097/1686), by Gopal, son of Srī Govind | .. | 682-684  |
| <i>Mufarriḥu'l-qulūb</i> , by Tāj Muḥammad Malikī                     | .. | 685      |
| <i>Tarjuma-i-Kok-shastar</i> (different versions of)                  | .. | 673, 686 |
| <i>Tarjuma-i-khulāṣa-i-D'harmshāstar</i>                              | .. | 687      |
| <i>Tarjuma-i-Bhāgawat-purān</i> (two different versions)              | .. | 688 689  |

|                               |          |
|-------------------------------|----------|
| <i>Tarjuma-Wi-ishna-purān</i> | 690, 691 |
| <i>Tarjuma-i-Karm-bibāk</i>   | .. 692   |

**U**

**Urdu**, works in, *see* Hindustani.

**V**

**Vocabularies**, *see* Lexicography.

**W**

**Weights :**

|  |         |         |
|--|---------|---------|
| <i>Risālatu'l-awzān</i> (end XI XVII), by Majlisī                                      | ..      | 391 (2) |
| <i>Tahqīqu'l-awzān</i> (ca. beg. XIII, XIX), by 'Abdu'l-lah b. Muḥammad Ashraf Ṣiddīqī | 612 (1) |         |

## INDEX IV.

### Names of Copyists.

#### A

|   |          |
|---|----------|
| 'Abdu'l-Ghaffār Hamadānī (1289 1872) ..                     | 442      |
| 'Abdu'l-Karīm b. Muḥammad Ṣādiq al-Abharī (1092 1681) ..    | 382      |
| 'Abdu'l-lah Khwīshagī (end XII XVIII) ..                    | 231      |
| 'Abdu'l-Latīf Qādirī (949 1542) ..                          | 410      |
| Abdu'l-Malik al-Ḥayy ar-Rūhī (1050 1640) ..                 | 461      |
| 'Abdu'l-Quddūs (1040 1631) ..                               | 132      |
| 'Abdu'r-Rahmān (1135 1723) ..                               | 232      |
| 'Abdu's-Ṣamad b. Farīd (1098 1687) ..                       | 711      |
| Aḥmad Ḥasan b. Muḥammad 'Ālam (1209 1795) ..                | 78       |
| — al-Ḥāshimī (964 1557) ..                                  | 351      |
| — Ḥusayn (1236 1821) ..                                     | 112      |
| — (1243 1828) ..  | 149, 161 |
| — (1244 1828) ..  | 161      |
| — b. Ibrāhīm b. Aḥmad Shādhānān an-Nā'inī (737 1337) ..     | 405      |
| 'Alī Ḥasan al-'Alawī (1233 1818) ..                         | 401      |
| — Ridā b. S. Najaf 'Alī al-Mūsawī (1206 1791) ..            | 569      |
| 'Ārif b. Shāh Ridā b. S. Muḥammad al-Husaynī (1094 1683) .. | 500      |

#### B

|  |     |
|--|-----|
| Bahā'u'd-Dīn (1843) ..                 | 724 |
| Bakhsu'l-lah al-Ḥasanī (1173 1760) ..  | 485 |
| Bakhsish 'Alī (1219 1805) ..           | 743 |
| Bakhtāwar Sing'h (beg. XIII XIX) ..    | 307 |
| Bayjināt'h of Radaulī (1250 1834) ..   | 49  |
| Baynī Prashād (1827) ..                | 277 |
| Bhūlānāt'h Khatrī Kātib (1155 1742) .. | 434 |
| Bihārīlā'l (1269 1852) ..              | 477 |

#### D

|   |     |
|---|-----|
| Darwīsh Muḥammad (983 1576 ?) ..  | 472 |
| — al-'Abd as-Sultān 'Alī b. Sultān Aḥmad b. Sultān Gulshanī (983 1576) .. | 412 |
| Dātarām (1241 1826) ..  | 168 |
| Dā'ūd Khān Sipāhī Barāri (1260 1844) ..                                   | 183 |
| Dhū'l-fiqār 'Alī al-Mūsawī (1242 1826) ..                                 | 551 |
| Dīwīshāy Dankal (?) (ca. 1769) ..   | 109 |
| Diyanatu'l-lah b. Muḥammad Ma'sūm (beg. XIII XIX) ..                      | 712 |

|   |     |
|---|-----|
| Dominic Gregory Bautist ( <i>outogr.</i> , 1161 1748) ..        | 610 |
| Dūst Muḥammad b. La'l Muḥammad b. Aḥmad Balgrānī (1163 1750) .. | 208 |

#### F

|  |     |
|--|-----|
| Fadlu'l-lah b. Nūr Ḥusayn Amnābādī (1881) ..     | 320 |
| Faṭḥ Muḥammad b. Ḥāfiẓ Ya'qūb (ca. 1018/1609) .. | 218 |
| Fayḍu'l-lah of Chachra (1176 1763) ..            | 744 |
| — Wadā'pūrī (1193 1779) ..                       | 373 |

#### G

|   |     |
|---|-----|
| Gandanlā'l (1279 1862) ..                         | 46  |
| Gharībdas, s. of Dībīdās (XII/ XVIII) ..          | 110 |
| Ghulām 'Alī (1153 1740) ..                        | 292 |
| — al-Qurayshī al-Ḥaydarī (1175 1762) ..           | 95  |
| — Farīd b. Barkhūrdār Chishtī (1113 1791) ..      | 399 |
| — Mahdī b. Ḥaydar 'Alī Mashhadī (1168 1755) ..    | 107 |
| — Muḥyī'd-Dīn b. 'Abdī'l-Qādir (end XII XVIII) .. | 368 |
| — Sarwar Ṣiddiqī (beg. XIII XIX ?) ..             | 257 |
| Gūrū Hārīlāl (beg. XIII XIX) 34, 47, (699 ?)      |     |

#### H

|  |     |
|--|-----|
| Hāmid b. 'Abdu'l-Majīd (1186 1773) ..    | 747 |
| Harīhar-Nāt'h Mīnātī (1283 1866) ..      | 259 |
| Ḥasan 'Alī (1238 1823) ..                | 601 |
| — (the same ?) (XIII XIX) ..             | 282 |
| — al-Kātib (993/1585) ..                 | 64  |
| Ḥusayn-'Alī Husaynī (1188 1774) ..       | 716 |
| — Khān. Nawwāb (1234/ 1819) ..           | 656 |
| — Amnābādī (1881) ..                     | 318 |
| — b. Muḥammad Rāfi' d-Dīn (1233 1818) .. | 525 |

#### I

|   |     |
|---|-----|
| Imāmu d-Dīn 'Arif Shāh Qurayshī Qādirī (beg. XIII XIX) .. | 475 |
| 'Ināyat 'Alī Khān (1175 1761) ..                          | 113 |
| — I-lah (1261 1845) ..                                    | 362 |

‘Izmatu’l-lah b. Ḥāfiẓ Luṭfī’l-lah  
(1178/1764) .. 331

**J**

Jamāl Muḥammad b. Muḥammad  
Nizāmpūrī (1099/1688) .. 254  
Jān Muḥammad (XII XVIII) .. 600

**K**

Kamālu’-d-Dīn Muḥtāj b. ‘Abdīl-  
Wāhid Qurayshī Akbarābādī  
(XII XVIII) .. 203  
Kansāla’l (?) (1891) .. 675 (1, 2)  
Karamu’l-lah b. Ahmad b. Ilaḥ  
bakhsh Ṣiddīqī (1107/1695) .. 520  
Karīmu’-d-Dīn Muḥammad Jā-  
pūrī, *urn.* Fākhir (1258/1842) .. 37  
Kāshī Rām (1874) .. 691  
Khalīfa Muḥammad Shafī’ (1218  
1804) .. 82  
— Nasru’l-lah (1158/1745) .. 209  
Khayr Shāh (1253/1837) .. 735  
— b. ‘Abdīn-Nabī Shāh  
(1254/1838), apparently the same  
as the preceding .. 725  
Khayru’-d-Dīn al-Qaraṣū’ī (930/1524) 212  
Khudāyār (1104/1693) .. 266  
Kishchand (1235/1820) .. 119  
Kūdar Mal (1196/1782) .. 160

**L**

Lāl Shīwājī (1191/1777) .. 162  
Lāla Bharwan Sing’h (1233/1818) .. 123  
La’lji (1832) .. 155  
Luṭf ‘Alī Shīrāzī (1284/1867) .. 199

**M**

Māhanmal (1147/1735) .. 185  
Maḥmūd, Shaykh (*ca.* beg. XIII  
XIX) .. 366  
— Shīghatu’l-lah (1263/1847) .. 476  
Maḥramī b. Shāh Muḥammad  
Bukhārī (*ca.* 1026/1617) .. 207  
Malik Sayfu’-d-Dīn (1263/1847) .. 655  
Minnatu’l-lah Paṭyawī (1285/1868) 509  
Muḥammad ‘Abdu’l-Haqq  
Murādābādī (1309/1892) .. 646  
— Akram b. Muḥammad Sharīf  
b. Muḥammad (1121/1709) .. 333  
— ‘Alī (1200/1785) .. 295  
— Sayyid (*ca.* beg. XIII  
XIX) .. 372  
— a-Bāqir (1223/1808) .. 648  
— Masīh (1253/1839) 169, 175  
— ‘Ālim Wilāyatī (*beg.* XIII  
XIX) .. 746  
— ‘Ārif Ibrāhīmābādī (1150/1738) 741

Muḥammad ‘Ārif Ṣiddīqī (1327  
1909) .. 698  
— ‘Ashiq b. Dīdār Muḥammad of  
Rathī (1176/1763) .. 744  
— Aslam b. Mullā Khūshhāl  
Ghaznawī (1140/1727) .. 429  
— ‘Azīm b. Muḥammad Nizām  
K’harwarī (1224/1809) .. 191  
— Bahā’u’-d-Dīn Jahrumī Nayitī  
(1268/1852) .. 363  
— Baqā (1069/1658) .. 248  
— Fādīl (1066/1656) .. 206  
— Faḍīl Katīb Kūlābī (1188/1775) 707  
— Faṭṭu’-d-Dīn Ahmadī of  
Mārharā (1246/1831) .. 444  
— Ḥāfiẓ (1192/1778) .. 480  
— Ḥamīdu’l-lah (1259/1843) .. 140  
— Ḥasan (1249/1834) .. 612  
— Ḥusayn (1267/1851) .. 458  
— — (1291/1874) .. 68  
— ‘Ināyatu’l-lah of Aysūlī (1253  
1837) .. 15  
— Ishaq Ridawī Mashhadī (1160  
1747) .. 738  
— Isma‘īl b. Muḥammad Ḥasan  
Ṣaffīābādī (1294/1877) .. 459  
— b. Abī’l-Muhsin b. Abī  
Ja‘far b. Naṣrī’l-lah (1262/1846) .. 598  
— Ja‘far (1114/1703) .. 205  
— b. Ahmad (1059/1649) .. 378  
— b. Muḥammad Qāsim  
Tihirānī (1098/1687) .. 540  
— Khalīlu’l-lah (1226/1811) .. 505  
— Maḥbūb Qurayshī (1145/1732) 359  
— Murādā Ridawī (1245/1830) .. 179  
— Najmu’-d-Dīn Dihlawī (1843?) 93  
— (b.) Nawrūz ‘Alī, Mīr (1288  
1871) .. 22  
— Ridā Husaynī (1129/1717) .. 357  
— b. Nizāmī’-d-Dīn Muḥam-  
mad Samarqandī (*end* XI XVII) 244  
— b. Rūhī’l-lah at-Ṭabīb Gilānī  
(982/1574) .. 253  
— Sa‘īd (1063/1653) .. 138  
— Ṣalāh, *supra.* Shaykh Mu‘īd  
(1274/1858) .. 486  
— Ṣāliḥ (*beg.* XII XVIII) .. 409  
— b. ‘Abdī’l-lah (1231/1816) 327  
— Shīghatu’l-lah b. Muḥammad  
Karīmī’l-lah (1262/1846) .. 153  
— Taqī (1261/1845) .. 597  
— ‘Uthmān Khān (1297/1880) .. 476  
— Khān b. Muḥammad  
Sulaymān Khān (1298/1881),  
apparently the same as the pre-  
ceding one .. 239  
— — (1299/1881) .. 463  
— Wārith b. Muḥammad Bāqir  
as-Ṣiddīqī (1136/1723) .. 352  
— Sanbhālī (1195/1781) .. 519  
— Yūsuf b. Shamsī’-d-Dīn Mu-  
hammad (923/1517) .. 574



|   |          |
|---|----------|
| <b>Muhammad Zāhid b. Shāh 'Alī</b><br>al-Bukhārī (XI/XVII) ..             | 11       |
| Muhibb Husayn of Bārha (1212/<br>1797) ..                                 | 242      |
| Muhkamū'd-Dīn (1262/1846) ..  | 142      |
| Muhyī'd-Dīn b. Qādir Walī (1186/<br>1772) ..                              | 533, 717 |
| Mu'izzu'l-Mulk 'Alī Akbar (1026/<br>1617) ..                              | 207      |
| Mullā Mīrzā b. Mullā Khwājakā-i-<br>Rūhābādī Samarqandī (1015<br>1606) .. | 436      |
| (Son of) Multānimal Dihlawī (1152/<br>1739) ..                            | 265      |
| Murtadā-Qulī Qājār (1067/1656) ..   | 19       |

## N

|   |     |
|---|-----|
| Nagchand Rāy (1223/1808) ..                                       | 144 |
| Najību'l-lah (1787) ..  | 48  |
| <b>Najmu'd-Dīn</b> (1884) ..                                      | 275 |
| — Hasan b. Muhammad Husayn<br>al-Qādirī (1128/1716) ..            | 367 |
| — b. Muhammad Husayn b.<br>Najmī'd-Dīn Hasan (1272/1855) ..       | 563 |
| Nand Lal (1175/1761) ..   | 299 |
| Narāyandās, s. of Talūkchand<br>(1268/1852) ..                    | 43  |
| Nasīru'd-Dīn (1082/1671) ..                                       | 202 |
| Nasru'l-lah (1157/1744) ..  | 211 |
| Nazīru'd-Dīn (beg. XIII/XIX) ..                                   | 389 |
| <b>Nūr Ahmad</b> (end XII/XVIII) ..                               | 290 |
| — Husayn Qādirī Mujaddidī<br>(1298/1881) ..                       | 293 |
| Nūru'd-Dīn Husayn b. Muhammad<br>Sharīf Samarqandī (1039/1629) .. | 349 |

## P

|   |     |
|---|-----|
| Pancham Lal, s. of Gōpāl-Lal<br>(beg. XIII/XIX) ..    | 53  |
| Pandīdās b. Thākurdās (XIII<br>XIX) ..                | 535 |
| Pīr Muhammad b. Muhammad<br>Sharīf Mīl (1053/1643) .. | 541 |

## Q

|  |     |
|--|-----|
| Qādir-bakhsh (end XII/XVIII) ..  | 173 |
| <b>Abū'l-Qāsim</b> , <i>urn.</i> Mawlā Bakhsh<br>(1324/1906) ..                    | 515 |
| — b. Maḥmūd Khanūsū (1087<br>1676) ..  | 523 |
| Qiwāmu'd-Dīn Muhammad b.<br>Shihābī'd-Dīn al-Husaynī al-<br>Bukhārī (1169/1755) .. | 426 |

## R

|  |     |
|--|-----|
| Rabī' b. Shamsī'd-Dīn Ahmad<br>(1180/1766) ..  | 422 |
| Rahmān 'Alī Kālpawī (1257/1841) ..             | 258 |
| <b>Rājārām Pandit</b> (1223/1808) ..           | 543 |
| — Tūta (ca. 1853) ..                           | 27  |
| Rām Jas (beg. XIII/XIX) ..                     | 451 |
| Rām Narāyan (1245/1830) ..                     | 719 |
| Ranjit Rāy (1147/1735) ..                      | 566 |
| Rāy-Sing'h, son of Kriyārām (1213/<br>1799) .. | 693 |

## S

|   |     |
|---|-----|
| Sadar Shīw Lal (1207/1792) ..                                   | 157 |
| Sārāmāl Gurūhārīlāl Kāyāt'h (1246/<br>1830) ..                  | 152 |
| <b>Shāh Muhammad al-Qurayshī al-<br/>Hashimī</b> (1104/1693) .. | 336 |
| — Murād (1168/1755) ..  | 578 |
| — Raḥīm (1180/1767) ..  | 408 |
| Sūhan Lal (1229/1814) ..  | 21  |

## T

|   |     |
|---|-----|
| Tāju'd-Dīn (XII/XVIII) ..                       | 200 |
| Tāj Muhammad b. 'Alī Muhammad<br>(1089/1678) .. | 447 |
| Tajammul Husayn Rūmī (Rūhī ?)<br>(1243/1828) .. | 172 |
| Thākurdās Pandit (1220/1806) ..                 | 645 |
| Tūta Rām Kashmīrī (1845) ..                     | 730 |

## U

|                                  |     |
|----------------------------------|-----|
| Ūtamchand Gujrātī (1192/1778) .. | 162 |
|----------------------------------|-----|

## W

|  |     |
|--|-----|
| Wājīd 'Alī b. Muhammad Ajwad<br>(1232/1817) .. | 198 |
| Walī Muhammad b. Faḥl-i-dīn<br>(XIII/XIX) ..   | 647 |
| Wazīr 'Alī (1265/1849) ..                      | 595 |

## Z

|  |     |
|--|-----|
| Zakīyyu'd-Dīn Kātib (1190/1776) ..   | 364 |
| Zaynu'd-Dīn Muhammad b. Quṭ-<br>bī'd-Dīn Ahmad al-Harawī<br>(1014/1606) .. | 66  |
| زیر بیاکر کول کشمیری (1184/1771) ..  | 682 |

## INDEX V.

### Places of copying.

|  |          |  |          |
|--|----------|--|----------|
| <b>A</b>                                       |          | Haydarābād (in the Dekkan) (1297-1880) .. .. . | 470      |
| Agra (1038/1629) .. .. .                       | 101      | — (1298/1881) .. .. .                          | 239      |
| — (1039/1629) .. .. .                          | 349      | — (in Sind) (1231/1816) .. .. .                | 325      |
| — <i>see also</i> Akbarābād                    |          | Ḥusaynābād (1147/1735) .. .. .                 | 185      |
| Akbarābād (1155/1742) .. .. .                  | 434      |  |          |
| — (XII XVIII) .. .. .                          | 203      | <b>J</b>                                       |          |
| — <i>see also</i> Agra.                        |          | Janānābād (1067/1656) .. .. .                  | 19       |
| Allahābād (1184/1771) .. .. .                  | 682      | Jalesar (or Aurangnagar) (1104/1693) .. .. .   | 336      |
| Amīnārgarh (?) (1180/1767) .. .. .             | 680      |  |          |
| Aurangnagar. <i>see</i> Jalesar.               |          | <b>K</b>                                       |          |
| Aynagar (?) (949/1542) .. .. .                 | 410      | Kakorī (1249/1834) .. .. .                     | 612      |
| ‘Azīmābād (Patna) (1175/1761) .. .. .          | 299      | Kalgīrī (1233/1818) .. .. .                    | 525      |
|  |          | Kashmir (1070/1659) .. .. .                    | 396      |
| <b>B</b>                                       |          | — (1870) .. .. .                               | 683, 690 |
| Bāndā (1242/1827) .. .. .                      | 552      | Khānpūr (Mīhrābād distr.) (1202/1846) .. .. .  | 142      |
| Bārīfurūsh (982/1574) .. .. .                  | 253      | K’hudapah (1155/1743) .. .. .                  | 126      |
| Barwat (?) (1840) .. .. .                      | 528      | Kūtwālī (1107/1695) .. .. .                    | 520      |
| Bejā (1242/1826) .. .. .                       | 551      |  |          |
| Bhawālpūr (1274/1858) .. .. .                  | 469      | <b>L</b>                                       |          |
| Bhawānī (1827) .. .. .                         | 277      | Lahore (1005/1597) .. .. .                     | 576      |
|  |          | — (1053/1643) .. .. .                          | 541      |
| <b>C</b>                                       |          | — (1769) .. .. .                               | 109      |
| Calcutta (1188/1774) .. .. .                   | 716      | Lucknow (1153/1740) .. .. .                    | 292      |
| — (1207/1792) .. .. .                          | 157, 159 | — (1194/1780) .. .. .                          | 710      |
| — (beg. XIII XIX) .. .. .                      | 712      | — (1199/1785) .. .. .                          | 453      |
| Cawnpore (1261/1845) .. .. .                   | 629      | — (1206/1791) .. .. .                          | 569      |
| Chanīpūr (beg. XIII XIX) .. .. .               | 53       | — (1223/1808) .. .. .                          | 543      |
| Chhānwani (1195/1781) .. .. .                  | 519      | — (1233/1818) .. .. .                          | 401      |
|  |          | — (1241/1826) .. .. .                          | 99       |
| <b>D</b>                                       |          | — (1327/1909) .. .. .                          | 698      |
| Dādārī (1259/1843) .. .. .                     | 140      | <b>M</b>                                       |          |
| Delwara (?) (1221/1807) .. .. .                | 446      | Madrās (1268/1852) .. .. .                     | 363      |
| Dihlī (XI, XVII) .. .. .                       | 593      | Miāwan (1238/1823) .. .. .                     | 601      |
| — <i>see also</i> Shāhjahānābād.               |          | Multān (1157/1744) .. .. .                     | 118      |
|  |          | Murshidābād (1212/1797) .. .. .                | 242      |
| <b>F</b>                                       |          |  |          |
| Farrukhābād (1193/1779) .. .. .                | 180      | <b>P</b>                                       |          |
| Faydābād (1173/1760) .. .. .                   | 485      | Patna (1225/1810) .. .. .                      | 625      |
| — (1180/1767) .. .. .                          | 391      | — <i>see also</i> Azīmābād.                    |          |
|  |          | Peshawar (1114/1703) .. .. .                   | 205      |
| <b>G</b>                                       |          | — (1135/1723) .. .. .                          | 232      |
| Gwahor (1246/1831) .. .. .                     | 435, 444 | Pīlkāmūn Rājā (1233/1818) .. .. .              | 123      |
|  |          |  |          |
| <b>H</b>                                       |          | <b>Q</b>                                       |          |
| Haydarābād (in the Dekkan) (1183/1769) .. .. . | 605      | Qasūr (end XII XVIII) .. .. .                  | 231      |
|  |          | Qazān (1037/1676) .. .. .                      | 523      |

|                                |          |                                     |     |
|--------------------------------|----------|-------------------------------------|-----|
| <b>R</b>                       |          | Shāhjahānābād (1120 1708) ..        | 226 |
|                                |          | — (1140 1727) ..                    | 429 |
|                                |          | — (1169 1755) ..                    | 426 |
| Rāj̄pūr (near Dehra Dun) (1261 | .. 362   | — (1235 1820) ..                    | 119 |
| 1845) ..                       |          | — (1242/1826) ..                    | 362 |
| Rām̄nagar (1861) ..            | 62       | — <i>see also</i> Dihlī.            |     |
| <b>S</b>                       |          | Shāhjahānpūr (1835) ..              | 718 |
|                                |          | Siyālkot (1086 1675) ..             | 195 |
| Sād'hūra (1122 1711) ..        | 465      | <b>U</b>                            |     |
| Sad'hūt (1186 1772) ..         | 533, 717 |                                     |     |
| Sa'īdābād (beg. XIII XIX)      | 257      | Udaypūr (1161 1748) ..              | 610 |
| Samarqand (923 1517) ..        | 574      | <b>Z</b>                            |     |
| — (973 1566) ..                | 513      |                                     |     |
| — (beg. XI XVII) ..            | 11       |                                     |     |
| — (1015 1606) ..               | 436      | Zafarābād (in Bīdar) (1098 1687) .. | 540 |

# INDEX VI.

## Dates of copying.

(a) *Dated MSS.*

|         |                         |      |                    |      |                                 |
|---------|-------------------------|------|--------------------|------|---------------------------------|
| AH. 737 | 405                     | 1111 | 51                 | 1198 | 450                             |
| 864     | 431                     | 1113 | 399                | 1199 | 744                             |
| 877     | 224, 488                | 1114 | 205                | 1200 | (32), 295                       |
| 923     | 574                     | 1120 | 226, 365           | 1201 | 464                             |
| 930     | 212                     | 1121 | 333, 413           | 1206 | 569                             |
| 949     | 416                     | 1122 | 465                | 1207 | 157, 159, 220, 221, 664         |
| 953     | 572                     | 1125 | 511 (?)            | 1208 | 57 (?), 538                     |
| 958     | 570                     | 1127 | 18                 | 1209 | 35, 78                          |
| 964     | 351                     | 1128 | 357                | 1212 | 649                             |
| 973     | 513                     | 1129 | 357                | 1213 | 639, 693                        |
| 978     | 398, 496, 652           | 1135 | 232, 474           | 1214 | 401                             |
| 982     | 253                     | 1136 | 352                | 1216 | 661                             |
| 983     | 412, 412 (?)            | 1140 | 429                | 1217 | 696                             |
| 993     | 64                      | 1145 | 270, 359           | 1218 | 82, 379                         |
| 1005    | 576                     | 1147 | 185, 566           | 1219 | 361, 743                        |
| 1013    | 69                      | 1150 | 741                | 1220 | 645                             |
| 1014    | 65                      | 1152 | 265                | 1221 | 125, 446                        |
| 1015    | (65), 436               | 1153 | 292                | 1222 | 247                             |
| 1018    | 218                     | 1154 | 292                | 1223 | 144, 543, 648                   |
| 1020    | 133                     | 1155 | 126, 434           | 1224 | 191                             |
| 1026    | 207                     | 1156 | 511                | 1225 | 625                             |
| 1038    | 101                     | 1157 | 118, 211           | 1226 | 31, 505, 583, 606               |
| 1039    | 349                     | 1158 | 209                | 1227 | 561                             |
| 1040    | 132                     | 1160 | 76, 738            | 1228 | 565                             |
| 1042    | 197                     | 1161 | 610                | 1229 | 21                              |
| 1048    | 20                      | 1162 | 278                | 1231 | 97, 325, 594, 736               |
| 1050    | 461                     | 1163 | 208                | 1232 | 141, 198, 532                   |
| 1053    | 541                     | 1168 | 107, 578           | 1233 | 8, 193, 123, 401, 525, 557, 611 |
| 1059    | 378                     | 1169 | 426                | 1234 | 67, 147, 656                    |
| 1060    | 522                     | 1170 | 151 (?), 460       | 1235 | 119                             |
| 1061    | 567 (?)                 | 1173 | 485                | 1236 | 112                             |
| 1062    | 522                     | 1175 | 95, 113, 209       | 1238 | 177, 601                        |
| 1063    | 138                     | 1176 | 744                | 1240 | 657, 685                        |
| 1066    | 206, 583, 751           | 1178 | 331                | 1241 | 36, 99, 164, 168, 170, 171      |
| 1067    | 19                      | 1180 | 391, 498, 422, 680 | 1242 | 308, 551, 552, 562, 715         |
| 1069    | 248                     | 1183 | 605                | 1243 | 149, 172                        |
| 1070    | 396                     | 1184 | 300, 682           | 1244 | 161                             |
| 1071    | 461                     | 1185 | 327                | 1245 | 179, 355, 719                   |
| 1083    | 755                     | 1186 | 533, 590, 717, 747 | 1246 | 152, 435                        |
| 1086    | 195                     | 1188 | 591, 692, 707, 716 | 1247 | 39, 635                         |
| 1087    | 523                     | 1189 | 414, 428           | 1248 | 222, 380, 584                   |
| 1089    | 447                     | 1190 | 364                | 1249 | 379, 612                        |
| 1092    | 382                     | 1191 | 148                | 1250 | 49                              |
| 1094    | 500, 728                | 1192 | 180, 480           | 1252 | 626                             |
| 1096    | 577                     | 1193 | 180, 373, 688, 745 | 1253 | 15, 735                         |
| 1098    | 381, 540, 560, 711      | 1194 | 719                | 1254 | 380 (?), 640, 725               |
| 1099    | 254                     | 1195 | 519                | 1255 | 169, 175, 178, 630, 632, 731    |
| 1103    | 371                     | 1196 | 50, 160            | 1257 | 29, 258                         |
| 1104    | 134, 266, 336, 589, 658 | 1197 | 748                |      |                                 |
| 1107    | 520                     |      |                    |      |                                 |
| 1108    | 88                      |      |                    |      |                                 |
| 1109    | 340                     |      |                    |      |                                 |

|             |                                 |                 |                  |             |                  |
|-------------|---------------------------------|-----------------|------------------|-------------|------------------|
| <b>1258</b> | 37, 503                         | <b>1280</b>     | 312              | <b>1832</b> | 155              |
| <b>1259</b> | 140, 238, 727                   | <b>1281</b>     | 246, 314         | <b>1834</b> | 694              |
| <b>1260</b> | 183, 732                        | <b>1282</b>     | 59, 60, 297, 495 | <b>1835</b> | 718              |
| <b>1261</b> | 362, 462, 529,<br>553, 597, 629 | <b>1283</b>     | 259              | <b>1840</b> | 528              |
| <b>1262</b> | 142, 153, 313,<br>462, 598, 702 | <b>1284</b>     | 199              | <b>1843</b> | (93 ?), 105, 724 |
| <b>1263</b> | 214, 476, 655                   | <b>1285</b>     | 85, 509, 672     | <b>1845</b> | 709, 730         |
| <b>1265</b> | 397, 462, 482,<br>595           | <b>1286</b>     | 42               | <b>1847</b> | 106              |
| <b>1267</b> | 130, 458                        | <b>1288</b>     | 22               | <b>1848</b> | 720              |
| <b>1268</b> | 43, 363, 462                    | <b>1289</b>     | 442              | <b>1849</b> | 713              |
| <b>1269</b> | 477, 723                        | <b>1291</b>     | 68               | <b>1851</b> | 677              |
| <b>1270</b> | 456                             | <b>1294</b>     | 459              | <b>1853</b> | (27)             |
| <b>1271</b> | 619                             | <b>1295</b>     | 449              | <b>1861</b> | 62               |
| <b>1272</b> | 563                             | <b>1298</b>     | 239, 293, 478    | <b>1862</b> | (188)            |
| <b>1274</b> | 469, 486, 530                   | <b>1299</b>     | 463              | <b>1869</b> | 678              |
| <b>1275</b> | 83, 319                         | <b>1309</b>     | 646              | <b>1870</b> | 683, 689, 690    |
| <b>1276</b> | 603                             | <b>1320</b>     | 653              | <b>1871</b> | 681              |
| <b>1277</b> | 672                             | <b>1324</b>     | 515              | <b>1874</b> | 691              |
| <b>1278</b> | 227                             | <b>1327</b>     | 698              | <b>1881</b> | 318, 320         |
| <b>1279</b> | 46                              | <b>AD. 1769</b> | 109              | <b>1884</b> | 275              |
|             |                                 | <b>1798</b>     | 135              | <b>1886</b> | 245              |
|             |                                 | <b>1827</b>     | 277              | <b>1888</b> | 684              |
|             |                                 |                 |                  | <b>1891</b> | 675              |

(b) *Undated MSS.*

. Approximate estimate.)

**AH. IXc.** 516 (?), 517 (?).**Xc.**, beg.: 213, 241, 356, 430, 516 (?), 517 (?), 573.**Xc.**, middle: 17, 228, 243, 251, 734.**Xc.**, end: 91, 130, 236, 240.**(Xc., end, or beg. XIc.)**: 225, 334.**XIc.**, beg.: 11, 49, 104, 235, 237, 249, 260, 344, 588.**XIc.**, middle: 1, 26, 189, 204, 234, 375, 397, 411, 421, 494.**XIc.**, end: 3, 10, 102, 190, 217, 244, 262, 322, 560, 593, 704.**(XIc., end, or beg. XIIc.)**: 4, 63, 192, 229, 264.**XIIc.**, beg.: 6, 7, 12, 23, 24, 25, 71, 143, 184, 193, 230, 273, 400, 406, 409, 490, 493, 499, 524, 542, 739.**XIIc.**, middle: 2, 13, 16, 28, 52, 66, 74, 77, 90, 92, 117, 129, 131, 136, 203, 223, 252, 256, 281, 288, 324, 337, 338, 376, 377, 386, 387, 388, 416, 417, 418, 424, 432, 443, 498, 518, 586, 590, 599, 600, 638, 740.**XIIc.**, end: 55, 56, 73, 80, 94, 110, 111, 139, 156, 173, 186, 200, 201, 231, 233, 250, 267, 269, 271, 272, 274, 279, 280, 286, 287, 290, 302, 323, 326, 327, 328, 339, 341, 343, 348, 350, 354, 360, 368, 374, 384, 394, 403, 415, 419, 420, 427, 437, 440, 445, 491, 492, 512, 526, 534, 547, 568, 592, 609, 642, 662, 668, 687, 729, 733, 752, 754.**(XIIc., end, or beg. XIIIc.)**: 41, 75, 81, 115, 116, 127, 145, 176, 194, 196, 215, 261, 283, 284, 291, 294, 298, 309, 330, 345, 353, 358, 366, 372, 383, 407, 425, 433, 441, 464, 466, 467, 487, 489, 501, 502, 510, 521, 531, 587, 602, 604, 608, 622, 641, 643, 660, 708, 714.**XIIIc.**, beg.: 33, 34, 44, 53, 58, 70, 84, 87, 96, 98, 114, 120, 121, 122, 137, 150, 181, 210, 255, 257, 268, 282, 285, 289, 301, 303, 304, 305, 307, 311, 329, 342, 346, 369, 389, 392, 393, 395, 402, 404, 423, 438, 448, 451, 455, 457, 468, 473, 475, 479, 481, 484, 497, 503, 539, 548, 549, 550, 555, 556, 558, 559, 564, 579, 607, 614, 620, 621, 631, 644, 650, 651, 667, 669, 671, 674, 695, 697, 700, 703, 712, 746, 750, 753.**XIIIc.**, middle: 9, 38, 47, 54, 79, 86, 146, 163, 165, 182, 187, 216, 276, 317, 347, 385, 390, 421, 454, 504, 506, 508, 527, 535, 536, 537, 544, 545, 546, 571, 575, 580, 581, 613, 615, 616, 624, 627, 628, 633, 634, 636, 647, 663, 670, 673, 675, 676, 679, 699, 706, 726, 742, 749, 756.**XIIIc.**, end: 30, 45, 61, 72, 89, 128, 154, 166, 167, 174, 263, 296, 306, 310, 315, 316, 321, 335, 439, 471, 483, 507, 514, 554, 582, 654, 659, 686, 721, 722, 737.**(XIIIc., end, or beg. XIVc.)**: 617, 618.**XIVc.**, beg.: 100, 623, 637, 666, 701.

# INDEX VII.

## Correspondence between library marks and numbers in this Catalogue.

|  |                      |              |              |
|--|----------------------|--------------|--------------|
| I 1 351  | 172 54               | 439 620      | 673 578      |
| 13 644   | 181 386              | 440 434      | 681 510      |
| 17 90  | 182 422              | 441 179      | 690 356      |
| 19 651   | 183 503              | 446 171      | 712 228      |
| 20 588   | 184 663              | 450 415      | 714 618      |
| 21 59, 297, 495  | 191 465              | 451 568      | 716 516      |
| 30 628   | 196 232              | 452 633      | 717 522      |
| 35 457   | 210 333              | 455 629      | 722 364      |
| 53 369   | 214 336              | 460 69       | 728 481      |
| 55 456   | 215 335              | 462 129      | 748 329      |
| 56 83  | 219 334              | 463 148      | 769 625      |
| 69 121   | 223 75               | 464 133      | 770 339      |
| 70 115   | 224 352              | 466 12       | 775 624      |
| 71 122   | 231 408              | 467 14       | 789 608      |
| 72 116   | 232 632              | 471 591      | 812 506      |
| 79 79  | 233 372              | 477 384      | 814 354      |
| 85 661   | 261 448              | 481 573      | 826 566      |
| 89 64  | 263 609              | 482 583      | 831 589      |
| 90 170   | 266 494              | 483 92       | 832 52       |
| 91 424   | 277 72               | 486 658      | 836 218      |
| 93 55, 94, 111, 124, 139, 158, 416, 427, 487, 502, 621, 669, 705, 752, 754 | 331 656              | 487 558      | 843 405      |
|  | 337 390              | 488 498      | 844 212      |
|  | 342 389              | 492 419      | 845 44       |
|  | 344 387              | 493 201      | 846 374      |
|  | 354 637              | 496 423      | 849 341, 348 |
|  | 357 497              | 503 71       | 854 546      |
|  | 358 603              | 504 37       | 855 338      |
|  | 359 360              | 507 650      | 856 523      |
|  | 365 483              | 514 371      | 865 381      |
|  | 365 <sup>a</sup> 484 | 525 193      | 866 382      |
| 103 379  | 368 572              | 526 436      | 867 397      |
| 105 627, 634   | 377 614              | 533 569      | 871 377      |
| 109 712  | 383 295              | 549 231      | 877 380      |
| 118 95   | 384 304              | 557 559      | 883 22       |
| 122 541  | 387 254              | 573 221, 222 | 886 513      |
| 124 532  | 389 229              | 574 255      | 904 378      |
| 125 } 4  | 392 746              | 575 196      | 916 437      |
| 126 } 4  | 393 311              | 585 557      | 917 420      |
| 127 85   | 394 283              | 593 215      | 927 553      |
| 129 93   | 397 276              | 596 210      | 928 385      |
| 130 185  | 398 242              | 597 209, 211 | 947 435      |
| 132 20   | 399 240              | 599 203      | 949 505      |
| 133 35   | 401 260              | 617 67       | 950 747      |
| 134 23   | 402 250              | 624 151      | 952 604      |
| 135 43   | 404 490              | 625 29       | 956 15       |
| 136 103  | 407 639              | 643 25       | 958 581      |
| 137 39   | 408 265              | 645 1        | 959 636      |
| 146 395  | 418 472              | 646 607      | 964 489, 753 |
| 152 645  | 422 391              | 650 17       | 969 728      |
| 155 598  | 423 342              | 652 38       | 982 119      |
| 156 640  | 428 44               | 653 91       | 988 370      |
| 157 612  | 429 468              | 667 485      |              |
| 166 63   | 433 579              | 671 394      |              |
| 168 62   |                      |              |              |

|      |     |     |               |     |     |     |      |      |
|------|-----|-----|---------------|-----|-----|-----|------|------|
| 989  | 2   | 137 | 676           | 208 | 247 | 275 | 199  |      |
| 1003 | 150 | 138 | 355           | 209 | 191 | 276 | 223  |      |
| 1012 | 512 | 139 | 345           | 210 | 310 | 277 | 140  |      |
| 1013 | 396 | 140 | 347           | 211 | 279 | 278 | 152  |      |
| 1014 | 376 | 141 | 340           | 212 | 278 | 279 | 112, | 149, |
| 1028 | 74  | 143 | 499           | 213 | 296 |     | 161  |      |
| 1030 | 542 | 144 | 365           | 214 | 243 | 280 | 165  |      |
| 1034 | 453 | 145 | 475           | 215 | 280 | 281 | 507  |      |
| 1042 | 421 | 146 | 478           | 216 | 307 | 282 | 160  |      |
| 1043 | 89  | 147 | 458           | 217 | 266 | 283 | 145  |      |
| 1046 | 87  | 149 | 493           | 218 | 306 | 284 | 142  |      |
| 1049 | 537 | 150 | 367           | 219 | 190 | 285 | 611  |      |
| 1059 | 337 | 151 | 622           | 220 | 226 | 286 | 595  |      |
| 1060 |     | 152 | 401           | 221 | 286 | 287 | 592  |      |
| 1066 | 66  | 153 | 679           | 222 | 300 | 288 | 590  |      |
| 1068 | 477 | 154 | 678           | 223 | 289 | 289 | 593  |      |
| 1092 | 491 | 155 | 683           | 224 | 195 | 290 | 605  |      |
| 1095 | 46  | 157 | 693           | 225 | 233 | 291 | 606  |      |
| 1105 | 168 | 158 | 680           | 226 | 281 | 292 | 600  |      |
| Ia   | 4   | 159 | 684           | 227 | 282 | 293 | 601  |      |
|      | 15  | 160 | 687           | 228 | 188 | 294 | 610  |      |
|      | 19  | 161 | 677           | 229 | 284 | 295 | 596  |      |
|      | 26  | 162 | 690           | 230 | 263 | 296 | 597  |      |
|      | 43  | 163 | 689           | 231 | 262 | 297 | 585  |      |
|      | 54  | 164 | 665           | 232 | 294 | 298 | 586  |      |
|      | 55  | 165 | 442           | 233 | 234 | 299 | 580  |      |
|      | 56  | 166 | 459           | 234 | 320 | 300 | 582  |      |
|      | 57  | 167 | 474           | 235 | 235 | 301 | 515  |      |
|      | 60  | 168 | 413           | 236 | 274 | 306 | 213  |      |
|      | 67  | 169 | 417           | 237 | 321 | 307 | 730  |      |
|      | 86  | 170 | 68            | 238 | 287 | 308 | 723  |      |
|      | 99  | 171 | 480           | 239 | 269 | 310 | 183  |      |
|      | 100 | 172 | 476           | 240 | 270 | 311 | 155  |      |
|      | 101 | 173 | 429           | 241 | 309 | 312 | 131  |      |
|      | 102 | 174 | 445           | 242 | 285 | 313 | 153  |      |
|      | 107 | 175 | 403           | 243 | 298 | 314 | 509  |      |
|      | 112 | 176 | 230, 432      | 244 | 236 | 315 | 166  |      |
|      | 116 | 177 | 47            | 245 | 264 | 316 | 138  |      |
|      | 130 | 178 | 470           | 246 | 734 | 320 | 167  |      |
|      | 159 | 180 | 439           | 247 | 292 | 321 | 141  |      |
|      | 161 | 181 | 414           | 248 | 674 | 322 | 147  |      |
|      | 177 | 182 | 431           | 249 | 245 | 323 | 146  |      |
|      | 179 | 183 | 117           | 250 | 205 | 324 | 123  |      |
|      | 180 | 185 | 428           | 251 | 291 | 325 | 143  |      |
|      | 201 | 186 | 471           | 252 | 261 | 326 | 128  |      |
|      | 211 | 189 | 479           | 253 | 225 | 327 | 368  |      |
|      | 212 | 190 | 482           | 256 | 207 | 328 | 359  |      |
|      | 213 | 191 | 447           | 257 | 277 | 329 | 358  |      |
|      | 229 | 192 | 239           | 260 | 318 | 330 | 363  |      |
|      | 233 | 193 | 449           | 261 | 308 | 331 | 357  |      |
|      | 238 | 194 | 704           | 262 | 258 | 332 | 366  |      |
|      | 250 | 196 | 409           | 263 | 216 | 334 | 657  |      |
|      | 257 | 197 | 410           | 264 | 189 | 335 | 45   |      |
|      | 261 | 198 | 404           | 265 | 241 | 336 | 26   |      |
| II   | 31  | 200 | 430           | 266 | 293 | 337 | 102  |      |
|      | 49  | 201 | 641           | 267 | 272 | 338 | 313  |      |
|      | 52  | 202 | 642           | 268 | 271 | 339 | 78   |      |
|      | 54  | 203 | 544, 562, 675 | 269 | 290 | 340 | 28   |      |
|      | 78  |     |               | 270 | 319 | 341 | 47   |      |
|      | 117 | 204 | 528           | 271 | 244 | 342 | 32   |      |
|      | 118 | 205 | 214           | 272 | 237 | 343 | 33   |      |
|      | 119 | 206 | 224, 488      | 273 | 197 | 344 | 3    |      |
|      | 120 | 207 | 275           | 274 | 198 | 345 | 11   |      |

|     |               |                  |          |                 |               |     |               |
|-----|---------------|------------------|----------|-----------------|---------------|-----|---------------|
| 346 | 101           | 418              | 517      | 517             | 328           | 76  | 315           |
| 347 | 9             | 419              | 527      | 518             | 312           | 77  | 525           |
| 348 | 8             | 420              | 524      | 519             | 638           | 79  | 574           |
| 349 | 303           | 421              | 547      | 520             | 299           | 80  | 114, 536      |
| 350 | 36            | 422              | 519      | 521             | 238           | 81  | 682           |
| 351 | 40            | 424              | 545      | 522             | 192           | 82  | 392           |
| 352 | 135           | 426              | 540      | 523             | 208           | 83  | 331           |
| 353 | 30            | 427              | 486      | 524             | 184           | 84  | 186           |
| 354 | 16            | 428              | 393      | 525             | 350           | 85  | 398, 496, 652 |
| 355 | 13            | 429              | 443      | 526             | 127           |     |               |
| 356 | 98            | 430              | 86       | 527             | 202           | 91  | 332           |
| 358 | 187           | 432              | 615      | 528             | 169, 175, 178 | 92  | 5             |
| 359 | 21            | 433              | 706      |                 |               | 94  | 716           |
| 360 | 654           | 434              | 51       | 529             | 631           | 95  | 750           |
| 361 | 24            | 435              | 53       | 530             | 648           | 96  | 749           |
| 362 | 373           | 436              | 666      | 531             | 454           | 97  | 748           |
| 363 | 34            | 437              | 76       | 532             | 450           | 98  | 543           |
| 364 | 41            | 438              | 375      | 533             | 433, 438      | 99  | 688, 692      |
| 365 | 31            | 439              | 60       | 534             | 451           | 100 | 743           |
| 366 | 18            | 440              | 268      | 535             | 452           | 104 | 704           |
| 367 | 317           | 441              | 84       | 536             | 440           | 105 | 756           |
| 368 | 718           | 443              | 73       | 537             | 388           | 106 | 727           |
| 369 | 555           | 444              | 56       | 538             | 460           | 108 | 671           |
| 370 | 172           | 445              | 326      | 539             | 353           | 110 | 473           |
| 371 | 176, 177, 181 | 446              | 58       | III 1           | 200           | 111 | 469           |
|     |               | 447              | 49       | 2               | 81            | 112 | 462           |
| 372 | 563           | 448              | 77       | 10              | 444           | 113 | 703           |
| 373 | 556           | 449              | 27       | 16              | 316           | 114 | 695           |
| 375 | 561           | 450              | 643      | 18              | 137           | 115 | 461           |
| 377 | 551           | 452              | 571      | 24              | 324           | 116 | 455           |
| 378 | 173           | 453              | 575      | 26              | 157, 159, 664 | 117 | 673           |
| 379 | 552           | 454              | 584      |                 |               | 118 | 446           |
| 381 | 174           | 455              | 626      | 27              | 132           | 119 | 737           |
| 382 | 182           | 456              | 325      | 28              | 80            | 120 | 732           |
| 384 | 560           | 457              | 330      | 30              | 48            | 121 | 744           |
| 386 | 659           | 458              | 327      | 31              | 400           | 122 | 702           |
| 387 | 108           | 459              | 647      | 32              | 697           | 124 | 739           |
| 388 | 107           | 460              | 646      | 33              | 126           | 126 | 738           |
| 389 | 156           | 461              | 649      | 34              | 96            | 127 | 710           |
| 390 | 259           | 493              | 61       | 35              | 7             | 128 | 711           |
| 391 | 106           | 494              | 50       | 36              | 504           | 129 | 708           |
| 392 | 104           | 495              | 467      | 37              | 323           | 130 | 267           |
| 393 | 113           | 496              | 342      | 38              | 425           | 131 | 194           |
| 394 | 246, 314      | 497              | 635      | 41              | 322           | 133 | 343           |
| 395 | 219           | 499              | 520      | 42              | 253           | 134 | 719           |
| 396 | 118           | 499 <sup>a</sup> | 521      | 44              | 492           | 138 | 698           |
| 397 | 109           | 500              | 529      | 46              | 57            | 143 | 699           |
| 398 | 120           | 501              | 361      | 47              | 426           | 144 | 623           |
| 399 | 110           | 502              | 6        | 50              | 144           | 148 | 701           |
| 401 | 105           | 503              | 154      | 52              | 206           | 152 | 180, 745      |
| 402 | 97            | 504              | 134      | 53              | 383, 402      | 155 | 721           |
| 403 | 576           | 505              | 602      | 53 <sup>a</sup> | 700           | 156 | 691           |
| 404 | 500           | 506              | 599      | 55              | 227           | 157 | 742           |
| 406 | 501           | 507              | 305      | 57              | 82            | 158 | 725           |
| 407 | 707           | 508              | 273      | 59              | 406, 418      | 159 | 735           |
| 408 | 685           | 509              | 252, 288 | 61              | 70            | 160 | 724           |
| 409 | 733           | 510              | 249      | 63              | 42            | 161 | 741           |
| 411 | 655           | 511              | 301      | 64              | 19            | 162 | 731           |
| 413 | 670           | 512              | 251      | 71              | 88            | 164 | 736           |
| 414 | 518           | 513              | 204      | 72              | 10            | 165 | 694           |
| 415 | 594           | 514              | 248      | 73              | 65            | 166 | 722           |
| 416 | 530           | 515              | 136, 256 | 74              | 751           | 167 | 729           |
| 417 | 531           | 516              | 302      | 75              | 567           | 168 | 720           |



|     |     |     |     |     |     |
|-----|-----|-----|-----|-----|-----|
| 169 | 755 | 172 | 726 | 180 | 681 |
| 170 | 740 | 173 | 713 | 181 | 696 |
| 171 | 709 | 174 | 564 | 182 | 667 |

## INDEX VIII.

### List of MSS. containing paintings or drawings.

27 (*mediocre*); 91 (*astronomical drawings*); 105 (*mediocre*); 106 (*mediocre*); 108  
(*bad*); 17 (*bad*); 214 (*bad*); 249 (*mediocre*); 349 (*bad*); 656 (*drawings*); 677 (*bad*);  
71.

## INDEX IX.

### List of MSS. containing vignettes (*inwāns*).

#### (a) *Good*.

26, 65, 104, 106, 207, 225, 236, 240, 251, **253**, 262, 375, 411 (*and decorated margins*),  
431, 667, 734.

#### (b) *Mediocre*.

6, 11, 49, 133, 187, 204, 224, 332, 344, 397.

#### (c) *Bad*.

27, 57, 106, 105, 108, 156, 186, 200, 205, 206, 214, 216, 227, 229, 237, 245, 248, 275,  
280, 291, 293, 318, 320, 323, 361, 382, 400, 406, 409, 418, 485, 488, 491, 494, 499, 500,  
581, 582, 596, 641, 655, 656, 677, 683, 690, 701, 706, 720, 729, 730, 739.

#### (d) *Full page inwāns*.

11 (*mediocre*); 64 (*very good*); 244 (*mediocre*); 334 (*mediocre*); 678 (*bad*); 689 (*bad*).

## INDEX X.

### List of calligraphically written MSS.

64, 65, 130, 213, **224**, 227, 234, 235, 236, 243, 253, 260, 308, 405, 411, 430, 667.



## ADDITIONS AND CORRECTIONS.

### (a) Additions.

**No. 93.** Further information concerning the biography of the translator may be found in a paper by N. Martinovich. The life of Mohammad Paolo Zaman, the Persian painter of the XVIIth century, *Journal of the American Oriental Society*, vol. 45 (1925), pp. 106-109. It appears that it was 'Abbās II, not 'Abbās I, who sent him to Rome. Soon after the enthronement of Aurangzib he returned to Persia, embraced Islam again, and worked as a painter at Isfahan. His full name was Muhammad Zamān b. Hājji Yūsuf Kirmānī. To him belongs the authorship of a medical work, *Hadīqa-i-ālam*, described in Bl 866, written by him at Isfahan, probably during the later period of his life.

**No. 207.** The first two books of the *Mathnawī* have been edited by R. A. Nicholson as vol. IV (New Series) of the Gibb Memorial Series, 1925.

**No. 227.** To the bibliography of the *Dilgushā* (9), add: A Christensen, *Remarques sur les facéties de 'Ubaid-i-Zākānī*, avec des extraits de la *Risāla-i-dilgushā*, *Acta Orientalia*, vol. III (1924), pp. 1-37.

**Nos. 332 and 333.** A collation with MS. R 30 of the older Arabic collection in the Society's library enables us to identify these two volumes as the first and the second halves of the *Tafsīr-i-Zāhidī*. The *nisba* of the author is there given as ad-Darsī, and it is difficult to decide whether this is an emendation of the scribe, or whether the *nisba* ad-Darwājakī is the result of a corruption of the passage:

...الدرسي واما حكي في تفسير كلام الله ... = ... الدر (سي) وا (ما) حكي في تفسير...

**No. 417.** The *Fihī mā fihī* has been briefly reviewed by R. A. Nicholson, The table talk of Jalāl'uddīn Rumi, in the Centenary number of the *Journal of the Royal Asiatic Society*, 1924, pp. 225-232. It appears from this paper that the lithographed Persian edition of the work was unknown to the author. References to two other copies in Indian libraries are given there.

**No. 462 (7).** After a reference to IvASB 1345 (2), add: "and also further on in this Catalogue, No. 672 (6)."

**No. 472.** After "Darwīsh Muhammad," add: "who was probably identical with the scribe of No. 412 above. Both MSS. were apparently originally parts of one volume."

**No. 647.** After *Shudhūdh*, add: (*sic*, i.e. *Shudhūr*, or *Shudhūru'dh-dhahab*, a versified Arabic work on alchemy by 'Alī b. Mūsā al-Andalusī, d. 673 1274, see Brock. I, 313).

**Nos. 665 and 666.** Concerning other works of Geronimo Xavier see in the paper by E. D. MacLagan, The Jesuit missions to the emperor Akbar, in the *Journal of the Asiatic Society of Bengal*, vol. 65 (1896), pp. 38-113, especially pp. 110-113, where the older bibliography is given. A special study of the origin of the *Ahwāl-i-Hawāriyān* has been published by Rev. H. Hosten, in his *Fr. Jerome Xavier's Persian Lives of the Apostles*, *Journ. of the As. Soc. of Bengal*, vol. X, 1914, pp. 65-84.

**No. 672 (6).** After the reference to IvASB 1345 (2) add: "See also above, No. 462 (7), in this Catalogue."

### (b) Alterations in library marks.

During the printing of the volume the following library marks have been changed:—

|         |                                      |          |
|---------|--------------------------------------|----------|
| III 49  | (No. 144, on p. 127) is changed into | III 50.  |
| I 443a  | (No. 180, on p. 149) .. ..           | III 152. |
| I 575   | (No. 194, on p. 158) .. ..           | III 131. |
| I 575a  | (No. 196, on p. 159) .. ..           | I 575.   |
| II 223a | (No. 267, on p. 197) .. ..           | III 130. |
| I 341   | (No. 343, on p. 249) .. ..           | III 133. |

c. *Misprints.*

- p. 27, l. 12. *For* II 443 *read* II 444.  
 p. 36, l. 10 (No. 585). *For* Izadyār *read* Izadyār.  
 p. 46, l. 24 (No. 1349). *For* Isfahānī *read* Isfahānī.  
 p. 48, l. 13 (No. 1496). *For* Sa'īdu'd- *read* Sa'īdu'd-.  
 p. 53, l. 12 (No. 1874). *For* Isfarānī *read* Isfarānī.  
 p. 53, l. 49 (No. 1894). *For* Mushhadī *read* Mashhadī.  
 p. 62, l. 8 (No. 2477). *For* 'Alī, Qulī *read* 'Alī-Qulī.  
 p. 64, l. 22 (No. 29). *For* Izmatī'l-lah *read* 'Izmatī'l-lah.  
 p. 70, l. 15, second column. *For* 66 *read* 68.  
 p. 83, l. 4, fr. bot. *For* 'Ālam *read* 'Ālim.  
 p. 96, l. 23. *For* بورنو *read* بورنو.  
 p. 110, l. 15. *For* Mudtarr *read* Mudtarr.  
 p. 127, l. 22. *For* III 49 *read* III 50.  
 p. 144, l. 20. *For* rhetorics *read* rhetoric.  
 p. 149, l. 32. *For* I 443a *read* III 152.  
 p. 158, l. 13. *For* I 575 *read* III 131.  
 p. 159, l. 14. *For* I 575a *read* I 575.  
 p. 169, l. 5, fr. bot. *For* Hāfiz *read* Hāfiz.  
 p. 188, No. 253, heading. *Read* Khamsa-i-Qāsimī.  
 p. 195, l. 19 *For* کسبت *read* کیست.  
 p. 197, l. 2. *For* II 223a *read* III 130.  
 p. 197, No. 298, heading. *Read* Mukhbiru'l-wāsilīn.  
 p. 206, No. 287, heading. *Read* Kulīyyāt-i-Ta'thīr.  
 p. 209, l. 22. *For* Faqrū'l-lah *read* Faqrū'l-lah.  
 p. 223, l. 34. *For* Mu'ammāyāt *read* Mu'ammāyāt.  
 p. 239, l. 24 (No. 549). *For* Sar'at *read* Sur'at.  
 p. 249, l. 18. *For* I 341 *read* III 133.  
 p. 275, l. 3, fr. bot. *For* الاتباع *read* الاتباع.  
 p. 283, l. 3, fr. bot. *For* Laṭ-if *read* Laṭif.  
 p. 285, l. 7. *For* خط *read* خط.  
 p. 285, l. 3, fr. bot. *For* Khīwāqī *read* Khīwāqī.  
 p. 286, No. 413, heading. *Read* Fawā'idu's-sālikīn.  
 p. 335, l. 24. *For* Christī *read* Chishtī.  
 p. 345, l. 9. *For* maqādir *read* maqādīr.  
 p. 363, l. 13. *For* ۱۲۲۳ *read* ۱۲۳۲.  
 p. 371, l. 6. *For* Sa'd-Sulaymān *read* Sa'd-i-Sulaymān.  
 p. 387, l. 35. *For* ابن *read* ابن.  
 p. 401, l. 15. *For* astronomica *read* astronomical.  
 p. 415, l. 11. *For* اکثر انما از ... *read* اکثر نوا از ...  
 p. 433, l. 3. *For* composeb *read* composed.  
 p. 452, l. 2. *For* Būstāu *read* Būstān.  
 p. 462, l. 1. *For* Mu'tamad *read* Mu'tamid.  
 p. 463, l. 36. *For* Tadhkira-i-ta'līfu'lī-ash'ār *read* Tadhkira-i-ta'līfu'l-ash'ār.  
 p. 469, l. 11. *For* امین *read* امین.  
 p. 485, l. 10. *For* حصرت *read* حضرت.  
 p. 487, l. 6, fr. bot. *For* Al-lama'at *read* Lama'at.



N.C.

*"A book that is shut is but a block"*

**CENTRAL ARCHAEOLOGICAL LIBRARY**

**GOVT. OF INDIA  
Department of Archaeology  
NEW DELHI.**

**Please help us to keep the book  
clean and moving.**